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Sermonic Literature and Discussion of Practical Issues

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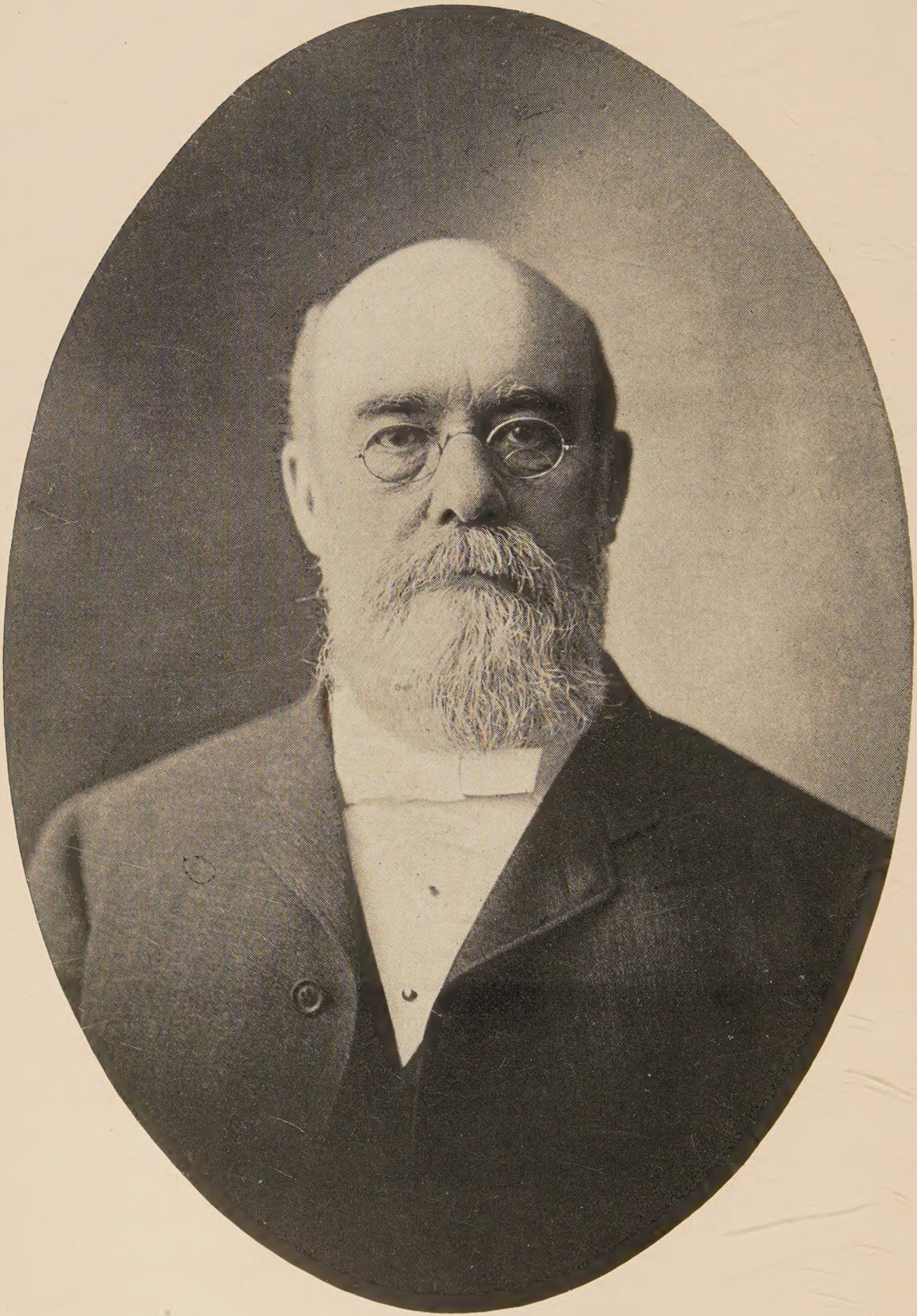

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THE HOMILETIC REVIEW

VOL. LIII. JANUARY, 1907 No. 1

EDITORIAL COMMENT

An Acknowledgment and a Suggestion

GRATEFUL acknowledgment is made herewith to the readers of THE REVIEW for their constant support during these many years. It is pleasant for us to record that for helpfulness and influence THE REVIEW was never greater, wider, and more appreciated than to-day. At the beginning of this new year we can add to this record by having your unsparing, friendly, and helpful criticism. Tho it may sometimes cut deep that is unimportant, so long as it points the way for us to help our readers to perform their holy ministry more effectively. Give us your cooperation and suggestions. This is your periodical, and if you do not get what you want ask for it.

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The Kongo Crime

"THE King of ten million murders" is Mark Twain's characterization of King Leopold of Belgium. Civilization may now be congratulated that the atrocities in the Kongo under this monarch's administration have at last led to an uprising of public sentiment. Senator Lodge fathers a resolution in our Senate to invite the world's great Powers to an investigation of the Kongo situation. Murder must be stopt; it ought also to be punished. Every pulpit in Christendom should voice the human horror at these crimes of a king, and demand a new government for those of his African subjects still left alive.

Progress in China

IN the realm of government and politics in China a period of two years has witnessed a partial recodification of the laws, the abolition of torture, the sending of two important commissions to the Occident to study governmental systems, a petition signed by 90,000 scholars requesting the commissioners to urge the revision of official ranks and powers and the establishment of constitutional government. The Throne has promised that such a government will be proclaimed at a suitable date. The cry of "China for the Chinese" has been raised, and in consequence the American boycott, bomb-throwing in Peking, and possibly the murder of a few missionaries have resulted. Among social changes noted are edicts and provincial regulations against foot-binding, the partial abolition of the cue, and adoption, for certain classes, of foreign costume, the decree abolishing the use of opium after ten years, a Shanghai official movement looking toward the rescue of immoral women, and the establishment of a weekly rest-day for specified classes. The wide extension of steam traffic on water and land, the rapid expansion of the postal system, and the minting of silver and bronze are other items in this list. More significant still is the elevation of women, for whom new opportunities of intellectual and social influence are daily appearing.

A new intellectual life for China is evidenced by the abolition of the ancient civil-service examination system, and the substitution of Western learning as a prerequisite for office. Modern schools are springing up in great numbers, while 16,000 Chinese youth are to-day studying in Japan, and goodly numbers are found in America and Europe. A multitude of recently established periodicals, including a Peking woman's daily, diffuse information everywhere, and in many cities meetings for the explanation of papers are making the news intelligible to non-readers. Students are demanding the unification of dialects through the use of the Mandarin in government schools. The difficult alphabetless ideograms are being simplified by a number of native systems for reproducing the sound through a quickly learned syllabary, thus making it easy for all to read.

The higher religious life of the Empire is likewise advancing. Official favor of missionary effort is suggested by contributions to missionary hospitals by high officials, including the Empress-Dowager. A Viceroy ruling over fifty-seven millions has introduced the New Testament in the schools under his control. Two governors have advised their subordinates to study the Scriptures, that they may know the Christian point of view. Yuan Shih-kai, the leading Viceroy of China, has given his imprimatur to a book in which the history and claims of Christianity are fairly given and tolerance is urged. A censor has memorialized the Throne on the moral condition of the Empire, suggesting that text-books on morals, apparently including Christian sentiments, be prepared for the schools, and that illiterate adults be taught morals orally, "after the manner of the Jesus Church." He also proposes that the advantages of Christianity be secured by the establishment of a state Christian church, having a prince at its head and thus eliminating the dangers of foreign influence. Both he and Viceroy Chang Chih-tung argue that the preeminence of the West is largely due to Christianity and that as an essential to progress China must know its canon and accept some of its teachings.

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Dr. Crapsey's Case

The termination of the now celebrated case of Dr. Crapsey in the findings of the court of review affords satisfaction of a certain kind even among those members of the Episcopal Church who are predisposed to sympathy with him. It will be recalled that strong opposition on doctrinal grounds was made by a few prelates of that Church to the elevation of Phillips Brooks to the Episcopate. The freedom of his faith they construed as heresy under an attractive disguise. It is well known among Episcopalians that Dr. Brooks and "broad churchmen" who sympathized with him persistently opposed the centralization in any church court of authority to pronounce on points of doctrine for the entire church. To this day no such authority as exists for that purpose in the General Assembly of the Presbyterian Church exists in the Protestant Episcopal Church. For theological pronouncements it is decentralized. The consequence is that theological innovations which in one diocese are proscribed in another may be, and indeed are, tolerated. It depends upon the bishop. But for this there would long ago have been in the diocese of New York a case equally conspicuous with that of Dr. Crapsey in Western New York. In this case there were broad churchmen in the court of review who doubtless were quite content that their authority was limited to determining whether the proceedings of the diocesan court which pronounced against Dr. Crapsey were technically correct and conclusive. The result is that, altho Dr. Crapsey is silenced. another clergyman of identical beliefs, if residing in a diocese whose bishop either leans toward new forms of ancient truths or else believes that heresy trials are an anachronism and do more harm than good, may enjoy full liberty so long as he is sufficiently prudent and tactful to avoid any offensive polemic.

The comments on Dr. Crapsey's position which both the religious and the secular journals throughout the country have freely indulged in have often been wide of the mark and often unjust to him. The gist of contention was really this: Whether the process of treating the phraseology of the Apostles' Creed as symbolic rather than literal, which has already gone to some length (as in interpreting "the resurrection of the body," the coming again to judgment, the sitting "at the right hand of God"), may rightly be carried through the whole creed; or whether the (physical) resurrection of Jesus and his Virgin birth are sacrosanct against any such departure from strict literalism. It is certainly unjust to tax Dr. Crapsey with insincerity. His affirmed belief on these two mooted points in the sense which he puts upon them—whatever may be thought of it—is as clear of the taint of hypocrisy as is the affirmed belief which puts the popular sense upon them. In quitting the position of which his diocesan court has deprived him, Dr. Crapsey is entitled to the respect even of those who differ with him most, as well as to the affection entertained for him by the congregation he long has served. Meanwhile it is well that the issue does not go up for arbitrament to any select tribunal for immediate decision, but to the Church at large. In this, as well as in the Episcopal church, the two schools of thought which clashed in the diocesan court at Batavia have begun what is likely to be a prolonged debate. The issue of it may be awaited without a particle of anxiety for the Christian faith.

An Irenicon

The disposition to outlaw those who do not agree with us is older than the disciples who would have forbidden the casting out of devils by certain men who "follow not us." It is certain that the Church is receiving to-day a positive injury by the exercise of this spirit. Among the saintliest and sincerest workers in our Lord's Kingdom are some who again and again are accused as enemies of the faith, and traitors to the interests of the Kingdom. Engaged in studying, expounding, and defending the Bible, they are represented as attacking and wishing to destroy it. Among the foremost in exalting and magnifying the Savior of men, they are set forth as anti-Christ. They are men who have given their lives to reverent study; who are members in unquestioned standing in their respective local churches; who have the confidence, as holy and devout men, of all their personal acquaintances; who lead in great denominational councils; who fill leading pulpits; who as pastors have had great success in adding members to the church. How can such men be justly charged with being enemies of the Bible, of the Church or of the cause of Christ?

The chief occasion for this attitude toward a great and influential class of Christian men has been, and is, their views about theology and the Bible, or their different ways of stating these views. They have made what they regard as advances that have not been shared to so great an extent by those who make these charges. They exercise a spiritual liberty which they claim as their sacred right, to reverent study of the Bible and the privilege to stand by the results of that study. It is doubtful whether any of these men have the slightest desire to destroy the Bible, or to hold an unchristian or antichristian system of faith. So far as we know they have never retorted in kind. They do not seek to disfellowship more conservative men who do not agree with them. They do not accuse as enemies of the Bible men who hold views that they strongly regard as erroneous. They do not forbid men to prophesy because they seem to them to speak an outgrown tongue.

In the face of our common enemies, the world, the flesh, and the devil; in the face of our call to a common service in saving men from sin, it is time to call a halt upon the unchristian practise of attacking as enemies some of the best Christian men of our age. Is it not time to discern that a man may have Christian motives and may be doing Christian work, tho his views about the Bible do not agree with our own? Should Christian men be represented as enemies of Christ because they have adopted a theology that we do not approve? To pursue such a course is to divide Christian forces where practical service requires cooperation and unity. We wrong men when we cast an odium on them that is rarely deserved. We do not believe that the men on either side of this great controversy over theology and the Bible are enemies of Christ, nor bent on the destruction, either of faith or of the Book. We recognize the Christian sincerity and purpose of the men on both sides as men of God and champions of Christianity. If there is anywhere a real enemy of Christ, is it not the man who in a bitter spirit accuses as antichrist those who have not accepted his own views of truth?

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The Gallican Recrudescence

Incidents of evil omen are disquieting the best minds in France. There are dark prospects of a new agitation over the French schools. The speedy return of the monks might have been reckoned impossible, but it is already beginning under most insidious auspices. In countries outside France the general impression prevails that the break-up of the Jesuit congregationist societies two years ago fairly made an end of Ultramontane congregationist teaching. There is also a vague impression that elementary education in France since the break-up has passed out of clerical influence and is now wholly laic. Both impressions are totally erroneous. The notorious congregationists were dissolved. It is a startling fact that the monks and nuns who constituted them have been craftily taking possession of the schools. Dismissed by the front door, they have been returning by the back door, quietly, meekly, unobtrusively, with an obstinate determination to beat a Government which they regard as "the enemy of religion." Discarding the monastic garb, these teachers, in their individual capacity, are retaking possession of their old schools as assistants and as principals. Their dogmatic teaching goes on as before. The latest information shows that of every hundred congregationist schools closed under the law of 1904, sixty have been reopened as "free confessional". schools, chiefly under the control of the former congregationist teaching. This return of congregationism in a disguised form was predicted by many Republican Parliamentarians and journalists during the great debate on the congregationist law. There are signs of a determination on the part of the Left to reopen the whole educational question. France still has to face great struggles with Clericalism. Already it is announced that an unnamed successor to Montagnini, whom the Government expelled, has been recently appointed to represent the Pope and lead the clerical opposition. Cardinal Gibbons in a recent defense of the papal policy urges that the abolition of the concordat without the assent of the Pope was a breach of faith.

The Minister and his Books

This is the season when books are poured out like a flood from all the publishing-houses. Before such an appalling array the minister who is tempted to regret that he can see or read only a scanty few of these may find it consoling to recur to Charles Lamb's whimsical saying that when a new book appeared he liked to read an old one. It is just true enough to deserve an unobtrusive place in the modern preacher's memory. On the one hand he must guard himself against becoming a mere musty antiquary; on the other he must beware of the crude and shallow conceit which is often bred by an exclusive regard to the utterance of the passing day; since it is to be noted that many a work which seems to bear every mark of profundity, conviction, and scholarship proves to be only a trifle less ephemeral than yesterday's much-vaunted novel. Where now is Mr. Kidd's "Social Evolution"? Who reads the "Polychrome Bible"—concerning which an exact and liberal scholar remarked when he first saw its variegated pages, "These colors will fade"? He was not decrying the documentary hypothesis whereon the work was based, but rather the cock-sureness which was working the theory to death. A heretic might even dare to ask whether the life of Mr. Sinclair's "Jungle" can be regarded as a safe "risk" for literary insurance. No doubt all these works have served to suggest sermons, and considerable portions of their substance must have been fed to hungry congregations—who shall say without profit? The danger is lest preachers should form so exclusive a taste for current literature as to prefer the immaturity of to-day to the ripeness of yesterday; in which case spiritual and ethical indigestion is bound to develop in their hearers as well as in themselves.

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Sermons or Men

Mr. Arthur C. Benson, in the November *National Review*, attacks the sermon flood, declaring that we have too many sermons, and proposing that ministers shall preach not more than once on Sunday and frequently resort to the practise of reading the best sermons of other men. Mr. Benson is himself the son of an archbishop, and presumably, therefore, lives in the same house with a "barrel." Possibly this fact has to do with his advice. He thinks he could not easily stand it to hear "Chrysostom, Bossuet, or Newman twice a week." Much greater is his pity for the listener at the average country church. Such an opinion must be treated with respect, no doubt, but is it not based on a totally wrong idea of the genius and function of preaching? It assumes, with many critics of the pulpit, that the impress value of preaching lies in the intrinsic merits of the homiletical product. Nothing could be farther from the fact. The lack of interest and inspiration is seldom to be laid to the sermon. Almost entirely it is lack of interestingness and power in the preacher. Hearers who are moved by no higher motives, go to hear, not the sermon, but the man. The best sermons ever printed, read or recited by an uninteresting man would not have the slightest effect in holding or increasing a congregation. The question of more or fewer sermons, even the question of better or worse sermons, is not of first importance. If this son of an archbishop will devise a plan to get a full supply of live *men* in the pulpits, he and the rest of the critics will go to hear them when they preach quite poor sermons.

THE INFLUENCE OF PSYCHICAL RESEARCH ON RELIGIOUS BELIEF

By Sir Oliver Lodge, Principal of the University of Birmingham, England.

The study of occult or ill-understood mental and physical phenomena, sometimes called "Metapsychics," as suggested by Professor Richet, can be regarded from several points of view:

First, from the point of strict science: where everything is to be rigorously scrutinized and recorded, in cold-blooded fashion, without the least regard to the philosophic or religious inferences which may be deduced from such of the phenomena as are ultimately accepted as facts.

Second, from the point of view of popular prejudice and superstition: where assertions are either believed or disbelieved wholesale, the phenomena being uncritically accepted or rejected, according as they do or do not fit in with the scheme of the universe which already exists in the mind of the person to whom they are presented.

Third, from the point of view of philosophy and religion: where after a certain number of facts have passed the scientific ordeal, and been accepted as true, it becomes permissible to ask what bearing they may be conjectured to have on questions of human faith and destiny.

The first attitude requires no justification; it is the attitude of the leading members of the Society for Psychical Research. The second shall receive no criticism or argument; its legitimacy depends upon circumstances, and to justify it in some cases is quite impossible. The third attitude is or is not legitimate according to the position in general estimation which any given subject has acquired after years of scientific study. In the case of experimental psychology and metapsychics it is as yet barely legitimate; but it is difficult for an entire generation to be satisfied without ever asking such questions, and accordingly such questions must inevitably be discust from time to time, whether with scientific sanction or without it.

Such discussion is greatly hampered, however, by the prevalent unscientific attitude indicated under the second head; and in the present stage of popular scientific ignorance it is not very easy to generate in the public mind any sort of apprehension of these phenomena which shall not be misleading and one-sided. I feel the difficulty, but it does not seem to be my affair. If a generation is unduly credulous and ill-educated, it is comfortable to remember that it will in due time be replaced by another: and if any set of men are unduly dogmatic, too full of ignorant negation as to what is possible, they too will gradually die out and make way for a more rational spirit of inquiry.

But after all I incline to think that the attitude of the general public in this matter is liable to seem more rash and injudicious, less critical and sensible, than perhaps it really is. It is hardly wise to estimate it by the utterances of wild enthusiasts or hasty partizans on either side. There is generally a mass of blue water underlying any superficial froth, and the froth is at least evidence that the water beneath is being churned and agitated. Presently the disturbance may settle down into the quiet flow that is efficacious as a motive power; and the blue water may then exhibit a strength unsuspected by a superficial observer rightly contemptuous of the impotence of the froth.

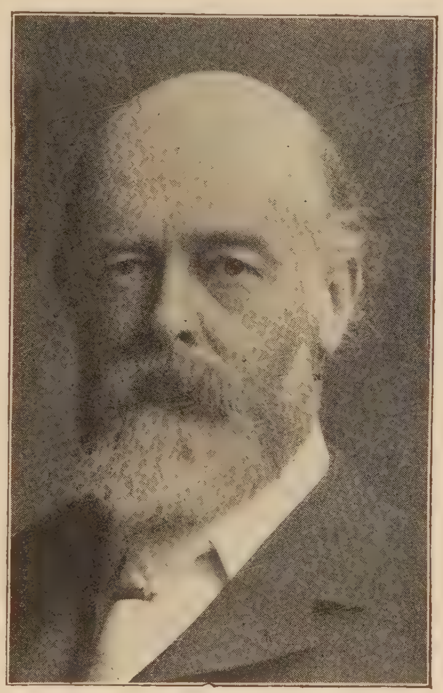
Meanwhile the forces of education are at work, and the hopes of those who care for the progress of humanity run high. Doubtless they have been aroused before, and perhaps they are again doomed to disappointment. No very extensive advance can be made in the course of any single lifetime, but yet a few steps may be taken, and, what is more important, a solid road can be laid down on which future progress will be more easy.

But, as I have said elsewhere, the way to achieve this stage toward progress is not to assume at one leap the capricious and the miraculous; on the contrary, it is to follow the general trend of scientific thought and procedure, to make the usual hypotheses of the uniformity of nature and of the supremacy of the reign of law; to assume the intelligibility and harmony of the universe, and to endeavor to bind new knowledge of every kind onto the old, by links of rational theory and working hypothesis.

It may be that some of the facts offered to our consideration are of a bizarre and unpromising description; but so it has often been with the facts of science in their prenatal stage; they have before now seemed insignificant or even ludicrous. The grave study by Galvani of the convulsive twitching of the legs of dead frogs, prepared and hung on a rail for culinary purposes, did not fail to raise a smile in scientific society.

But because they belong to a nascent and infantile branch of science, such facts are not really of little importance or small interest. Surprizing as are many careful contemporary statements, they are nothing new in the history of the world, they are common to all countries and all ages; and in ancient books we find a great number of asserted occurrences, recorded at a less critical epoch, and commonly spoken of as "miracles." Some of the popularly quoted miracles certainly did not happen, and were never by competent judges really thought to have happened, as narrated by the poet or rhapsodist of the time. For to regard as a scientific statement the pean of victory wherein the relative motion of sun and earth was triumphantly suspended, is mere illiteracy.

In my first article in the *Hibbert Journal* for October, 1902, pages 55 and 56, I gave a rough classification of different classes of Biblical miracles, and suggested that while it is absurd to suppose that all of them represent statements of fact—since careful precision in recording fact is a somewhat recent accomplishment, not likely to be regarded in the past, nor in some quarters even now, as a particularly desirable or edifying accomplishment, —nevertheless certain of them may be worthy of consideration, either as evidence of what the recorder himself believed, or as being not wholly outside the range of conceivable possibility.



SIR OLIVER LODGE.

Let us consider that statement a little more closely. When speaking of miracles, what people are usually interested in are miracles in detail; they have usually some special instances in their minds and they want those instances discust. Using the term "miracle" in quite a popular sense, and meaning by it nothing defined or susceptible of definition, but simply the list of miracles they find recorded in the Bible or in the lives of the saints, they ask—"has the progress of science rendered the occurrence of these things more or less probable?"

The first and obvious answer,—that it has rendered them subjectively less probable, that is to say, less easy of acceptance than they were at the time of their record, or even fifty years ago,—is too manifest to require giving. Fifty years ago miracles were hardly questioned, except here and there by a few adventurous spirits, who were liable to be stigmatized as "infidel" for being faithful to their convictions.

But if the meaning of the question is whether science has made the occurrence of the so-called miraculous—that is to say of unusual events for which we have no adequate explanation—objectively more reasonably probable, it is controversial, but it is not absurd, to answer—"in some respects, Yes"; an answer which is most readily applicable to these dominating influences of the mind over the body which are known as miracles of healing. And why? Because in modern medical practise, especially as developed on the Continent of Europe, some of these occurrences can be imitated to-day; for instance, the relief of pain by hypnosis; the production, by self or other suggestion, of wounds analogous to the "stigmata"; and, on a lower level, the subliminal or automatic treatment of trivial dermic excrescences, such as warts.

Whether this fact, that some of the miracles are rationally possible and in a sense capable of repetition, assuming it for a moment to be a fact, is one to be welcomed or otherwise by interpreters of Holy Writ, is a question for themselves to answer. For in so far as events are recognized as reasonably possible, they may lose their power as specifically religious evidence, and become merely a hint toward an extension of scientific fact. I suppose it must be admitted that the more natural and so to speak commonplace an event becomes, the less exceptional religious significance can be accorded to it; and, inasmuch as the reasonable scientific view is that a complete knowledge of nature would enable us to recognize the rationale of every event which ever actually occurred, or ever can occur, it would seem to follow, concerning any given apparent prodigy, either that it did not happen as related, or else that it happened in accordance with natural laws of which at present we are more or less ignorant.

The psychical or metapsychical phenomena which in my judgment the scientific world will have before long to consider very carefully, before it rejects any of them, are such as the following:

1. The influence of mind on mind by other than the ordinary channels of sense,—the phenomenon called in general telepathy: telepathy from one living mind to another, either spontaneous or induced experimentally.

2. The receptivity or sensitiveness of certain persons,—sometimes in a more or less unconscious state, sometimes by means of a portion of their organisms temporarily released from conscious control—to influences which ordinarily are inoperative or at least unnoticed, and consequently are often spoken of as occult. This condition of hypersensitiveness is referred to by such terms as lucidity or clairvoyance. Clairvoyance is sometimes regarded as the direct perception—not through the senses—of matter by mind; but in this form it *may* perhaps never occur, be-

cause it is possible that mind is only able to perceive directly the contents of another mind (as by telepathy) and that it perceives matter only through the senses of the organism it is connected with.

3. There appears to be an extended kind of telepathy possible, viz.: telepathy from deceased persons; which may be either spontaneous or induced through a special trance-state of the living person used as communicator.

4. The influence of an organism on matter beyond the ordinary range of its accustomed action—the production of movements in bodies without perceptible contact, the production of light, the rearrangement of chemical elements, the transformation and transfer of physical energy in unusual directions—all apparently accomplished by some kind of subliminal activity: in other words the group often called, by a recognized abbreviation, "physical phenomena." For such things, at present, it appears quite inappropriate to invoke the agency of deceased persons, whatever other hypotheses may have to be made for their elucidation. Moreover these phenomena are at present insufficiently established, as well as insufficiently understood, and more or less wild hypotheses are occasionally thrown out respecting their real nature; but plainly our first duty, while engaged in establishing them, is to assume that in spite of appearances they follow regular laws, and to ascertain and formulate those laws as they gradually become clearer to us.

Indeed that is what we have to do with the whole class of ill-understood and therefore mysterious phenomena. Everything is mysterious until its place in the scheme is ascertained; after which, tho doubtless an essential element of mystery remains, it no longer appeals in the same way to the emotions, nor does it furnish a hiding-place for abiding superstition.

Accepting the view that mysterious and superhuman occurrences are really law-abiding phenomena insufficiently understood, it may seem as if the result of their investigation concerned science only, and must be hostile or at least neutral to religious faith; but I fancy it will be found indirectly to concern religion too, and may yet influence popular belief in a positive and favorable sense. In saying this, I perceive that I am laying myself open to misinterpretation; and it becomes necessary to explain what I mean by this statement. I do not mean to suggest any of those crude forms of unguarded interpretation which may perhaps occur to some readers,—I do not mean that we shall find deceased saints and prophets at our beck and call, or that we shall obtain any direct and infallible revelation. I mean something much more general, and something essentially incontrovertible provided only the objective truth of certain phenomena is established. For tho it is vain to attempt to make the truth of religion, or anything else, rest on a particular set of historical or legendary phenomena, yet every great religion lays emphasis on the power of man to develop his spiritual nature, while two of the greatest religions claim that the strengthening of man's spiritual nature enhances his power over the material world; and sometimes attempts are made to test the truth of a religion, or the credentials of a teacher, by evidence based upon the occurrence of so-called "supernatural" events.

There is an issue here which is occasionally confused, but which is really quite clear:

Whether a given prophet actually has extraordinary power, and how far his power extends, is a matter for scientific evidence; but, whatever his power, it is by the content of his message that he is to be judged, not by some accompanying extension of the customary control of mind over matter.

The worst of men can do things beyond the power of an insect; things which to its consciousness, if it had any, would be miraculous. It is obviously wrong to accept a bad and immoral message because it is accompanied by amazing phenomena.

Nevertheless for an inverse proposition there is something to be said. It may be permissible to suppose that a human being of specially lofty character is likely to be endowed with faculties and powers beyond the present average scope of the race: faculties and powers fully intelligible neither to himself nor to anyone else. Even a genius has an inkling of exceptional powers. No one can explain, or render ordinarily probable *a priori*, the achievements of some of the masterminds of humanity. Genius combined with sainthood may perhaps go further still, and may achieve what to ordinary men are marvels and miracles.

Even without sainthood, and without genius, some abnormally-constituted individuals—possibly anticipating future development as a kind of premature "sport," or possibly displaying the remains of ancestral powers now nearly lost to the race—are found to possess faculties, such as those above summarized, which are called mediumistic and are so unusual as to be widely and vigorously disbelieved by nearly all who have not studied them. They must be regarded as among the things not yet properly explained. The existence of child-prodigies capable of performances in music or arithmetic far beyond the power of most adults, and the homing instincts of certain animals, are other things that are still unexplained.

Either there are modes of existence higher than those displayed by our ordinary selves, or there are not. If there are, it is the business of science to ascertain their nature and the mode and extent of their interaction with our more usual personality and with our material surroundings.

Moreover, tho many of us must sympathize with the Founder of Christianity in His assertion that signs and wonders are not the proper credentials of religion,—and tho we may fully agree that compulsory moral and intellectual suasion of the unworthy, by main force of marvel, would be neither feasible nor satisfactory,—yet we can recognize that religious belief has sometimes been quenched, and frequently perturbed, by the fact that the historical documents, on which it relies, contain "miraculous" assertions: difficult to accept as corresponding to any real occurrence, difficult to reject without discrediting the rest of the testimony. We can perceive that the supposed impossibility of accepting certain narratives as true, exerts a certain negative or inhibitory influence, which might be removed if the kind of facts narrated ever became part of accepted and orthodox science.

It seems to me therefore that the persistent effort which is being made, in what are at present rather unorthodox and pioneering departments of science, to investigate and bring into the ordered universe such of the occult and abnormal phenomena as it may find to be capable of repetition and examination to-day, may indirectly aid that real religious revival to which we look forward: the signs of which indeed we already perceive, in the disinclination to accept a mechanical interpretation of the world or to recognize any well-defined limit to the future expansion and development of human nature. Indeed a number of asserted facts which at present seem to be wholly outside the province of ordered knowledge, and to belong solely to the territory of faith, are bound to be either extruded and extinguished, or else enveloped and incorporated, as the boundaries of science expand.

In its expansion the province of

science must encroach on, tho it can not appreciably diminish, the immense region beyond, where faith and emotional insight are dominant. At the same time it can be fully admitted that the kingdom of religion is not, even minutely, affected by this internal adjustment of boundaries, for it rightly includes both province and territory under its sovereign sway.

An age of religion is approaching, or seems to be approaching to those who can discern the signs of the times, when, divorced from superstition and allied with instructed and progressive knowledge, it will no longer remain the solace of a few, but will be recognized as a genuine power by the many, and become a vivifying influence among the masses of humanity. Such a result, if it can ever, in any partial sense, be the outcome of scientific researches—a consequence of the realization of facts, some known, some not yet known, to science,—must indeed be indirect, and must arrive chiefly because o a clearer perception, on the part of ordinary men, of the meaning and potentiality of life, the greatness of opportunity which it offers, the bewildering complexity and fulness of possible existence.

Toward such a revelation, for more than a century, students of nature have been unconsciously working, and they have gradually brought a larger and larger province within the comprehension of mankind. Enlarged views of the universe—enlarged, that is, far beyond the conception of the Middle Ages—are already common property; and the still further widenings and higher perceptions which are already looming in the future, if ever made generally accessible in a sane and sober manner, must surely awaken in man some sense of his hope and destiny, even on this planet, must arouse in him some effort toward the attainment of so bright an ideal, and thus must lead him into the outer precincts of the temple of religion.

If religion is "true," if it has a substantial basis of reality and sincerity, it must have an intellectual as well as an emotional side, and so must be partially accessible to scientific inquiry.

There will come a time when the reverent pursuit of natural truth, which is or should be the province of science, will bring us to a comprehension and assimilation of facts which at present seem to stand out as isolated or supernatural marvels. At present it is said to feel almost profane to attempt to seek after the intellectual side of such occurrences and reduce them to law and order; they are felt to belong to an ultra-scientific and sacred order of existence;—the idea doubtless being that what is known loses thereby some of its sacredness and mystery.

That mystery tends to lessen, as knowledge increases, we may perhaps admit,—tho there is always an infinitude of mystery remaining, even about the simplest thing, to those whose perceptions are keen,—but sacredness is assuredly not diminished, except in so far as (by some warp of the mind) sacredness seems allied not with truth but with superstition.

It is human to feel this repugnance to scientific scrutiny, and a generation which feels it can not wisely be urged too fast; nevertheless I look forward to a time when the Mediterranean of scientific inquiry will no longer be regarded as a closed sea, beyond which it were impious to sail,—when not a few daring pioneers only but the ordinary trader will set sail, past the Pillars of Hercules, out into the tidal waters of the west; and the mysteriously infinite "Oceanus" shall become the familiar Atlantic—the pathway of commerce with a newer World.

HOW TO DEAL WITH HERESY

By Paul Moore Strayer, D.D., Rochester, New York.

During the last quarter of a century we have said at every heresy trial, "There will never be another." I am persuaded that the only way to realize this hope is for every man who believes that heresy trials are contrary to the spirit of Christ and that error is not to be corrected by a worse error, to record that conviction with such earnestness as he may be able.

Christ's own judgment is explicit. When John came to Him with overheated zeal and announced that he had seen one casting out demons in Christ's name and had rebuked him because he belonged not to their party, Jesus said, "Forbid him not." And the Master's plea was that any man who did a mighty work in His name would not quickly deny himself by speaking evil of Him in whose name he had wrought. He repudiated the method of John.

Jesus consistently preached the doctrine of non-resistance and as consistently lived it. He did not denounce Judas for apostasy nor censure Peter for denying Him; nor was Thomas expelled from the apostolate for doubting when the others believed. Jesus gave place to the law of natural selection. No man with any least trace of goodness should go from Him but on his own accord. For Jesus came not to condemn but to save, not to judge but to win back from error. Yet whenever we appeal to the teachings and practise of Jesus, some reply that His doctrine of non-resistance is impracticable to-day. The man of strange doctrines might go unrebuked in Jesus's time, but not to-day. But was not truth as precious in those days as now? Indeed, was it not more dangerous for those peripatetic teachers who did not belong to Christ's party to go about healing in Christ's name when there was but a handful of disciples in the country and Christ was of no reputation and His motives impugned and His work misunderstood, than it is now when the church is firmly established and her doctrines have been tried by experience and she has nothing to fear? So far as concerns danger to the body of Christian teaching, the method of Jesus is not impracticable to-day.

Still, it is argued that the church is organized into denominations, and the various sects must protect themselves. The argument proves too much. Jesus did build His church and said, "The kingdom of Heaven is among you," but He did not formulate a creed or a ritual, nor draft a confession or a catechism or a prayer-book, nor order a priesthood to propagate itself. These have each a part in the function of the church, but all of them together do not justify us in departing from the way of Jesus. What Jesus and, after Him, Paul had to contend against was a closed revelation, a fixed body of traditions which the Pharisees and later the Judaizers enforced to the letter. Christ's persistent antagonism was against localizing worship and worshiping tradition. His most striking contribution to the science of theology is that religion can not be confined by a creed or a temple or a priestly succession. He announced the freedom of the spirit to approach unto God, and the possibility of such approach even through erroneous opinions.

And to justify heresy trials on the ground of changed conditions in the church is to point out that just those conditions are not essential to Christianity. It is but to show that the zeal of the heresy-hunter is to preserve denominational rubrics rather than faith in God as Father and Jesus as Lord. In most denominations, assent to a body of doctrines is no longer exacted save of the clergy. For it appeared that the church in setting itself up as final authority in questions of faith and worship had reproduced a condition which Christ found antagonistic to the religion of the spirit. In seeking to preserve its system of doctrine the church has been prompted by loyalty to Christ, but I submit that in exacting conformity even of its ministers and in driving them out when they no longer hold opinions to which they once gave assent, the church has departed from the spirit and practise of Jesus.

In recent years those who have been tried for heresy might have prevented it in most cases by a little Christian tact and good taste. They have been men of piety and scholarship, but for the most part have had little reverence for opinions long cherished by their brethren and have been unconciliatory in spirit and impatient at the prejudice and in some cases the ignorance of their accusers. Time was when an issue could not be avoided, but popular education has done away with superstition; and the religious teacher of to-day, if he is considerate and kindly, may find inoffensive ways of teaching whatever need be taught. But to have the public ear is to give some men the itch to shock the public, and they forget to deal tenderly with opinions which devout souls cling to as fundamental.

Nevertheless, because a few men are tactless, shall the whole church fall into folly? Religious people are not always wise, and the church has rarely known how to deal with its dissenters. Zeal has usually run away with discretion. In the history of Judaism and its offspring, Christianity, no heresies have been so far-reaching as those of Jesus and Paul; Christianity was a heresy during its first years, and Paul was "a ring-leader of the sect of the Nazarenes." They crucified Jesus and hounded Paul to death, but it did not end their heresies. The cross has captured the world, and the heretical Nazarene with His great disciple Paul has changed the faith of nations. If the Pharisees had been wise they would never have gotten Jesus crucified, but let Him alone; if the Jews had been wise they would have taken Gamaliel's counsel and let Paul and the Christians alone.

PAUL MOORE STRAYER, D.D.

The heresy trial is intended to preserve the faith and keep the church united against unrighteousness, but fails of both. It neither tends to confirm the faith of church-members nor to strengthen the influence of the church upon those outside it. Indeed, the attempt to silence the preaching of strange doctrines is liable, in a Protestant mind, to raise the question of the surety of the church as to her cherished doctrines. It suggests to an inquiring mind that the church's beliefs are precarious, and that she is afraid to permit any teachings contrary to those she has authorized, lest there be such truth and virility in the new doctrines as shall vanquish her own. The trial calls attention to the unfamiliar teachings and brings forth the strongest arguments in their support.

And the heresy trial introduces a wider schism than it meant to heal. It puts the church in a deplorable light before the world. It divides clergy and laity, becomes a subject for conversation even at the breakfast-table, and injects venom into gatherings of people who met with the friendliest purpose. And a trial for heresy never saves the heretic. Of late years the sentence has been a suspension until he can satisfy the ecclesiastical authorities that he has returned to the church's interpretation of its own creeds and rubrics. In most cases this involves either an impossibility or an immorality. For if the divergence is wide enough to make suspension necessary, it is too wide for an easy or manly return to the old position. Such a sentence is for the honest thinker equivalent to expulsion, and to expect one to change his views at the order of a court is to require intellectual insincerity. This modern method is exactly parallel to the ancient one of demanding retraction to escape torture or death. Such retraction, in either case, to escape a penalty, is not a change of convictions, but of professions; and this is at once intellectual and moral heresy. Furthermore, such a sentence is itself a heresy in Protestantism, for it makes the church an independent source of divine illumination.

There are two ways in which Jesus dealt with false teaching, and but two right ways for the church: one is to answer it, the other is to leave it alone. The first is the one naturally adopted if an answer is ready. You can destroy what is false by showing it untrue. But you can not kill a right or tar-and-feather justice. You may stone the prophet, but his voice will ring down the ages. You may put a book on the Index, but that only secures for it a wider reading. The rational way to meet error is to show that it is error; and the only rational way to preserve the truth is to show that it is true. A heresy trial is an admission, of which men take note, rather than of the heresy, that the sufficient answer is not at hand.

If formal theology is to preserve its virility and reality, it must be kept in the crucible of the fullest and freest discussion. At the beginning of the English Reformation, the country deliberately held itself in suspense. Protestants and Catholics were set to preach on alternate Sundays in the same pulpits, and the subjects were discussed openly in the ears of the people. The modern mind is stedfastly Protestant, and the people will interpret every doctrine for themselves. And the interpretation will be kept from error by the frankest discussion on the part of those equipped to form an opinion. Bishop Colenso's book would not have been written or would have passed unnoticed if the issues with which it deals had been met and disposed of. The one adequate way to treat heresy is to answer it.

The second best way, and the only good way when the answer is not ready, is to let it alone. If we are to practise Christ's law of non-resistance and be wise with His wisdom, this is the method we will follow with all heresy we can not readily prove false. Some man may teach what does not accord with the rubrics of our sect, but the church is of more importance than the rubric and the kingdom than the creed. And the larger interests of the kingdom discourage the rooting out of the tares, lest the wheat also be destroyed.

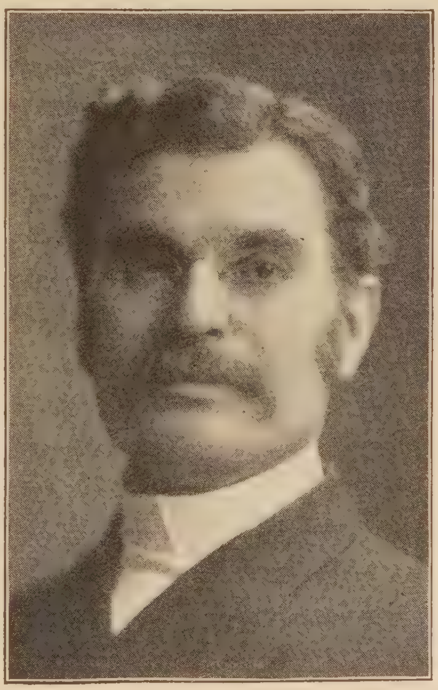
If any honest man is casting out demons in Christ's name and going about his ministry in the spirit of our Lord, and yet "followeth not us" in all our doctrines, the peace of the church demands that we either answer him or let him alone. Public opinion will deal with him by the law of natural selection, but if he must be opposed let it be in showing that his teachings are false.

THE ESTABLISHED RESULTS OF OLD-TESTAMENT STUDY

By Prof. Andrew C. Zenos, D.D., McCormick Theological Seminary, Chicago.

The only sense in which the term "established results" can be used with propriety is that in which it may include conclusions that have stood the test of some time, and have been recognized by Bible students in general as, in the present condition of knowledge, fairly assured against reasonable attack. Are there such results? We believe there are.

No one, for example, would care to deny to-day that a large mass of fictions have grown about beliefs regarding the Old Testament. It has been usually held that the so-called traditional views of the Old Testament are identical with what was held on the subject by Christ and His contemporaries. This is quite an error. All such views do change and have changed from generation to generation under the influence of dominant historical, philosophical, or religious motives. Take as an instance the case of the Song of Solomon. It is quite certain that in the early church, and especially in the age of Christ, this production was not thought of as an allegory of Christ and the church (the Messiah and Israel). That interpretation of it is generally credited to the mystical speculations of St. Bernard of Clairvaux. But once set forth, the conception that the Song was intended to represent the relation of Christ and the church was rapidly disseminated and firmly held for seven centuries. In fact it became the traditional view from which to depart was tantamount to a heresy (as in the case of Calvin against Bolsec). Other instances of similar alterations in current views of individual parts of the Old Testament during the period since the days of Christ might be easily gathered. But if the case stands thus in the Christian Church, how much more liable opinions were to change before the dawn of the Christian era!



PROF. ANDREW C. ZENOS, D.D.,
Author of "The Elements of Higher Criticism," etc.

It is true the totality of such changes was kept at a low level on account of the belief in the divine origin of every part of the Old Testament and the danger of sacrilegiously tampering with it. But they were never altogether arrested or obviated. During the period between the writing of the individual books and their recognition as parts of the Old-Testament canon such changes must naturally have been made with much greater freedom and rapidity.

The consequence is that very much has crept into the beliefs of men on the subject which ought to have no legitimate place there. As to the text, for instance, how often one finds himself clearly persuaded that he has not before him what was originally written. So regarding the origin, character, and primitive purpose of each of the books, it can not be reasonably doubted that many changes took place during the time intervening between the composition of these books and the beginning of the critical era.

It is quite well established, in the next place, that the way to return to the exact facts wherever these have been departed from is the critical method. There are only two sources of information regarding these facts, and they are tradition and criticism. And if tradition, as has just been shown, may not be relied on implicitly, the only alternative left is to resort to the use of criticism. It must not be forgotten, however, that neither tradition nor criticism can give absolutely full and trustworthy data. They are both not only sources of correct information, but also sources of human conjecture; and each in its way adds a subjective or speculative element to the result, and is therefore the source of belief lacking in sound foundations. They may be used to correct each other. So far as they agree, they may be confidently taken as trustworthy. So far as they differ, it will fall to the lot of each individual student either to choose between them or to reject both, and to hold his mind in suspense on the question raised by the difference, or else to combine and harmonize differences upon the basis of a scheme of his own; in other words, it will be his task to exercise a criticism of his own. This seems to be unavoidable.

But criticism has outgrown the necessity of using exclusively subjective methods. It is reenforced by the vast flood of light that has broken in upon the environment of the Old Testament. It will scarcely be necessary to do more than suggest the field. The circumstances in which the books of the Old Testament were produced are better known to-day than they have been since those days themselves. For thousands of years before the origin of the Old Testament, and all through and around the country and the people, history was being made and buried. That history now strangely emerges from its grave, and its story clears many a dark problem. The exploits and ideas of men contemporary with such of its authors as Isaiah, Jeremiah, and Ezekiel, not to speak of lesser ones, are understood almost as well as the principles and deeds of the men of the Middle Ages.

It is quite well established that the religious value of the Old Testament is not lost by the changes which modern study demands in our views of the origin, form, and purpose of its books. It might not be entirely accurate to say that this religious value is not affected by such changes. The discovery that a book was the offspring of a different age and author from those to which it was attributed, and more especially the discovery that it was designed to be used for other ends than those to which one has been accustomed to put it must necessarily revolutionize one's understanding of its meaning, but this only means that the basis of value has changed, not that the value is lost. When an imagined value has disappeared, it may be because a more real one has taken its place. This is what occurs as a result of Old-Testament study in our day.

In fact it would be scarcely possible to overestimate the gain that has been achieved in this direction. It is becoming more and more clearly understood that too much emphasis had been laid on the merely outward features of the Old Testament, that too much attention had been given to the validation of historical and literary excellencies—as if the divine origin of its message was to be demonstrated by the existence of these. This could only be done by holding the real merits of the books in the background, or, to change the metaphor, by shifting the point of view from that of their original writers and readers to another. Modern study makes it clear that they were composed not for literary or historical purposes primarily, but for the spiritual and religious purpose of making God known to men and bringing men into subjection under His law; for proclaiming redemption from the power of sin and declaring His purpose of love to them. Directly and indirectly, this is the object and aim of every one of the books of the Old Testament. The Pentateuch was the book of Israel's instruction (Torah). The histories were cherished as having a prophetical value. They were called the "Earlier Prophets." They contained revelation of God's will and dealings with His people. The devotional and wisdom literature was first religious, and everything else afterward. Its burden is the thought "The fear of the Lord is the beginning of knowledge." Whatever other values there may be in the Old Testament, this is its primary value. Modern study simply drives back to this original attitude toward it. If men are led to read the historical books, not as history, but as a prophetical interpretation of history for purposes of edification, how can their value be said to be lost?

But from another point of view we may ask the matter-of-fact question: What effect has the use of the critical method had on men's judgment of the Old Testament as a book of religious inspiration and instruction? It is not to be denied that the well-meant but ill-advised warnings of some on one side and the rash claims of some unbelievers on the other have persuaded many to look on this sort of study as dangerous to the Christian faith, and the Old Testament has suffered a partial eclipse. But it is emerging from this temporary obscuration fuller than ever it was known to be of spiritual illumination. Men of sincere devotion, whom it would be sheer pharisaism to disclaim, are holding and teaching the views once pronounced dangerous and destructive, and demonstrating that the characterization was based upon a hopeless confusion of issues.

All that has thus far been recorded, however, as established by modern study of the Old Testament belongs to the region of principles and methods. When we now turn to concrete results, it is clear that we must limit ourselves to the barest outline. From the nature of the case, as explained in our definition of the task before us, we could not do otherwise. Upon this basis, we think we are safe in setting down the following conclusions:

The Pentateuch can no longer be regarded as a composition issuing from the hand of Moses, as it stands. The literary analysis into the documents known under the symbols J, E, D, P, is universally accepted. Just how these documents arose, and when, and what the exact limits of each one are, may still be mooted points. But that they can be pointed out and recognized in a general way and that they possess characteristics which distinguish them, and that these characteristics are literary, not only in the sense that they involve linguistic peculiarities, but also in the sense that they reveal through literary features attributes of personality and character which run parallel in the various documents,—all this has not been disproved, and does not seem capable of disproof. Opposition to this conclusion has of late risen no higher than a protest unsupported by good reasons.

2. In the rearrangement of the writings of the prophets modern study discovers on one side a type of thought which, springing in a rather indefinite form in the earliest days, becomes distinct and unique at the beginning of the eighth century and develops through the following generations to the post-exilic period. On the other side it finds conditions both internal and external, enabling the student to associate each one of the writings with a definite setting. The prophetic books are thus grouped as those of: (1) The Assyrian period (842–665), Hosea, Amos, Isaiah, Micah; (2) the Babylonian period (665–586), Nahum, Zephaniah, Habbakuk, Jeremiah; (3) the Exile (586–528), Obadiah, Ezekiel, 2d Isaiah; (4) the Restoration (520–450), Haggai, Zechariah, and Malachi; and (5) the latest or Macedonian-Syrian period (450–265), Joel, Jonah, and Daniel. In this distribution it is necessary to separate two or more Isaiahs, whose works have somehow become fused into one, to give back to Jonah its standing as a prophetic book instead of making it the history of a prophet, and recognize in Daniel an apocalypse composed for the days of the distress under Antiochus Epiphanes.

3. The Hagiographa and the historical books have raised fewer questions of primary importance. The Psalms and Proverbs have always been known as collections rather than literary unities. Job contains an ancient story elaborated and committed to writing by some priest during the Babylonian Exile and still further enlarged a little later by the insertion of the Elihu speeches (xxxii.–xxxvii.). Ecclesiastes is undoubtedly one of the last written of the Old-Testament collections. It proceeds from the Greek period, as does also the Song of Songs. This latter work presents in a series of scenes the inner struggle of a village maiden tempted on one side to enter the royal harem, and prompted on the other to persist in her loyalty to her country lover. Ruth and Esther are stories explanatory of features of Hebrew belief regarding the experiences of the chosen people, all of which were known to have been ordered and controlled by God Himself.

4. As to the collection of these writings into one body and the ascription to them of normative value, it is clear that this took place gradually; and at three different epochal dates the three great sections of the Hebrew canon were recognized as parts of Israel's Rule of Faith, *i.e.*, the law about the time of Ezra, the Prophets toward the beginning of the second century B.C., and the writings some time in the first Christian century.

Sometimes the phrase "New Old Testament" is used as a title for the above views or others much more radical. In this case, as in many of the same kind, the new is the old. The Old Testament, viewed with strict regard to its character as a vehicle of God's loving thought for the return of the human race to Himself, is the Old Testament which Jesus Christ and the apostles used. The Old Testament as a storehouse of information about the sun, moon, and stars, about the coney and the hyssop, about the deeds of men in the past or their destinies in the future, is an Old Testament that men made for themselves during the period of rabbinical and scholastic activity. It is fast fading away, leaving its original more clearly in the foreground. For this every devout soul can not but be thankful.

CLERGYMEN AND MODERN SCIENCE

By Professor L. T. Townsend, D.D., S.T.D., Boston, Massachusetts.

A saying attributed to Napoleon Bonaparte is that France should be taught the art of seizing upon every new idea and using it for the aggrandizement of the Empire.

The wisdom of cultivating such an art in civil government, and the mental alertness and enterprise implied, will be conceded by every thoughtful person. But why may not the same art be made use of in the empire of religious thought and life, or, more specifically, in the Empire of Christianity, whose extent and purpose are so much grander than those of France or any other country that relatively these human governments dwindle into insignificance?

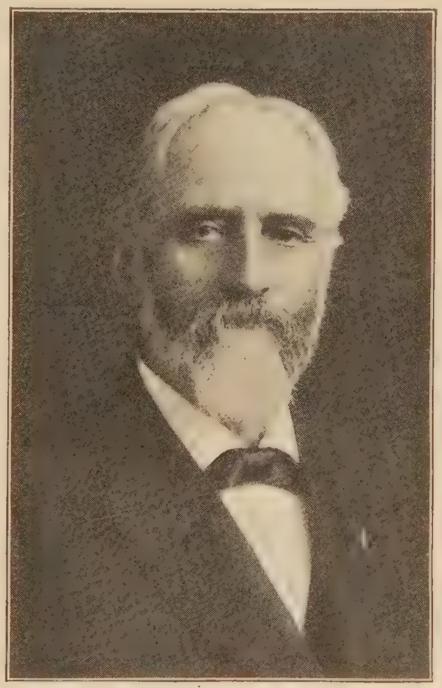
In this religious empire ministers of the gospel are sovereigns and sooner or later will be so acknowledged if they are up-to-date and otherwise worthy, but will be voted down unless they adopt arts and methods that commend themselves to the advanced thought of the age.

In this statement, however, reference is had, not to the fundamental or so-called primitive or orthodox truths of Christianity, for they, like the laws of God's universe, will remain unchanged to the end of time; they are the garb, form of argument, type of illustration, method of treatment—in a word the incidentals of Bible theology that are subject to change and that should conform to whatever new discoveries are made and assured in any of the fields of science and philosophy.

He, therefore, who accepts ordination and stands in the pulpit as a defender and exponent of Bible revelation and the Christian faith must not rest without grappling as best he can with every important idea, whether social, political, philosophical, or scientific, that arrests popular attention, and, so far as possible, should rule and overrule that idea in the interest of an empire which, as was said a moment ago, is the grandest of any on earth.

The writer, however, is not unfamiliar with objections that are likely to be raised to these statements.

It is replied, for instance, that while theological professors and a few preachers of eminent ability and scholarship may be expected to familiarize themselves with the most recent scientific discoveries, and may bring to the aid of Bible interpretation and to the defense of Christianity all new ideas, yet it is said that the great majority of our preachers have neither the time at command, nor the facilities within reach, nor minds sufficiently drilled to enable them to answer such requirements, and that their thought would better



PROF. L. T. TOWNSEND, D.D.

not, therefore, be disturbed by what is newest and most advanced.

While impossible or impracticable tasks should not be assigned to clergymen, would it not seem, if the busy lawyer and physician, and the no less busy merchant and mechanic, who are no less overworked than clergymen, have ability and time to become familiar with what is doing in the scientific world, that any man who in other respects is qualified to stand in the pulpit, likewise has ability and time to read, superficially at least, the popular treatises on science and philosophy, and get the passwords that are in frequent use by scientific authors and lecturers? This, as every one knows, is about all that the street and parlor skeptic does, and he is the man, quite as much as any other, who is using his influence and voice to subvert the faith of those who have a little knowledge, but as yet are not possest of that profound religious experience that is undisturbed by the assaults and sneers of skepticism.

The atmosphere to-day, as every thoughtful person can not fail to see, is charged and overcharged with the inquiring spirit, and everyone is feeling the effect of it, either for good or ill.

The American mechanic and farmer are now becoming better acquainted with the natural sciences than were the most highly educated people a century and a half ago.

Fresh pages of easy scientific reading are opened to them daily. Their eyes were yesterday looking through the telescope, to-day they are looking through the microscope, and to-morrow the wonders seen by the spectroscope will be familiar to them.

Even the inspiring truths in the field of comparative science are already beginning to be translated into the speech of every-day life.

It seems, therefore, as inevitable as anything can, that men in the humbler walks of life will be strongly tempted to despise clergymen whose knowledge of what is engaging popular thought is less than their own.

And, too, the minds of young people are inquisitive and are learning faster than many clergymen imagine. They are reading with avidity the sprightly and deservedly popular scientific treatises of the day. Their familiarity with bacteria and other microbes and with the theories of Huxley and Haeckel is an astonishment to the more elderly members of the household. It is told of a certain candidating clergyman who had preached a really earnest and strictly Gospel sermon in an important church that, on leaving it after the sermon, his attention was arrested by an animated conversation between two boys who were going the same direction.

Thinking they were talking about the sermon to which they had just listened, he quickened his steps hoping to hear their comments. He reached them unobserved, but was considerably chagrined to discover the trifling effect of his discourse; the boys were talking about the evolutionary theory of Mr. Darwin.

Now, while it is by no means desirable for clergymen to give scientific lectures in their pulpits, or even overload their discourses with illustrations from the field of science, yet it is unquestionably desirable that the man who stands in the pulpit should be measurably prepared to do so if such a thing were demanded. And it must be conceded, too, that unless he is able, when a suitable opportunity presents itself, to interest the youth of his flock along the lines of their inquiries, and unless he is able, on religious grounds and with some degree of satisfaction, to answer the questions that arise in the home circle and schoolroom, he will miss a great advantage and discover at length that some of the best minds among his young people are turning for information to the skeptical scientist, or to the destructive critic, who will be found ready to answer their questions in a way that will shake to its foundations the faith that has been inherited but is not yet firmly established.

The requirement is certainly not unreasonable that the attainments of clergymen should be equal to those of boys and girls who are studying science and philosophy in public and private schools; yet some of them fall quite a good deal below that standard. These are the facts that explain why preachers are much discounted at times and even ignored by many young people, who, if wisely influenced, would be of immense service in the church of Christ. There is every reason, therefore, why clergymen should be coming in with the tide, and not be rolling water-logged at sea.

Another objection to these views sometimes urged is that distinguished and very successful preachers in time past knew little or nothing of scientific and philosophical matters and that it would seem, therefore, unnecessary for clergymen to enter fields that were not traversed by such men as Jonathan Edwards, John Wesley, John Calvin, Martin Luther, the Church fathers, the Apostles and Old-Testament prophets.

But the one who raises such an objection is evidently not well informed. As a matter of fact, Edwards, Wesley, Luther, and several of the Church fathers, as to subjects under discussion in their day, rank among the most advanced scholars and thinkers of their time. Wesley was one of the best-equipped German scholars in England, and Edwards takes high rank among the keenest metaphysicians this country ever produced. Were those men alive to-day, they would leave no branch of modern science uninvestigated. They would know the facts that oppose both atheistic and theistic evolution; they would be prepared to show the harmony between the disclosures of science in all its branches and the revelations of the Bible. They would meet infidelity word for word, a thing that has been done by clergymen over and over again during the progress of Christianity.

Bishop Joseph Butler in his "Analogy" made the atheism of his time unpopular and contemptible. Dr. Thomas Chalmers with his astronomical sermons met the infidel astronomers of Europe upon their own ground and, with their own weapons, silenced them. The Rev. John Pye Smith, from the science of geology, illustrated and enforced, a century and a half ago, various Scripture truths to the complete discomfiture of unbelievers who had been insisting that geology had overthrown the teachings of the Bible.

What objection can there be in an attempt on the part of clergymen to show that Bible theology has the support of all scientific discovery and of all sorts of research in the field, not of a sham criticism, but of the higher and the highest criticism? Or what objection can there be in taking note of what is providentially going on and in using every new idea as a means of Bible interpretation? Does any thoughtful person suppose that God has no interest or intention in the scientific curiosity, or in the scientific developments, or in the recent archeological explorations, or in the present critical study of the sacred Scriptures, or in all the other great movements that are engaging the thoughts of men?

Every distinguished scientist and explorer, tho skeptical, ought to be regarded by the Christian believer as God's unconscious servant and minister, of whom it may be said to-day as it was said of Cyrus twenty-five hundred years ago, "I have girded thee tho thou hast not known me."

The great scientists for the last half-century and more, including even Prof. Ernst Haeckel, have contributed, tho in many cases without knowing or intending it, immensely to the advancement of God's truth.

Is it not, therefore, incumbent upon the religious teacher to take a look at these smiths as they bring up from murky depths and down from dizzy heights, from far and near, the wonderful things of God?

If, therefore, clergymen, through laziness or indifference, shall remain in ignorance; if they shall not equal in educational equipment and attainment those to whom they minister, need one be surprized if thoughtful men shall feel a measure of contempt for the antiquated and unprogressive methods of those who occupy the most important positions that can be found among men? or need one be surprized if young men go from homes in which are prayers and piety, to be stranded on the shores of a blank and dreary infidelity?

The following words from an eminent Englishman who is a master in the field of science, should be carefully considered by clergymen who desire to wield the widest and wisest influence:

"That culture for Christian thought, and that training for Christian work, and that speech in the Christian pulpit, that are in harmony with the science, the criticism, the literature, and with the social and economic ideas of the times, were never more imperatively demanded than they are at this very moment. And we may add that unless something more is done than toiling through the narrow round of systematic dogmas, or the creeping along some low level of schoolboy morality, or the employing of a set of conventional theological formulæ under the name of Bible study and interpretation, there is a large class of vigorous and inquisitive minds that will not be reached by our pulpit teaching or be held long enough under its influence."

These words are true and unless clergymen try to measure up to them there will be in the twentieth century more non-churchgoers among professional, thoughtful, and studious men than there were in the nineteenth.

GLADSTONE AS AN ECCLESIASTICAL STATESMAN

By Charles F. Aked, D.D., Liverpool, England.

Gladstone's motive in entering public life was the service of God and His church. His original desire was to become a clergyman. From this he was dissuaded by his father, who brought him to believe that the narrow sphere of parish duties was not to be compared with the wide possibilities of a political career. With young Gladstone it was a question only as to the larger opportunity of doing his Maker's will and of helping to get that will done, as in heaven, so on earth. To that he was "called." For that he must live. Pulpit and senate would alike offer to him a sacred toil, for his motive made all things holy. With many a backward-looking glance and many a sigh of half-regret, until long after middle life was passed, did Gladstone ask himself whether he had done right in stifling his first ardent longings for the "church."

The "church" meant to him, when his career began, the Church of England as by law established. A devout Anglican he remained to the day of his death. But one-half of the religious people of England are outside the Established Church, and immensely more than one-half in Wales. Step by step these Free Churchmen have fought and suffered their way to liberty. They were born of adversity. They were cradled amid persecutions. But they saw visions and dreamed dreams. They beheld the light and whence it came, but from afar. They followed it in faith. They were hunted like wild beasts. They were scourged and mutilated. They were hanged and burned. They died that those who came after them should live free—free from the tyranny of priest and king over the church of the Lord Jesus. Remnants of the old intolerance cling to the life of the nation to-day. When Gladstone entered public life tremendous privileges remained with the Established Church. Humiliating and cruel disabilities were inflicted upon Free Churchmen. In another article* we saw how Gladstone rapidly shook off the swaddling-bands of Liverpool Toryism and stood forth as the inspired champion of human liberty among the enslaved small nations of Europe. How could the man stand for freedom abroad and for despotism at home? Oxford taught him many things, he used to say, but Oxford did not teach him that liberty was a blessing to the world. Yet when he came to learn that, and to teach it, when he was hailed in Greece, in Naples, among the Slavs, as the deliverer of oppressed peoples, with what justice could he join with those who were multiplying penalties upon men and women of England who dared to claim their heritage of freedom in that most sacred of all relations, the soul's free touch with God? How could he reconcile and harmonize the discordant impulses which swayed his conduct according as his face was turned outward to the far countries or inward to his native land? He could not; and in this realized impossibility the drama—one had almost said the tragedy—of his public life begins.

The problem for Gladstone the ardent politician, as afterward for Gladstone the still more ardent statesman, was this: How is life to be practically lived and public affairs guided and controlled when what are supposed to be the highest interests of a particular sect, that sect the one to which he was sincerely devoted, comes into conflict with the large humanity of which he was the prophet? And that question for Mr. Gladstone became a question for the world.

Quickly these interests did come into conflict with the growing passion of liberty. At thirty-five years of age, already a member of the Cabinet, he wrote to his friend Manning (afterward Cardinal in the Roman Church), "I wish I could get a synodical decision in favor of my retirement from public life. For, I profess to remain there (to myself) for the service of the Church, and my views of the mode of serving her are getting so fearfully wide of those generally current that, even if they be sound, they may become wholly unavailable." He had dragged away from the old moorings. The stock of beliefs with which he left the university had come to look foolish to his eyes. The world had presented him with new facts, facts of human nature notably, of which he had not dreamed before. He did his best to stretch his academic formulas to cover the new facts. One by one, each formula snapped in his hands, and life demanded fresh theories and brand-new policies. Macaulay spoke of him, in his brilliant young manhood, as "the rising hope of the stern, unbending Tories." We know—and we smile at the knowledge—how he had justified the description. He opposed the abolition of military and naval sinecures. He opposed the abolition of flogging in the army. He opposed the publication of division lists showing to the country the votes of members of Parliament. He opposed the proposal for shorter parliaments, bringing them more effectually under the control of the people. He opposed the ballot. But in return for all this opposition he defended West-Indian slavery, and he supported the Corn Laws! Little wonder, therefore, that he opposed the admission of Jews to Parliament and the admission of Free Churchmen to the universities. And it is with the emancipation of his own mind in things ecclesiastical that we are chiefly concerned.

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* "Gladstone as a Man of God," HOMILETIC REVIEW, April, 1906.

In his twenty-ninth year he published his first book, "The State in its Relations with the Church." I take down from my shelves this precious volume, faded, shabby, with its yellow-brown covers, and as I write these lines find myself smiling at the magniloquence of its dedication: "Inscribed to the University of Oxford; tried and not found wanting, through the vicissitudes of a thousand years, . . . in the hope that the temper of these pages may be found not alien from her own"! Too like her own, indeed, as Gladstone was among the first to see. He had listened to the great Chalmers lecture, and had been moved to holy wrath. To Manning it is that he writes, "Such a jumble of church, un-church, and anti-church principles as that excellent and eloquent man Dr. Chalmers has given us in his recent lectures no human being ever heard, and it can only be compared to the state of things *Ante mare et terras et quod tegit omnia cœlum.*" * But men not usually considered incapable of forming an opinion found a worse "jumble" in Gladstone's book. Carlyle wrote to Emerson that an Oxford crack scholar, Tory M.P., and devout Churchman had contrived to insert a piece of "you" (Emerson) in a book which was making some figure. "I know him," Carlyle goes on, "for a solid, serious, silent-minded man; but how with his Coleridge shovel-hatism he has contrived to relate himself to you, there is the mystery"! In the *Edinburgh Review* Macaulay went for the High-Church heresy, horse, foot, and artillery: and few pages of the great historian possess a deeper human interest than those which recall the controversy, dead now for two generations. In a sentence, the doctrine, elaborated through so many pious and painful pages, is that the nation, through the government, is bound to profess a religion, to establish that religion, to promulgate it as one of the governmental acts for which governments exist. And Macaulay's reasoning was, and is, absolutely unassailable when he protests that altho he knows Mr. Gladstone to be too good a man to roast heretics over a slow fire, he is equally confident that Mr. Gladstone's principles require him to do it! Mr. Gladstone soon had enough of the book. It involved him personally in a good deal of embarrassment. It forced him to resign his seat in the Government once when he was in perfect agreement with his colleagues and wished to support them, but could not, because the book was still unrepudiated by him and was a polemic against such proposals as the one then in issue. In his old age, writing about "Some errors of my life," he says of this one: "The work was written in total disregard or rather ignorance of the conditions under which alone political action was possible in matters of religion." There let it rest.

The conflict itself could not be laid to rest. In the nature of the case, under the conditions of life in England, there could be no cessation of strife. It rages to-day as fiercely as at any time during the last hundred years. And the battle has yet to be pushed to the gate. It will be convenient if we watch the struggle as it develops round the flag of education.

Gladstone's starting-place was this: The education of the people is the duty of the Established Church; the education of the people must be efficiently controlled by the clergy of that Church. On that principle the nation had acted, or, rather, had not acted at all, but left action to the Established Church. Such a thing as education by the state was not so much as attempted. Two years before Gladstone was born, the House of Commons passed a measure for setting up parish schools out of local taxation; but it was rejected by the House of Lords and never became law. It was rejected by the Lords at the instigation of the Archbishop of Canterbury, expressly on the ground that it did not give sufficient authority to the clergy. Joseph Lancaster, a member of the Society of Friends, with those who rallied round him at his call, began to open schools free from clerical control. To counteract this unclerical tendency the Churchmen founded the "National Society for the Education of the Children of the Poor in the Principles of the Church of England." This was in 1812. From that time onward the Churchmen have secured greater and ever greater grants of public money in aid of their schools, retaining the control in their own hands. But in 1870, when Gladstone was Prime Minister, at the head of a powerful Liberal and reforming government, the education question had to be taken up and thoroughly overhauled. The minister in the Commons in charge was Mr. W. E. Forster, responsible, of course, to Mr. Gladstone, but with great discretionary powers. The demand on the part of Free Churchmen and educationalists of a progressive type was for a national system of education, state schools supported and controlled by the state, and the clergy nowhere. The question, then, for Gladstone was, how to preserve the integrity of religious education controlled by the clergy of his own Church without depriving the child of the best available training and without doing injustice to the multitudes of citizens who rejected alike the dogmas and the authority of that Church? There are many Englishmen still who declare that this is an insoluble problem. And they find some support for their cheerless view in the complete breakdown of the solution attempted by Mr. Forster and the miserable, discreditable, internecine strife which has raged ever since and by which the life of the nation is distracted at the present time.

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* "Chaos, before sea and land and all-covering skies" (Ovid).

The arrangement come to is sometimes called the "Compromise." The word has to be understood. On the part of Free Churchmen there was no compromise. They felt themselves betrayed by their friends inside the Gladstone government. They held themselves aggrieved. They "sulked." And their disaffection prepared for the break-up of the Liberal administration and the advent of Disraeli to power. On the part of the Gladstone government it may be called a "compromise," but we know now that it was not Gladstone's compromise. And in John Morley's noble "life" few revelations are more sensationally interesting than those which show how little Gladstone had to do with the unhappy measure which has darkened so much of the religious life of this country through so many years. Gladstone acquiesced. That is the most which can be charged against him. He was absorbed in the problem of Irish land. He made concessions to men from whom he differed, men in the Cabinet. He said four years afterward to Lord Granville, "I have never made greater personal concessions of opinion than I did on the Education Bill to the united representations of Ripon and Forster." We know now that before the Bill was introduced, Gladstone expressed his disapproval of the "Compromise." Churchman as he was, High Churchman as he was, with the rags and tatters of the old doctrine of education as the function of the Established Church, and full clerical control of all schools from elementary to university, clinging to him, he penned these remarkable lines:

"I have read Mr. Forster's able paper, and I follow it very generally. On one point I can not very well follow it. . . . Why not adopt frankly the principle that the state or the local community should provide the secular teaching, and either leave the option to the ratepayers* or go beyond this *sine qua non*, if they think fit, . . . or else simply leave the parties themselves to find Bible and other religious education from voluntary sources?"

Had Gladstone insisted upon his own way, instead of making concessions, the history of Great Britain during the last thirty years would have been different altogether.

So far had the humanity of him, the Christ-spirit that dominated him, triumphed over the narrow sectarianism of his early years!

The grand question still remained: Is liberty a good thing in Naples or Athens, a bad thing in London or Liverpool? Can the great, broad, profound principles of liberty be said to be met while one-half of the religious people in the country complain bitterly of gross inequalities before the law? Can a nation give to one sect a position of special privilege, prestige, influence, and honor, without doing violence to right and justice? Can a statesman support such a system while claiming to be a statesman first and last, only for the purpose of realizing the will of Christ in human affairs? It is in the answers to these questions, which Gladstone was forced to find and to carry into epoch-making legislation, that one may say the drama deepens into something akin to tragedy. Its successive acts, with its startling situations, thrilling movement, fierce antagonisms, and climax crowning climax can not be detailed here. The story fills a hundred volumes. It is written in great election campaigns. It is told in the rise and fall of cabinets, the disruption of party ties, the overthrow of governments, the estrangement of sovereign and minister. Gladstone shrank from following to their fine implications the principles which now possest him. Who would not? He took refuge, at one time, in a belief for which there was absolutely no ground—that he had not long to live, and that he must not open vast questions which he had no reasonable hope of helping to settle. In 1865 he said that the question of the disestablishment of the Irish Church, with the grant of religious equality to Ireland, was "remote and apparently out of all bearing on the practical politics of the day." In 1867 he opened an election campaign by putting this question in the forefront of all! Late in life he gave the explanation already noted; a man who had served in Parliament through thirty-three years of a laborious career, and had followed nearly every one of his friends to the grave, might be forgiven for thinking that he could escape such a burden as this! But he disestablished the English Church in Ireland. When the two English archbishops were contending too strenuously, as he thought, for the privileges of their order, he sent them a peremptory message that if they carried certain amendments he should hold himself "altogether discharged from maintaining any longer the establishment of the Church." And later he declared: "I do not feel a dread of disestablishment; but I desire and seek, so long as standing ground remains, to avert, not precipitate, it." Gladstone died, and left the problem unsolved in England. But when the issue is joined by two great political parties, representing, one the principle into which Gladstone was born, the other the principle into which he grew and which he championed with an eloquence and a passion without parallel in contemporary history, the victory will remain with that one which has most completely learned, as he did, that where the spirit of the Lord is, there is liberty.

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*Taxpayers: English administration distinguishes between taxes paid to the Imperial Exchequer and local taxes, called rates, paid to the local authority, city or county.

THE PREACHER

THE PREACHER'S HOMILETIC USE OF THE WORD

By the late Rev. Samuel L. Hamilton, Louisville, Kentucky.

I wish to speak briefly, in the first place, of some things which the homiletic use of the Word requires; and, in the second place, of some things which the homiletic use of the Word forbids.

The homiletic use of the Word requires an artistic treatment. When I say artistic, I do not mean artificial, or anything else opposed to the natural. We should not understand art to be, in reality, opposed to nature, or even distinct from it. Art and nature are but two degrees, two relations of the same thing. Art is not artifice; art is educated instinct, and instinct is certainly natural. Now a sermon may be full of the Word,—a good text, an abundance of Scripture quotations, and yet be devoid of homiletic treatment. While it would be a use of the Word, it would not be a homiletic use. Homiletics is the preacher's art of sermon-building and sermon-delivery. It is that use of the Word, which, instrumentally speaking, will give it its greatest effect to move the will and to instruct, which is the twofold purpose in all preaching.

I can wield a saw and a hammer, after a fashion of my own, but if I were required to build a house, it would necessarily be poorly constructed. Its corners out of plumb, its frames awry, its joints agape, its floors uneven, it would be neither a thing of beauty nor a joy for anybody; moreover it would be dangerous to inhabit. But a skilful carpenter takes up the same tools, uses the same materials, and constructs a house, the beauty and worth of whose workmanship attract the attention of the public and create desire for its possession. I can likewise handle a chisel, but, if set the task of carving an angel from a slab of marble, the piece would never be mistaken for the work of Phidias, or Praxiteles, or Hiram Powers. I have the physical ability to use a painter's brush, but the product of my clumsy strokes on canvas would never suggest Rembrandt, or Doré, or Angelo. Wherein lies my defect? I may have used a sufficient amount of materials to construct a good and desirable house; I may have used enough marble to produce expression that almost lives, and lips that almost speak; I may have used the requisite colors to cause light and shade, delicate feature and rugged outline to blend in divine harmony; but my use was not an artistic use. Hence my failure. The preacher's homiletic use of the Word is that of the skilled mechanic, the trained sculptor, the practical painter. The sermon should be an edifice stately and symmetrical because of well-chosen and well-joined Scripture materials; not a medley of the Doric, Ionic, and Corinthian orders.

Again, it should be an angel direct from the throne bearing its message of mercy and a tear of compassion for the lost.

Again, it should be a magnificent scene spread upon canvas—the somber shadows of the Crucifixion, or the resplendent glory of the Transfiguration; or the awful enactments of the Judgment, or the indescribable felicities of heaven. Whatever the theme may be, the homiletic use of the Word must be artistic.

The homiletic use of the Word requires an evolutionary treatment. By the term evolutionary, I do not intend to express, of course, the full modern meaning which scientists attach to it; but, as will appear, somewhat other than the term development conveys.

However much stress may be laid upon moving the will as an object in preaching, instruction is an object of equal, if not paramount, importance. This is the basis of the preacher's work; he is evermore a teacher. But there can be no Biblical instruction worthy the name that does not bring out the truth which the passage under consideration contains; or more exactly, which does not allow the particular truth of the passage to assert itself, to evolve. In the course of a well-studied address, it were surprising if the preacher did not give expression to a considerable amount of truth and yet that truth may not be *the* truth. It may be truth which has its source elsewhere than in his text, truth which he acquired from a thousand sources, truth which it is well for people to know. But unless the truth to which he gives utterance is the truth evolved from the passage which he has announced as the foundation of his discourse, and which he has led his audience to suppose he is handling, his performance is not a homiletic use of the Word. The text must contain the truth, and the preacher must so manipulate it that the truth will evolve from it, or he fails as a homilist, and his sermons fails to instruct in the true sense of the term. Truth lies germinal in the Scriptures. That is why there is so much of it there. The Bible is an immense storehouse of truth-seeds. As in nature the mighty oak is encased in the acorn, the lofty cedar in the tiny seed whence it grows, so the tremendous truths of Christianity which are yet to enwrap the world of humanity are found enfolded in the Divine Word. It is the business of the preacher, under the guidance of the Holy Spirit, to unfold those truths, open them out to the comprehension of his hearers, fix them clearly in their mind and conscience that they may there expand and bear fruit in their lives.

This was the method of the Great Teacher and of the Apostles who taught immediately after Him. We see Jesus on a Sabbath at Nazareth. He ascends the synagog bema and opens the scroll of Isaiah. He reads His text in the first and part of the second verses of the sixty-first chapter, and closes the book. He takes up the prophecy which it contains, and, I doubt not, follows it down the track of history step by step, from point to point, buttressing His argument with other Scriptures until, at last, He centers its truth in His own person, and stands forth as the fulfilment of the prophet's wonderful prediction. It is only the conclusion that is given us by the Evangelist as only that was needful for the Evangelist's purpose; but we may scarcely doubt that there was a train of Scriptural exposition preceding it and which contained His premises; and from the part that has been given us we can judge of its nature as a whole.

On another occasion He sits on the grassy plateau between the horns of Hattin, and before Him are gathered His disciples. There He delivers a discourse, novel, startling, incomparable—the Mountain Sermon. I think there is a popular misconception about the Sermon on the Mount. I believe we mistake the facts, if we think the profound principles there enunciated were original with Christ on that occasion. "Know you not that the Bible includes many more truths than it expresses?" It is one of its excellencies that it suggests, that it excites a multitude of ideas which, in its entirety, and general scope, and trend, and spirit of purpose it includes virtually, but not actually. And now if we will look sharply and carefully into the whole case, we shall find that hundreds of years before their utterance on the Mount, Christ had put these truths in the law and the prophets, in their germ form, as best suited to the childhood of the race. The time had come, at last, for a restatement, an exposition, an unfolding, a fulfilment of those truths of the Old Testament. So He takes the whole Book of the Law as a text, or basis, and therefrom delivers that matchless homily. He rescues the gems of the law from the accumulated perversions under which the schools had buried them. He delves among the rubbish of rabbinical gloss and tradition. He holds up one command after another before the gaze of the world, and, breaking off the rusty crust that encased them, He reveals their brilliant, innate, spiritual meaning. He shows with how much firmer grasp they are capable of taking hold upon the conscience; how much greater their control of the inner life; how much more their expanding, uplifting power over the soul than men had ever supposed they possest. He showed that the "New Testament lies hid in the Old, and the Old Testament stands revealed in the New"; that Mount Sinai and Calvary are not enemies, but friends, not two, but one; that the Beatitudes of the Mountain Sermon are the Beatitudes of the Two Tables.

Then came the Apostles, and they took up the truths which Christ taught,—few, simple, fragmentary, often mere hints, sometimes altogether unexpressed—unfolded them, and then wove them into theological statements and systems of faith. Whence, for instance, came that elaborate, highly-wrought, metaphysical Pauline body of divinity? Certainly Jesus left no such detailed statement of doctrine. And yet Paul, by the aid of inspiration, must have found it in the Master's teaching and evolved it therefrom, else it has no place in the Christian religion. The same is true of the Petrine theology. Indeed, it is not difficult for us now to trace it to Christ as its source. The preaching, also, of these Apostles must have been of like nature with their writings.

So, at last, the whole circle of inspired truth was complete, and the canon of Scripture closed. And what is it? Only sixty-six pamphlets, some of them mere tracts, bound into a book of less than a thousand pages of ordinary print. And yet, within that narrow compass is folded up, compress, a truth, that, when brought forth and expanded, is to fill the universe—all the truth that the human race shall need for spiritual purposes till the judgment day, truth exactly suited to every age, to every stage of civilization, to all classes of society, to all grades of intellect, to every conformation of thought, to every conceivable condition of individual, political, social, and religious progress. The preacher will make the best homiletic use of the Word who gives it an evolutionary treatment;—that is, so handles his text that the truth it holds will have a chance to assert itself in his sermon, rather than be developed by the preacher, with much effort, along lines of his own thinking. The Word of God is peculiar in this, that it does possess a life capable, under proper conditions, of growth, self-expansion, and a sort of differentiation. He who recognizes this will make different use of the Word from him who regards it merely as literature.

The homiletic use of the Word forbids the use of a text of Scripture as a mere motto for a sermon. The preacher predetermines the drift and scope of his discourse, then ransacks the Bible for a text, the briefer the better—often only a phrase of two or three words—that outwardly seems to not conflict, at least, with the sentiments he wants to express; announces it as a text, and then proceeds to harangue his hearers with a speech necessarily independent of and apart from his text. He has not chosen it with a view to opening out and elucidating the truth it may hold, and applying that truth to those whom he is addressing; but to serve as a point of departure, or, at most, as an appropriately-sounding starter for some truths real or imaginary wholly of his own cogitation,—a mere passport for his ideas. The temptation for this sort of performance lies first in the comparative ease to the preacher which attends it; and secondly, in its popularity. It is what the undiscriminating multitude think they want—the big multitude in the fashionable church on the avenue, and the little multitude in the plain "church 'round the corner." They want their nerves preached to, and their spiritual ears thoroughly scratched. They do not want God's Word searching about in the recesses of their conscience exposing to their Sabbath contemplation hidden skeletons of sin; starting up sleeping ghosts of wrong living. They care not what denunciations the *preacher* may indulge in; he is fallible, and liable to be mistaken; anyhow that is his business, and so it doesn't hurt much nor mean anything. If he is glib of tongue and rhetorical, they are not particular what he says. He can entertain, and that is sufficient. But to be smitten with the sword of the Spirit—the Word of God—that is what they want to avoid. Then, too, Bible truth is stale. They know all of it. They desire to know what new thing the preacher can tell them. They have leisure for nothing else "but to tell or to hear some new thing." It requires a thoroughly consecrated spinal column in the preacher to withstand this double temptation, and be true to his homiletics and his divine mission.

A man whose pulpit performances draw the largest crowds in this country, and which the telegraph and the Monday morning dailies carry to the ends of the earth is famous for his use of motto texts. In a widely-read sermon a few years ago in support of the revision of the Westminster Confession of Faith, he chose for his text a part of John xi. 44: "Loose him and let him go." Here is a paragraph purely temporal, pinned to one occasion, spoken for one purpose only, viz., that the restored Lazarus might have the free use of his hands and feet. Not an angel from heaven could give it any homiletic treatment, or make any valuable use of it as a Scripture teaching. It contains no doctrine, it was intended to teach no principle, it is incapable of logical extension, it admits of no Scriptural application to any theme. As a Scriptural injunction it has but one lesson, viz., that if a dead man comes to life it is the proper thing to untie him that he may walk away; and if the spectators are so dazed and confused by the miraculous occurrence, as they were on this occasion, that they forget to render this assistance, it is well for some calm person to remind them of their duty. And yet this minister, in a city of intelligent church-goers, stands before an audience of hundreds, and assumes to preach a sermon on a great theme from these words. Of course, it was from them. It could not be *on* them, or *with* them, or *by aid* of them. Nor was he so foolish as to undertake the impossible. Having announced his motto, he launched in a sea of rhetoric, sky-scraping and world-embracing, at the end of every period bringing in the refrain, "Loose him and let him go." He emptied the libraries of ancient and modern ecclesiastical literature, and arrayed their treasures before his hearers; and for an hour poured forth a stream of rhodomontade and exhibited his buffoonery. Upon the whole, it was a good speech in favor of revision, but was it in any sense a sermon?

Was it preaching Christ or His Gospel? Doubtless the multitude went away thrilled and excited, saying: "What a grand sermon!" "What a magnificent preacher!" Such preaching can be as well done, and with equal effect, by taking as a text a proverb or maxim from any other book than the Bible. Is not such work trifling with the Holy Scriptures, and prostituting the divine calling? And yet, have not all of us felt the disposition to catch up some such passage as John xi. 44, mentally suggestive of a score of things we should like to talk about, and call it our text? Let us stick to our mission and our professional art; there is plenty of Scripture that will afford us rich material for our workmanship.

The homiletic use of the Word forbids the wresting of a text from its original and appropriate setting, and making it do duty in a different and inappropriate setting. The context of a passage has much to do with its meaning,—the context of place, time, occasion, and persons, as well as the verbal context which precedes and follows it. There are texts which, isolated, announce interesting truths that they can not be employed to teach because of the context or setting in which we find them. These surroundings set them their limits and define their meaning. To wrest a text from its Scriptural moorings and place it in the midst of a different environment is to give it an unwarranted meaning. This is a violation of interpretation that is oftener committed, perhaps, than any other. It would be easy to cite a list of texts thus misapplied. The argument of whole sermons is often based upon a passage, which, by reason of its setting, can not possibly support it.

THE REV. R. J. CAMPBELL'S NEO-EVANGELICALISM

By Our London Correspondent.

The Rev. R. J. Campbell, pastor of the City Temple, London, is also president of the Congregational Board of London Ministers. His utterances in the latter capacity are attracting as much attention as are his wonderfully eloquent and original pulpit discourses. He does not possess the faculty of his great predecessor, Dr. Joseph Parker, for pouring out streams of singular paradoxes and abrupt epigrams. Nor does he indulge in that habit of firing frequent oratorical pistol shots which was another Parkeresque distinction. Mr. Campbell is comparatively quiet and even in the flow of his expositions, seldom attempting declamation or "perpetrating a peroration," as C. H. Spurgeon used to put it. His smooth, elegant, cultured, and profoundly philosophical style of thought and diction has drawn an immense and permanent congregation consisting largely of thoughtful and studious young men and women. Indeed the City Temple pastor, through his almost lyrical mode of preaching, has become the favorite London preacher of this rising class. Another strong feature of his homiletic style is his speculative mode of dealing with the most abstruse themes. He attacks difficulties in daring and fearless style and has not failed to rouse much hostility both in his own denomination and outside its pale. His latest original demonstration of his individuality took the shape of an address to the Congregational Board on the Newest Theology. He undertook to explain to his brethren what they ought "fully and frankly to accept." He declared that the theology of the Fall, Sin, Atonement, Judgment, and Person of Christ ought to be restated, so as to be "related to the secular standpoint of our hearers." As might be expected, this demand by the distinguished preacher for a popular revision of accepted

Evangelical standards has elicited vehement remonstrances. What is somewhat singular is that nobody, even among Mr. Campbell's most admiring followers, who are legion, seems in haste to indorse his new syllabus of faith, while the protests are speedy and vehement. Thus, by some exponents of Evangelical orthodoxy Mr. Campbell is accused of pandering to the few in the pew who pose as intellectual aristocrats. He is interpreted as meaning that the story of the Fall is to go overboard as being a fable. Sin is but elemental selfishness, for "there is no inherited taint of nature." Mr. Campbell avers that, so far as salvation is concerned, a "man is saved who is trying to live for God, that is for love, that is for the common life instead of for self and for material gain." Lastly, Mr. Campbell's position is that "popular presentations of the remission of sins by faith in the finished work of Jesus are untrue, unethical, and contradicted by the facts of every-day life." Mr. Campbell's theses are to be fully discust by the Board. It must, meantime, be admitted that his ministry does not make for intellectual stagnation. During his brief ministry so far this popular preacher has managed to provoke more antagonism in orthodox quarters than did his predecessor in all the long years of his pastorate. Yet Dr. Parker, the most intimate English friend of Henry Ward Beecher, was never accused of narrowness. Nor was his theological attitude at all latitudinarian.

Nothing Succeeds Like Success

By W. C. Martin, Bluffton, Indiana.

The Rev. Aura Tory was a preacher in the West,
So brilliant that he felt he did not need to do his best;
The people praised his sermons till he thought he was so great
That nothing else was needed but to rise and scintillate.
So he rested well from Monday
Till the early dawn of Sunday,
And then orated sermons which he felt must captivate.
The people praised these sermons when they happened to be there,
But stayed away so often that he soon was in despair;
His sowing, too, and reaping brought in such a slender yield
It seemed to him the time had come to seek another field—
And yet—perhaps 'twas not so,
But Rev. Aura thought so,
And with such deep conviction that his thought was scarce concealed.

He further thought he only needed just to let them know
In some good vacant church that he was ready now to go;
And so he wrote to one church in his own beloved State,
And let his field lie fallow while he just sat down to wait.
And the Rev. Aura waited,
And he calmly meditated,
Until he found another name, not his, was on their slate.

"I like to be straightforward and to pull no hidden wires,"
Said Rev. Aura Tory, "but I guess this thing requires
Another sort of tactics," and he wrote to Brother M.
To recommend him warmly to the good church down at Clem.
But answer from this brother
Brought him knowledge that another,
Of many willing Barkises, was called to shepherd them.

The months flew on, and even years, while half his salary went
For postage stamps, for Tory followed closely every scent.
He wrote to churches, pastors, deacons—everybody 'most,
And soon was sadly "on his uppers," chasing every post.
Tho often recommended,
Yet the matter always ended
In Rev. Aura Tory's call becoming somewhere lost.

At last he settled calmly down, concluding it was best
To give the vacant churches and the ministers a rest.
He went to work with all his might, determined then to show
Those churches what a prize they lost in passing him, you know.
He did—and then a call came—
Then other calls, and all came
Without his wish or effort, and—well, Tory didn't go.

SAYINGS AND DOINGS OF MINISTERS

W. L. Watkinson has sailed again to his home in England after having traveled 7,500 miles and delivered eighty-five addresses. He visited more theological seminaries than any other preacher had ever done in this country in the same length of time. He lectured to theological students at Garrett Biblical, Chicago, Louisville, Lebanon, Rochester, Hamilton, Newton Center, Crozier, Union, and Drew. He addrest banquets of Methodists at Philadelphia, Boston, and New York. He preached in Presbyterian and Methodist churches in Chicago, Pittsburg, New York, and Albany, and lectured to Bible conferences at Winona, Lake Geneva, and Grove City.

Bishop John M. Walder, of Ohio, recently gave an address on the "race problem," taking ground that the negro is by right a ward of the nation, and that it is a duty of the United States, since they have set him free, to keep him in charge until he can adequately care for himself. The Cincinnati Ministers' Association proposes to call the President's attention to the address.

President W. DeWitt Hyde, D.D., of Bowdoin College, has formulated "A Common Platform for Modern Christians," in twenty-one articles, that has been widely discust in the Congregationalist and other papers. It sets forth "what we propose to do" rather than "what we hold to be true."

Dr. Charles H. Parkhurst recently attacked the proposed system of "trial" marriages advocated by Mrs. Herbert Parsons, of New York. His most striking comment was that "a consecutive harem is no improvement on a simultaneous one."

Rev. William R. Richards, of the Brick Presbyterian Church, New York city, succeeds Rev. Dr. A. F. Beard as one of the corporation of Yale University.

Rev. Dr. David Gregg, of the Western Theological Seminary, will have a leave of absence for a year to recuperate, the trustees refusing to accept his resignation.

Rev. C. F. Aked, of Liverpool, who has been acting as a supply for a month at the Fifth Avenue Baptist Church, New York city, has been called to be its pastor. Dr. Aked's name is well known to readers of The Homiletic Review through his contributions to our pages.

J. W. E. Bowen, D.D., a learned and eloquent negro, has been elected president of Gammon Theological Seminary. Dr. Bowen was the first negro to take the degree of Doctor of Philosophy from Boston University.

Dr. J. Ross Stevenson, of New York, said in a recent assembly in the West that he had "never before seen so many short-coated preachers passing themselves off for men." This is but another evidence that the pulpit is awakening to the fact that Ralph Connor is right when he said that the Sky Pilot soon found that he had to forget that he was on another plane from Bill the Bronco Buster if he was to get underneath the belts of the cowboys.—*Exchange.*

W. H. Boyd, D.D., recently resigned his church in St. Louis, giving as a reason that "it is impossible for the preacher to preach his convictions because of the money power." He declared that the tendency of all churches able to pay their ministers well "is wholly to subserve the interests of the rich."

Dr. Lyman Abbott recently, at New Haven, eulogized Governor Taft, declaring that he was "doing Christ's work, for we measure men by what they are doing to promote on earth the Kingdom of God."

President Roosevelt, in his annual message to Congress, recommending a uniform divorce law strikes this needed note: "There is nothing," he says, "so vitally essential to the welfare of the nation, nothing around which the nation should so bend itself to throw every safeguard, as the home life of the average citizen. . . . When home ties are loosened, when men and women cease to regard a worthy family life, with all its duties fully performed and all its responsibilities lived up to, as the life best worth living; then evil days for the commonwealth are at hand."

Gipsy Smith's work in Boston is said to have resulted in more than three thousand apparent conversions. Boston has not seen such an expression of interest in religion since the Moody campaign of thirty years ago.

Rev. Dr. John Fox, of the American Bible Society, has started for the Far East, to visit correspondents and agents of the society in Europe *en route*, and to inspect the work in China and Japan. He will represent the society at the great Shanghai Conference of Missionaries in the spring of 1907.

Rev. Alexander Francis, who recently landed in Boston, has been for fourteen years pastor of the American Church in St. Petersburg, which is attended by the American Ambassador and is in a sense the official American church. Mr. Francis is a Scotchman, having been a classmate and a close friend in Edinburgh University of President W. D. Mackenzie, of Hartford.

STUDIES IN SOCIAL CHRISTIANITY

MOTIVES AND METHODS IN SOCIOLOGY

By Prof. Rudolph M. Binder, Ph.D., Lecturer in Sociology at New York University.

The study of sociology may be approached from different points of view, and the treatment of social problems will, accordingly, vary considerably. The previous training of a man and his whole mental attitude are bound to betray themselves in the manner in which he treats sociology.

Plato is an aristocrat in the true sense, and the "Republic" bears the impress of this fact on every page. He is disgusted with the plutocratic rulers of Athens. They are "drones, parasites, skinflints, wolverines, temple-robbers." It is to be different in the ideal state of his imagination.

Mental and moral fitness are the only tests for state officials. The select few, the savants and philosophers, are to be the rulers and to have absolute power. The mentally and physically fit, the warriors or guardians, are to protect the city against rebels at home and enemies abroad. The physically fit, that is, the large mass of the laborers, mechanics, tradesmen—forming about ninety-five per cent. of the whole population—are to provide the necessaries and comforts of life for the two upper classes. The sole object of the commonwealth is to raise a breed of men who will meet every requirement of the benevolent and enlightened savant—an aristocracy of culture and refinement.

St. Augustine writes the "*Civitas Dei*" in the midst of a decaying civilization. The enervation of the Roman people, the destructive inroads of the Goths and Vandals, and the general dissolution of time-honored institutions, seem to indicate the downfall of the *civitas terrena*. Can it, however, be otherwise? The states of this world are the offspring of sin, and doomed by that very fact; they are but temporary makeshifts and necessary evils for the prevention of crimes. He who would save himself must flee the world, and find refuge in the city of God.

The attitude of St. Augustine and that of the whole medieval church is that of despair, resignation, and pessimism. Life upon earth is but a fleeting shadow, that in heaven alone true and real. As a modern hymn has it:

"We are but strangers here,
Heaven is our home!"

It is but natural to expect that people of this type do not consider it worth their while to work for social amelioration, since any endeavor in that line would be like an attempt to keep water in a sieve.

The very antithesis to both these points of view is that of the modern socialists. They oppose the idealism of Plato with a pronounced materialism, and the pessimism of St. Augustine with a buoyant optimism. The real worker is not the scholar or the poet, but the man who produces material goods. The greatest joys are not those of intellectual pursuit, but those of physical pleasure. Our true home is here, not in a mythical hereafter. We must, therefore, do everything in our power to make men snug and comfortable in this life by giving them plenty of good food, decent houses, and sufficient leisure for enjoyment.

The Christian socialists combine the moral seriousness of St. Augustine with the optimism of the socialists. This is a world of sin, but also of redemption. There are evils in society, but they can be overcome by the law of Christian love.

Such is the battle-cry of Christian socialists. And it must be admitted that these men—Carlyle, Maurice, Ruskin, etc.—have applied themselves enthusiastically to the removal of various social evils. Thanks to their untiring labors, Christian charity has done wonders in removing the stigma from the Church—that she is merely a capitalistic institution.

The point of view which scientific sociologists take is entirely different from any of those mentioned. It is that of calm and disinterested search for truth. We must investigate the past carefully in order to understand the present; and we must neither praise nor blame past events, since the lessons will yield themselves readily to him who has eyes to see.

These investigators are trying to discover every one of the many motives which have been active in the development of human society, and to relate them to one another in order to form a complete picture of mankind in all its various phases. Sociology has no program to offer, no reforms to propose; it yields, however, abundant material and the right method for the construction of a new society. How can that be done?

The three points of view first presented are open to the objection that they are too radical. They reckon too little with human nature as it is. If, after Plato, not every one of us is born and bred a philosopher, but the one a mechanic, the other a tradesman, and the third a laborer, we may still lay claim to the title of respectable human beings. If, according to St. Augustine, the world is bad, it is, nevertheless, the only place in which we can live while in this mortal body; we must, consequently, work zealously and intelligently toward improving its conditions. If, with the socialists, temporal comforts are the basis of a happy life, let us remind them that man does not live by bread alone. A well-fed biped is not always happy, neither a well-groomed one invariably attractive.

The Christian socialists do undoubtedly proceed from the right motive, but they lack the right method. Their efforts have been impulsive and emotional, rather than persistent and logical; they have cured some ills, without, however, removing the cause.

The scientific sociologists have the right method, but their motive does not possess sufficient force to make them practical reformers. At least, we know that scientists seldom have been; and we have no reason to consider sociologists an exception to this rule.

What, then, is to be done? We must combine the moral enthusiasm of Christian charity with the systematic knowledge of scientific sociology, and we shall see the rise of a new *civitas Dei.*

An Australian Experiment in State Socialism

By the Rev. D. Davies Moore, M.A., Fremantle, West Australia.

The Government of West Australia some time ago essayed an experiment which seems to be a very striking proof of the adage that it is not possible to help those who will not help themselves. The authorities set apart a broad piece of country and called it the Hamel Settlement. They plowed the settlers' ground, found their manure and seed, and in other ways provided assistance to the extent of £285. The land is in one of the most fertile and pleasant districts of the state.

And the result is that the majority of these highly favored people are dissatisfied with the treatment they have received. It would be too difficult to imagine what more they could wish for. The intent of a very indulgent Government was to give them much more than a fair start. And the result proves that a very free start and too great benevolence are enervating and pauperizing to manliness. State socialism is a dangerous experiment.

The Coming Woman

Before the woman of the next decades lies more independence, but greater personal responsibility, more participation in life, a larger life, but more wounds from the battle; more movement to and in the world's greater interests, and more blows and abrasions from the competing crowd. If she is strong, it is to be strength in herself and not in a palisade. If virtuous, it is to be self-virtue, and not fenced-in innocence. If attractive, it is to be not only the typical and historical attractions of youth, grace, and beauty, but of these ennobled, increased, vitalized, and perpetuated by knowledge put into practise which is wisdom. To some already the wrinkle which has come through broadening study is more beautiful than the smoothness of ignorance and inexperience, and possibly of electrical massage. To some the patient, pathetic smile of brave endurance is more beautiful than the rippling laughter of an unburdened girlhood. To some the whitening hair which records years of self-denial and sweetly strenuous serving is more beautiful than the brown glinting, the raven radiance, or the old gold flashes on a thoughtless head. I can not expect you to believe this yet, for it can only come to you as a truth through that passing of the years which to you now is a terror! But by so much as you can believe it at all, and can fortify yourself by a divine power against faintness or discouragement in life, will you begin well and move on to that beauty of character which is the highest charm in woman or in man. Bp. Goodsell.

THE PASTOR

"WILLS" AND "WILL-NOTS" FOR THE PRAYER-MEETING*

By Wayland Hoyt, D.D., LL.D.

To inspire and help their prayer-meetings pastors might find it of service to commend to them such resolutions as I have suggested in the following outline. It is a good thing at the beginning of the year to get the people committed to the support of the mid-week meeting:

I will——seek to cherish a right conception of the importance of the prayer-meeting. In the old time it was upon the faithful gathered in a prayer-meeting that the rich and energizing enduement of the Holy Spirit came: "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with His brethren. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And they were all filled with the Holy Ghost." Such significance and crowning does the Scripture put upon the prayer-meeting. The truth is that the prayer-meeting is the church's hearth where its spiritual fires are kept in glow; it is the church's heart where its spiritual blood gets impulse. Just as in order to robust vigor a man must have a healthy heart, so in order to have strong spiritual life a church will have and nurture a numerous, enticing, welcoming prayer-meeting. I will never, then, allow myself to think of the prayer-meeting as a poor and pottering side-issue in the life of my own church. I will steadily think of it as central, necessary, insistent.

I will——arrange for my own presence at the prayer-meeting of my own church. Certain things must be done each week. I will put into the list of the "must be" things my presence at the prayer-meeting. I will count it fact that I have a "business engagement" with my God and with His church on my church prayer-meeting night. Cold, heat, wet, distance, social demands, amusements—these, as toward my church prayer-meeting, shall sway at least no more authoritative scepter than I let them as toward a "business engagement." One of the organizing things for each week shall be my presence at my church prayer-meeting. I will resolutely and regularly adjust other things to it, not it to other things.

I will——be promptly on time in my presence at my church prayer-meeting. A straggling presence, always better than none, is a comparatively poor presence. Why should I damage thus my service for my God? Every one gets better heart at a full beginning. Thus the songs will move, the prayers be more earnest; the chill of a lot of empty seats does not first strike; the disturbance of late coming does not distract and hinder. My example shall count toward promptness. When the hour for my Lord's service strikes it shall find me, expectant of His promised presence, in my place.

I will——be a front-seat Christian. Why should I sink into the most distant seat as tho I were half-hearted or ashamed? A great empty space between the leader and the people is chilling and discouraging to both. A front seat shall claim myself. So by my place and position shall I announce my gladness and my hearty forwardness in my Lord's service.

I will——steadily remember the essentially social character of the prayer-meeting.

It is the family hearthstone service of the church. As it approaches such ideal does the prayer-meeting become real and stimulating. I will therefore do my share toward giving it such sort of tone. The personal praise of the dear Lord; the personal telling of His goodness; the song which uplifts the soul; the reading of the Scripture which has helped and given vision in some emergency; the prayer which beseeches supply for one's own need or for another's; brotherliness, sympathy, the feeling of heart-throbs—for these the prayer-meeting is. Such things as these are always interesting, they possess magnetic quality; they compel and stimulate spiritual unity; the most effective of all preaching, both as toward Christians and as toward those not yet Christians, is this preaching, family-like and informal, of an accordant witnessing church. People sometimes complain that the prayer-meeting is uninteresting. Well, then, I will do my share toward making it interesting by remembering and practising its religiously social characteristics.

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*This article was prepared by Dr. Hoyt for our Union Prayer-Meeting Helper, a new booklet just issued. On account of its suggestiveness, we desire to give it as wide a circulation as possible.

I WILL——come to the prayer-meeting prepared with somewhat—with an experience, a scripture, a prayer for some special man. If a topic has been appointed, I will know something about it beforehand. So I shall not enter the prayer-meeting with a vacant or wool-gathering mind.

I WILL——be quick to seize my opportunity for prayer or speech or song. So I will fight the sometimes baffling and blighting pauses in the prayer-meeting. The way to fight them is not to have them. By quick participation I will do my share toward their prevention.

I WILL——in order that this social, brotherhood, informal ideal of the prayer-meeting may prevail, myself be not only quick, but also short, in my prayer and speech. I will remember others and not myself monopolize the most of the meeting.

I WILL——gladly and heartily try in every way to so help my pastor that, in my church, the earnest desire of his heart for a live, large, inciting, delightful prayer-meeting may come to bloom and stay in bloom.

I WILL NOT——either in the prayer-meeting or out of it, harshly criticize. Somebody's speech or prayer may be faulty; but I will be ready with excuse and enveloping with love.

I WILL NOT——forget in this prayer-meeting the hand-grasp, welcoming, glad kind word. Nobody shall say my church is an unsocial one. I at least, and as far as in me lies, will make it social, in all beautiful, brotherly ways. I think, if I do my share, others will do theirs. Anyhow, I am bound to set them the example, and I will.

I WILL NOT——be discouraged by any criticism of myself or in any efforts I make to help at prayer-meeting, but rather will I welcome everything that will help me to do better.

I WILL NOT——seek any praise or glory for myself as a worker in the prayer-meeting, but only humbly and faithfully to fill my place according to my ability.

I WILL NOT——scold, nor find fault, nor cast reflections upon others in my remarks, nor assume that absentees or lukewarm members are to be judged or condemned by me.

I WILL NOT——dispute nor controvert upon any point or question that may be raised in the meetings.

AND I WILL faithfully try to say in all things "*I will*" to do His will, and "*I will not*" whenever the Spirit restrains or inhibits me.

"Incline my heart, O God, to keep this law." Amen.

THE L.E.A.F.

BY BISHOP JOHN H. VINCENT, D.D., LL.D., INDIANAPOLIS.

THIS L.E.A.F. is a limited fraternity of ministers, chiefly pastors, who correspond with each other concerning the varied relations, responsibilities, and possibilities of the pastoral office—the difficulties experienced, the experiments made, and the devices that may be employed for enlisting lay cooperation in church work. The fraternity was organized a few years ago as an experiment; and a correspondence has been kept up, without any rigid regulations, between twenty or more brethren who aim to aid each other by the suggestion of new schemes in church management, personal study, and pulpit work.

It is not the purpose of the present paper to advertise this particular branch of the *L.E.A.F.* nor to solicit new members, but to suggest to young ministers the value of correspondence on all questions relating to pastoral, pulpit, and library work. The young men of to-day are to be the mature men of to-morrow. Ministers of wide reputation and high official position fifteen or twenty years hence are now in humble city churches, on circuits, or in country appointments. If during these years of preparation for the larger spheres they could correspond with each other, study local situations, canvass questions of policy, attempt to solve practical problems, offer and experiment upon plans for pastoral, pulpit, and educational work, they might greatly aid each other, develop latent talent, and be the better adapted to the wider spheres to be occupied later on.

The L. L. E. E.—A. F.—"The Life-Long Educational Endeavor—A Fraternity" (or the LEAF, as one of our brightest members calls it) is designed to stimulate older men to renewed and persistent effort as students. A man of sixty ought to be at his best and be inspired every day by an outlook of twenty more years before him. He has learned how to think, how to write, how to condense, how to use simple and forcible English. He has learned the secrets of life, the results of apathy, neglect, delay, the blessedness of complete surrender and of obedience to the leading of the Spirit. He knows human nature, in youth and in middle life, and he is learning the experiences of the maturing years—the autumn days of human life. He knows now as he never before knew how to study human nature, how to handle books, how to approach men. At sixty, at seventy a man ought to be at his best as both preacher and pastor. And he will be if he has learned how to sleep, how and what to eat, how to take regular and moderate physical exercise, how to rest just before a public function, how to put force and earnestness in his manner of delivery, and when he speaks in public how and when to stop. A vivacious manner, condensation, and brevity will make a thoughtful old man's utterance attractive and effective. Age really gives both authority and charm to an earnest man's message. It is the object of the L.E.A.F. to turn over a new *leaf* in a minister's life, however old he may be, or however young, and stimulate him to read, to think, to pray, to write, to speak, to visit as a young man, and never to account himself old until the authority and wisdom of his church agree that it will be well for him to rest. And even then he will keep reading and praying and making calls and thanking God that he can do something—even at eighty-eight or ninety—for the good of humanity.

The L.E.A.F. has this simple purpose: A sincere every-day effort to grow in grace and in personal and professional power. Its members are supposed to give a few moments every morning to serious thought on the true minister's ideal. It suggests a question, a resolve, a prayer, and an outlook. The ideal: A strong, thoughtful, genuine life—wholly given to Christ and humanity; the question: How may I this day most closely follow Christ, most wisely help my church, and most effectively serve my fellow men? The resolve: "As for me and my house, we will serve the Lord," Josh. xxiv. 15; the prayer: O God, enlighten and enlarge my mind with truth; inspire my will with courage; enrich my life with service; pardon what I have been; sanctify what I am; order what I shall be, and thine shall be the glory and mine the eternal salvation through Jesus Christ my Lord, Amen." The outlook: As a Christian, a teacher, a preacher, and a pastor here are the following fields of thought which I shall daily survey in a general way and to the careful study of which I shall devote much time and much effort:

1. The person, the life, and the mission of Christ, whom as the revelation of the Father through the ministry of the Holy Spirit, I must know, follow, and represent;
2. The soul—its phenomena, the laws of its activity, and its Christian possibilities;
3. The soul in society—in the family, the community, and the State, with the social problems and responsibilities of the age in which we live;
4. The Church, "the pillar and ground of the truth," the company of believers, through whom the work of Christ in the soul and in society is to be accomplished;
5. The representative souls of the race—the biographical centers in the State and in the church;
6. The English Bible and the English speech—the first the treasury of God's revelation to man, and the second the medium through which truth and personal power are to be conveyed to others.

Through these six centers—the theological, the psychological, the sociological, the ecclesiastical, the biographical, and the linguistic—one touches all sides of the human life to which he should minister; and he also emphasizes the departments of thought which are at the present time most studied by advanced thinkers in the ministry.

From time to time the leader of the circle or club, or any member may suggest new books worth reading. Among the suggestions offered by a member of the club was one relating to vestpocket blank-books to be kept as snares to catch, cage, and classify casual thoughts that come to a man who is very much in earnest as a thinker and as an inspirer of men. The member of the fraternity who proposed the pocket blank-book and lead-pencil device said, "I never let a thought slip away that once comes to me. I put it down, and with the related thoughts that follow soon fill one side of a leaf in my little 'Pocket Thought-snare.' The back of the leaf I leave blank. When my book is full I take it apart and classify my leaf thoughts in envelops labeled according to topics. Sometimes I get twenty or thirty distinct thoughts on one subject in the course of a few weeks, and twenty or more later on. These are *my* thoughts. I planted them. I cultivate them. And thus sermons and conversations and newspaper articles grow in my own preserve."

Another device of the L.E.A.F. is the provision for all of its members of little mucilaged labels, each one of which may be attached to a sheet or half-sheet of letter paper. On these blank pages drop random thoughts, quotations, references, analyses, etc. Every morning one may open his table portfolio, run over his labeled sheets and jot down suggestions that might otherwise never occur to him.

The sight of the topic stirs him. One thought suggests another. The blank pages are soon full. And what he gets is his own.

The following labels (here reduced in size), mucilaged and ready for use, were sent to each member from the central office.

MEMORANDA.
Fraternity. L. L. E. E.
1. The Ideal. 2. The Question.
3. The Resolve. 4. The Prayer.
5. The Outlook.

THE WORLD IN NEED.
Fields of Service. The Demands made by Humanity on the Church. How may we help ? (Think !)

Theological.
ONE GOD.
FATHER
SON
HOLY SPIRIT

Ecclesiastical.
THE CHURCH.
Visible. Invisible. Universal.
Union. Denominational.
Laws of Greatest Efficiency.

Psychological.
THE SOUL.
Phenomena.
Laws for Life and Activity.
Possibilities in CHRIST.

CHILDHOOD.
How most wisely reach, lead, and inspire the Children of my Church ? The difficulties ? The cooperating agencies ? Principles ? Methods ? (Think !)

Biographical.
PERSONALITY.
Power for Good and Evil.
Truly Great Men.
The Study of Human Nature.

Linguistic and Literary.
ENGLISH.
Language and Literature.
The BIBLE.
The English Bible.
The Mastery of English.

Sociological.

THE SOUL IN SOCIETY.

The Church and Society.
Christian Society.

MEMORANDA.

Official.

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THE WIDE, WIDE WORLD.

The World of Science, History, Literature.—all Human Learning. A Classification of Fields and Subjects of Study.
(Every day a line.)

MEMORANDA.

Personal.

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A correspondence among small circles of earnest young ministers may develop into a non-resident theological school—a post-graduate school of immense practical value. There may be correspondence concerning "Ways of pastoral work," "The Ordering of Public Service," "The Difficulties in Effecting Changes and Improvements," "The Increase of Parental Cooperation," "The conduct of the Prayer-meeting," "The sane use of the Class-meeting," "The practicability of bringing the Public Service within one hour," "The problem of personal Spiritual Life," "The question of Ruling Motives," "The use of Adjectives," suggestions as to "Latest and best books," "How a minister who is not 'magnetic' may be attractive and effective," "Revivals and reactions—how to have the one and avoid the other," "How to awaken church interest in a dull, rural community," "How an old preacher may preach like a young man," "The wise use of the latest secular news," "The art of Conversation," "How to reach the vicious," "How to encourage better reading at home," "How to keep the boys and girls of a community at school a few years longer," etc.

A little Fraternity of Life-Long Educational Endeavor kept up through the post and occasionally stimulated by a conversation or conference might keep young men young and make old men younger and greatly strengthen the churches they serve.

The friendships thus formed and the correspondence encouraged might easily be made to foster in the churches a higher spiritual life, to awaken a keener conviction concerning the responsibility of the church for the religious, doctrinal, and spiritual training of children and youth, to encourage among the people a higher standard of literary taste, church loyalty, and social life. To this end the Class-meeting, the Sunday-school, and Young People's Society of Christian Endeavor or the Epworth League might derive new value, and the unity of several pastors might develop cooperation among local congregations in all the directions that make for effectiveness in the church life of this century.

THE PRAYER-MEETING

Conducted by John Balcom Shaw, D.D., Chicago.

FIRST QUARTER: THE SCARLET THREAD OR THE VICARIOUS ELEMENT IN THE LIFE OF CHRIST

Unwelcomed at Bethlehem

January 1–5

Luke ii. 1–7.

Our Lord's vicarious work begins at the cradle instead of at the cross. The scarlet thread of humiliation and suffering gets redder as His life proceeds. "He came unto his own and his own received him not," is our starting-point. Jesus was an unwelcomed babe.

I. If Milton's conception is correct, nature did not welcome Him. Not only was it

"The winter wild," . . .
"No season then for her
To wanton with the sun,"

but the grotto cradle must have been everything but inviting.

II. Nor did humanity welcome Him. For even a peasant's babe it was an inhumane reception. We do not allow the waif or the bastard to be born under such ignoble conditions. The Orientals were known for their hospitality, yet Jesus came into the world amid surroundings uncongenial and without any friendly ministry.

III. His own royal tribe was without a welcome for Him. He was born a stranger in His ancestral city. Tho His parents had come up in loyalty to be enrolled with Judah's lineage, no one befriended these kinsfolk, and that in the hour of their direst need.

IV. The Church refused Him a welcome. The treatment at Bethlehem those early days was prophetic. The people of God had been praying, looking for a Messiah, but His humble beginnings offended them. "They would not have this man to rule over them."

Did Christ get no welcome? Yes. The angels saluted Him with their best songs, and the poor shepherds were not long in reaching the manger. How symbolic! Welcomed by the highest and the lowest. His humility always pleased high heaven and attracted earth's humble ones. And ever since, our Lord's perfect identity with our humanity—His condescension to the lowest possible human estate—has been His chief glory with God and man.

Bethlehem's treatment of Jesus is being repeated among us. Tho ours is a Christian civilization, and everywhere men "speak good of His name," the fundamental principle of the Gospel—self-denial and self-sacrifice—was never more unpopular than now.

The Church is not less cordial to the humble and cross-seeking Christ. How little self-denial is found among Christian people! If the Christ of Galilee were to come back to the earth there are many churches He would not be able to get into except by breaking down the doors.

But what of the individual heart? How unwelcome Jesus is made to feel there! For the risen, exalted Christ, who by right has ended the period of His humiliation, to be obliged to knock and wait for entrance into our lives is a pity far more shameful than Bethlehem's treatment of Him at birth.

Driven into Egypt—January 7–12

Matt. ii. 13–18.

Jesus's life was not fairly started before it was plotted against. The scarlet thread comes again to the surface in the event here before us, His flight into Egypt. Like so many other sad events of His life, this followed hard after an auspicious scene, the adoration of the Wise Men.

Herod, enraged by the Magi's failure to report to him, and fearful of the effect of the announcement that the promised heir to the Jewish throne had been born, gave orders for the wholesale slaughter of the infants of Bethlehem. Matthew's use of Jeremiah's figure of Rachel's weeping, which applied originally to the captivity, was doubtless suggested by the proximity of Rachel's tomb to Bethlehem, the scene of the murder of the innocents.

Begun under peril, the journey down to Egypt must have been accompanied with great danger to the young child. Apocryphal legends say that the dragons bowed to Him, the lions and leopards paid their homage, the palm-trees dropt their fruit to Him, and the journey throughout was one of favor and delight. Reason and fact tell a different story. It must have been a hardship to a babe of six weeks to travel a fortnight on a donkey or camel's back, to say nothing of the exposure which the later winter would bring. Easy is it to imagine the anxiety of the parents all the way.

There was a great Jewish settlement in the Nile Valley, but would the Jews here be likely to treat the young Messiah better than their fellows at home? And how little the family could expect from the Egyptians who were not friendly at this time to the influx of foreign sojourners! So great was the antipathy to the Israelites just now that the Alexandrian colony of Jews expected at any moment to be expelled from Egypt. Safe from Herod's rage, they were not exempt from Egyptian disdain and contempt.

While yet a babe in the earlier months, He was taken back over the same hard journey, lengthened this time by the distance from Bethlehem to Nazareth. In His infancy as well as His manhood, the son of man had not where to lay His head.

Is there anything corresponding to this in Christ's life among us? Is this not the way He is treated by some after once He has been born in their hearts? Is He not then driven from point to point, not being given any abiding-place? Is not the feeble life within us imperiled at every stage and constantly threatened with extinction? Nay, some of His own disciples seem like Herods, bent upon crushing the young life out.

Misunderstood at Home (Missionary Service)—January 14–19

Luke ii. 48–51; John vii. 1–10.

We have followed the scarlet thread through Christ's infancy. Not less distinctly traceable is it through His boyhood. There were at least three things that cast a somber shadow over the "hidden years":

I. The limitations of poverty. He was a peasant's son and His lot at the best was hard. Self-denial was an art acquired by Him in early life.

II. The drudgery of toil. Bengel thinks He was the support of His family, in which case the freedom and buoyancy of boyhood were largely denied Him. Justin Martyr says He made plows and yokes for the country round Nazareth—the care of a business as well as the exactions of toil.

III. But misunderstanding at home cast by all odds the densest part of the shadow. His mother did not fully understand Him. Her Magnificat was sung when under the afflatus of the Spirit. God had composed it for her, and in it she spake more wisely than she knew. Else why was she all the while pondering—weighing, turning over these things in her heart?

His townsfolk did not understand Him. He was without honor in His own country, and even His acquisition of an education surprized them. "How knoweth this man letters?" was their inquiry.

But, worst of all, His own brethren shared the misunderstanding so fully that they distrusted, if they did not actually persecute Him. "Is it not hard for you to stand up under this?" I asked a public man who was under fire. "I could not," he replied, "if I were not happy at home." Apart from His mother's sympathy, Jesus seems to have had no help at home.

We may refer the misunderstanding of his brothers to jealousy, or lack of spiritual sympathy, or the claim to greater sanity, or, perhaps, to all. In any case, they made life at home difficult for Jesus, and this may have explained His fondness for the hills lying back of Nazareth and His frequent retirement thereto. What self-repression, what loneliness, what schooling of Himself to patience and charity, this misunderstanding necessitated!

Let us not lose sight of its sequel. After His death and resurrection His brethren were all His ardent believers and disciples. Three of them, probably, became members of His cabinet, and two of them wrote epistles that found their way into the canon. What a commentary upon His private life at home!

Nor should its lesson be obscured—that out of Christ's experience at home has come a sympathy upon which we may draw unstintedly for strength and patience in our domestic experience.

Tempted in the Wilderness—January 21–26

Matt. iv. 1–11.

Who told the narrators about the temptation in the wilderness? There were no human witnesses to the struggle. The account therefore must have come from Jesus, and this is of vital importance, for it gives us His notions of Satan and also of temptation. His rebuke to Peter at Cæsarea Philippi shows that the disciples were familiar with the details of the great contest there.

I. Subtle as may be his attacks, Satan has only so many avenues of approach. Taking Matthew's account as giving the authentic order, his first approach is through the appetites, the bodily nature, and not always through the diseased and inflamed appetites either, but when they are in a normal and healthful condition (vs. 3). If this is unavailing, he attacks the moral nature, and upon what would seem the highest ground (vs. 6). Honor the covenant oath of God and cast yourself down, is his next address to Christ. And failing again, he appeals to His spiritual nature (vs. 8). Your desire is to establish God's kingdom in the earth. Take any method and it shall become immediately yours. From this it is seen that his assaults are never but insidious and plausible along the path of what would seem reasonable and right, and the purer and nobler one's purposes the greater one's danger.

II. There is only one successful method of resistance—the personal and spiritual, dealing with the tempter as a person and always adhering to one's absolute duty to God. Does he appeal to the appetites? Our answer is to be, obedience is better than bread. God first, self last. Does he appeal to our moral nature? Tell him faith that is wanton is spurious. We will not dishonor God with recklessness. Does he appeal to our spiritual nature? Show him that the one standard of our religious life is the will of God. His ways shall be taken no matter what is the cost.

Rejected by Nazareth—January 28–February 2

Luke iv. 16–30.

I. A young minister's first text is interesting—it reveals his ideals. Jesus's first text was Isaiah lxi. 1–2. Stier says it was penned for Christ and held down unused till now. "The frontispiece of Luke's Gospel," Davidson calls it, stating the side of Christ's ministry which that narrator sought to betray. Jesus recognized it to be a picture of Himself and began at once to fulfil it.

Only the text is preserved; what if we had the whole sermon? Cicero just before this had invented a kind of shorthand and some of its students must have found their way into this Roman province. Evidently God wanted us to have nothing but the text.

II. Still more interesting is it to revert to a minister's first text in the light of his subsequent ministry. Was it just theory or had he chosen it with a view to its practise? What has since become of his ideals? With Jesus these were more than realized. The standard He set up for Himself was consistently followed. His was preeminently a gospel to the poor and unfortunate. Dr. John Watson's declaration upon his retirement, that if he had his ministry to live over again he would preach more to the comfort of people, is in line with the Christic ideal. Christian sociology finds a wide basis in our Lord's opening program.

III. The effect of Christ's sermon was instantaneous. People admitted He spake with surprizing grace, but the test was too severe and they drove Him out of the city. The Hill of Precipitation, as they call it, was to me one of the saddest sites in Palestine. It towers before you a monument to the short-sighted mistake of the Nazarenes. They missed the greatest opportunity a city ever had, and Capernaum thenceforth became our Lord's home city.

IV. The Nazareth rejection was but the beginning of Galilean opposition. Popular at first, the people of Capernaum soon turned against Him and He was obliged to leave that city also (Matt. xiii. 57, 58). This was His second Galilean rejection. And the third came about a year later, when His popularity outside began to wane and we find Himself directing His ministry to out-of-the way places, and finally leaving Galilee for good.

V. These successive rejections point for us a poignant part of Christ's vicarious suffering. Persecution was a necessary accompaniment of the incarnation and made up a large measure of Christ's sufferings. What Nazareth began and all Galilee continued Judea assumed later and carried out to its logical end—the murder of Christ.

THE TEACHER

Prof. Richard Morse Hodge will answer in this department questions bearing upon Sunday-school problems. Address questions to The Homiletic Review.

SUNDAY-SCHOOL PROBLEMS CONFRONTING PASTORS

By Richard Morse Hodge, D.D.,* Union Theological Seminary, New York.

Should a pastor have a special office in the Sunday-school?

In a Synagog the rabbi is superintendent of the Sunday-school. A layman is principal, having the same duties as a superintendent of a Christian Sunday-school. The principal is the executive officer under the superintendent. The latter plans. He specializes in curriculum and methods of teaching. His responsibility lies in obtaining results from the instruction of the school. It is too much to ask of a layman that he administer the school according to its organization and be an expert in religious education besides. Hence the difficulty for a Christian Sunday-school to keep its standards of religious education abreast of educational science, even theoretically. To have a pastor head of a Sunday-school, *ex officio*, is so elastic an arrangement that it affords him the license of assuming either much, little, or no responsibility at all. He is not compelled to specialize, and unless he does he fails to command special authority. For his opinion is respected according to the measure teachers take of him of his actual knowledge of Sunday-school work.

Should not a pastor devote most of his time to that part of the population which is most susceptible to the impressions which it is his life's work to make?

Do not ministers as a rule devote most of their time to adults? They address adult audiences three times a week, whether they teach a Sunday-school class or not. And when they teach in the school they generally have a class of adults. Their excess of time and energy, over and above what is demanded for stated work, is commonly devoted to special services for the reclamation of adults. Such work is called "evangelistic," as tho of all church work this were superlative. But is not prevention by religious education better than the cure of non-Christian grown-up Sunday-school pupils? Is not sanitation preferable to medicine? As Sunday-schools for the religious education of children and services for the Christianizing of adults are both necessary, should not most pastors specialize upon Sunday-school work, especially as, without question, success in evangelizing the young is more natural and desirable than the making of converts of the same persons when older? We should remember in this connection that it was the testimony of S. H. Hadley that he never knew a man or woman to be saved by the Water-Street Mission who had not either had a godly home or attended Sunday-school when a child.

How can a pastor put a Sunday-school first in his work?

By doing so. Some have gained the time necessary for attending the Sunday-school session, and the strength to spend the time in hard work, by announcing that the second church service was justified only by virtue of its gathering a different congregation from that at the morning service, and that the sermons on Sunday evenings would be those previously delivered on Sunday mornings. The experience of pastors who have been putting their Sunday-school work first goes to show that the work of the teacher improves, and pupils and teachers alike soon demand more time for class instruction.

Jewish Sunday-schools ordinarily meet for two and a half hours on Sunday mornings. Some Christian Sunday-schools meet as long in the afternoons. Some compromise by having some of the older classes meet in the morning for an hour before church. We have not on record, I believe, a Christian congregation so thoroughly converted to the idea of the primary importance of the religious education of children as to yield Sunday mornings to the Sunday-school and permit it to meet at from 10 to 12:30 o'clock. Nor have we any indications as yet of dignifying the office of Sunday-school pastor, in a church which has two ministers, by holding him to be superior in importance to the pulpit pastor, and indicate the same by giving him a larger salary. Is it not significant that "Uncle Sam" holds the school-ma'am in more respect than the stump speaker, who preaches citizenship to the voter? Does he not spend more money, time, and energy upon making citizens of children than upon preaching politics to adults during political campaigns? Does any church-member in the country question the wisdom of the American people in this respect? Is not this a case of where "the children of this world are wiser in their generation than the children of light"?

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*Dr. Hodge is director of the extension courses for lay students.

Should a pastor's calls be primarily upon adults or children? Should he call upon married people and inquire of them whether they have children, and if so whether they go to Sunday-school? or should he become first acquainted with the children and learn if their parents are living and if they go to church? Will not this depend upon whether his attention is chiefly concentrated upon the older or the younger portion of the community? Will not this in turn be determined by whether he puts his pulpit or his Sunday-school work first? Should not those who would exalt the work of the pulpit into a superlative place reflect that they may excuse Paul for not having Sunday-schools because he expected a second advent of Christ in his own generation? and is not the wistful remark of Jesus instructive in this connection, when He took a child in his arms and bade his disciples learn of such how to enter the Kingdom of Heaven? Could not Jesus have done better with his disciples had the time been given Him to train them from childhood? Is anything more easy or natural than for men to overlook fundamental principles in an enthusiastic pursuit of methods that have proved successful in the past?

Should not a Sunday-school be self-governed?

Should not a Sunday-school be administered by a faculty of teachers, as is coming to be the custom, instead of its submitting to an absolutism under a superintendent? How else can free speech be possible and the liberty of discussing the best ideas entertained by different members of the teaching staff?

Should not all classes above primary grade be organized, instead of the older classes alone, since class spirit and the ability to organize are thoroughly characteristic of children even younger than ten years of age?

Should worship be made intelligent by an exposition of its forms?

Can children feel what they sing, when they do not know the meanings of several of the nouns of a hymn and still less the events upon which the many of the metaphors of a hymn are based? Should not exposition of the forms, character, and purpose of praise and prayer be a regular feature of the period employed for Sunday-school worship? Is any one as well qualified as the minister to expound worship? Can a pastor afford to forego so rich an opportunity of discussing religion with the children of the church? Upon what subjects of religion will he not have occasion to touch? Is not the opportunity more enviable than that, more frequently employed, of preaching special sermons to the children present at church services?

Is it not time to organize into courses the non-Biblical material, historical and literary, long since more or less abundantly supplied to Sunday-school teachers as parallels to Bible lessons?

Shall we teach Christianity by means of religious biography as a Bible principle, or shall we exalt the letter and carefully tell of Joshua and Samuel, who sought the death of countless children, and of the bears who ate some of them who were bad enough to mock Elisha, and fail to tell as thoroughly of Dr. Barnardo, for instance, and how he rescued over 50,000 of the waif children of London? Should we talk of Joshua and Samuel only if we have time for the study both of the best Christian men and women of history and of characters also who, however worthy according to their lights, were less than Christians? Mission lessons in the Sunday-school are teaching of Carey, Judson, Livingstone, and Paton. Should not Augustine, Luther, Knox, Wesley, Howard, Gladstone, the Earl of Shaftesbury, Drummond, Moody, Jerry McCauley, Barnardo, Florence Nightingale, and Frances Willard be treated in organized courses as well? In Jewish Sunday-schools Jewish history during the Christian era is as carefully taught as Bible history. The Christian church, on the other hand, permits the rising generation to forget the lessons of two thousand years' experience, and leaves it to repeat the costly mistakes of the past.

Should the material of instruction be graded? and if so, upon what principle?

Every one believes in grading the subject-matter of instruction. For even those who hold to preserving the International Lessons as a one-subject course are in favor of grading so-called supplemental lessons. Moreover, the International Lessons themselves have been modified and now grade their material according to the larger periods of childhood. Should a separate course of study be provided for every year of child life? Are the Bible Study Union courses better than the International Lessons, or enough better to be worth while? Do not both err by being excessively booky? Should the text of a lesson or a printed map be studied in advance of visualizing events under the spell of the oral narration of a teacher? Should not the teacher have the chance to make the first impression? Is not the common neglect of Sunday-school children, of lesson preparation, in accordance with educational practise in good day-schools? Is it not natural? Is not this silent protest of the children the voice of God? Should not home study be review work, such as the copying of simple outlines of a course and its parts and developing outline maps with ink and crayon, while the flesh-and-blood events related in the classroom float through the students' minds? Do we want ready-made text-books, or child-made text-books in skeleton for permanent reference? Do we not need graded readers of Biblical and other religious masterpieces? As yet publishers can not be persuaded that American Sunday-school teachers would buy them.

Should not courses be graded according to the religious motives to which the subject-matter appeals, *e.g.*, implicit-obedience stories, for the most part, for the youngest children, stories, for the most part involving obedience for reasons given (duty for justice' sake), for middle childhood, biographies involving, for the most part, virtue for kindness' sake for adolescents, and problems of constructive Christian work, for the most part, for adults? Or should the question of the intellectual maturity necessary to comprehend the ideas involved in the literary material be the only principle observed in grading the subject-matter of instruction?

Should the Sunday-school employ intellectual tests for promotion?

Ever since the day-school has stood for character-building, in place of providing information as such, written examinations are being dispensed with as far as possible. Should not a child be promoted from year to year in a graded Sunday-school as a matter of course, on the ground of his general development with age of moral and mental capacity? Is all that is labeled "modern" in Sunday-school practise characterized by modernity in fact? Is not the supreme test of Sunday-school instruction the practise of Christian living and an intelligent espousal of the cause of Christianity?

How shall an adequate training for Sunday-school teachers be provided?

Would not this be a comparatively easy problem to solve, in view of the fact that most Sunday-school teachers allow themselves several hours a week of church attendance, if only pastors were as well prepared by theological seminaries to teach children as to preach to adults?

Should Sunday-school teachers ever be paid for their services?

Should teachers be paid when willing to do their work without wages? Would wages lessen their spiritual zeal, or are they made of a different clay than the clergy? Should children ever pay tuition if their teachers are paid?

What reference-books for teachers should be selected for a Sunday-school library?

Should Sunday-schools have summer vacations?

Should they have a nominal vacation and a summer session, with special summer courses?

Are these questions primarily for laymen, with advice of clergy not themselves engaged in the religious education of children, or are they comparatively important and difficult enough to demand the leadership of ministers, as the only church workers who have enjoyed the privilege of professional courses in religion?

ARE THERE TWO CREATION STORIES?*

By Prof. John E. McFadyen, M.A., Knox College, Toronto, Canada.

For centuries no serious incongruity was felt to subsist between the creation stories in chapters i. and ii. of Genesis, and it has often seemed to those who clung tenaciously to the view that the Pentateuch was entirely written by one man, nothing short of presumptuous, if not ridiculous, to challenge the almost unanimous belief of Christians all down the centuries. Who are we to discover what the sharp eyes of sixty generations failed to see? And is the testimony of tradition to be overturned by the scholarship of a century and a half?

This is not the place to discuss the authorship of the Pentateuch; but it may be well to remind those who feel strongly on this point that the fact that an opinion has long held the field is no ground for believing that it is true. If it is wrong to start with, it does not become any more correct by having survived for two thousand years. In scores of important matters, the opinions of the world have changed, and changed, we must believe, in the direction of the truth. For millennia, it was believed that the earth stood still and the sun moved around it; but better knowledge has compelled us to give that opinion up. Literary and scientific problems can not be settled by an appeal to tradition, but only by investigation.

And here is a point of the greatest importance, that the spirit of investigation, the scientific spirit in the strict sense of the word, is a comparatively modern thing. It appears here and there in the thinkers of ancient times, but for centuries the human spirit lay in chains and fetters, and the real impulse to free investigation only came with the Reformation. Even for long after that, that impulse was thwarted in many ways, and the really scientific study of the Bible, on its literary side, can hardly be said to be earlier than the eighteenth century.

The mere fact, then, that the one story in Genesis ii., follows the other in chapter i. as if from the same pen, and the further fact that this belief was practically unchallenged for centuries, must not deter us from examining the case on its own merits; and no essential interest of the faith will be imperiled if it should be found, on examination, that the two stories are from different authors, living perhaps at widely different times, whose literary methods and theological views were altogether different. In that case we shall simply have to admit that the mysteries that gathered about the creation of the world and of man exercised a perennial fascination over men of different types.

Those who maintain the unity of the stories argue that the first (i. 1–ii. 4) is in the nature of a program, the detail of which is filled in by the more elaborate story that follows (ii. 5–iii. 24). First pass before our eyes the vague, large outlines of the panorama of creation, and then follows a more minute account of the process. Now one is quite within the facts in asserting that that is not the strictly natural impression made by the stories as they stand. It is indeed a possible defense, but it looks a little like a subterfuge, for it is expressly contradicted by the words of chapter ii. At the conclusion of chapter i. we stand upon an inhabited world, a world in which the earth has put forth grass, and the fruit-tree has borne fruit, a world in which are beasts and birds, and if not men and women—at least a man and a woman, whose duty is to multiply, replenish the earth and subdue it.

But what of chapter ii.? "No plant of the field was yet in the earth, and no herb of the field had yet sprung up, and there was *not* a man to till the ground." The fact that these things did not yet exist leads us to expect a story of creation, which indeed we find. "*Jehovah* God"—note that chapter i. only spoke of *God*, not Jehovah—formed man, and then He planted a garden, and out of the ground He made trees to grow. These facts come as a surprize to one who is fresh from the story of the finished and inhabited world of chapter i.; but apart from that the representations in the two chapters are not quite congruous, if indeed we might not roundly say that they are contradictory. In chapter i., the trees are made three days before the creation of man; the natural interpretation of chapter ii. is that they are made after his creation.

Far more important, however, than minor

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* This is the first of a series of articles by Prof. McFadyen on some of the disputed questions in the Old Testament. As the International Sunday-school Lessons for 1907 are in the Old Testament, they will be especially timely.

differences of this kind, is the almost radically different view of God taken in these two chapters. A friend of mine once remarked that the difference between the conception of God in chapters i. and ii. was so glaring that any one who could not see it, he would set down as color-blind. That is a strong thing to say; it takes some time for unaccustomed eyes to note distinctions of this kind; and yet surely this particular distinction is obvious enough. Any one may test this for himself by reading very slowly and deliberately the whole of chapter i., using his imagination all the while, and trying sympathetically to feel the conception of God which underlies the chapter. Then let him pass from that to the story beginning in ii. 5 (or more strictly ii. 4b) and ask himself candidly what is the impression made upon his mind by that.

In chapter i. we are in the presence of a God of unutterable majesty. He is omnipotent; He has but to speak the word and the thing is done—the world leaps into being. He is invisible; you feel His awful presence everywhere, but you can not see Him. You are told that He creates the world; but the writer does not give you the least glimpse of His methods. He himself appears to be imprest by the inscrutableness of it all; he feels that he can only touch the hem of the garments of this great God. His ways are past finding out, and no man, by searching, can trace them. The writer must have been a man of profoundly reverent spirit, awed by the sense of God's mysterious majesty; and he does not attempt to describe the undescribable.

The impression made by the God of chapter ii. is very different. He comes in person upon the scene, and we can watch His operations. He can walk about, like a man, in the garden in the cool of the day; He can speak to Adam face to face like a man to his friend. He plants a garden; and the description of His creation of man is peculiarly vivid. "He formed man of the dust of the ground, and breathed into his nostrils the breath of life." The Hebrew word for "formed" is the word used to describe the activity of a potter; we can almost see Jehovah taking the clay in His hands and molding it into a man, exactly as a potter molds his vessel. This is all very charming, and the point of it is essentially the same as that of the other story—that man is a creation of God; but surely it can not be denied that it has a very primitive flavor, and it is not without interest to note that this is also the story in which the serpent speaks. Speaking animals belong to the realm of poetry rather than of history.

This is the key to the second story; it is a poetical account, mythological if you like, of the creation of man, while the first story is scientific. Undoubtedly there are also poetical and probably very ancient elements, too, in chapter i.: in the spirit "*brooding* upon the waters," in the words "let *us* make man," we are no doubt carried back to very ancient views of the world and God. But, on the whole, that narrative is neither primitive nor poetic, it is scientific and relatively modern. Its writer did not mean to teach merely that God created the world; he is also stating his views—which it would not be a misnomer to call scientific—of the order and progress of creation; and it is no accident that the modern defenders of the scientific truth of the world have always concerned themselves with chapter i. more than with chapter ii. But chapter ii. is, on the face of it, poetic. It is the ancient man's answer to the question: whence came he? Of course, the religious thought which inspires it is amazing in its penetration. The analysis of sin in chapter iii. is one of the most powerful things in literature; at once simple and subtle, profound and picturesque, it can never be surpassed. But tho the thought is noble, the forms which clothe it are primitive; they are the offspring of a far-off time, when men conceived of God as a being not unlike themselves, and before they had learned to think of Him as a spirit, infinite, invisible, eternal, and unchangeable.

Besides the difference in their views of God, these chapters equally differ in their view of man. According to chapter i., man is like God, created in His image; according to iii. 22, he becomes like Him, by partaking of the fruit of the tree, and the tone of the narrative implies that this was not the original divine intention. Many other distinctions could be pointed out, but the most striking and significant thing of all is the difference in the religious tone. The ultimate religious lessons suggested by the two stories are much the same; but the temper of the one is severe and solemn, that of the other is more naive and familiar, and probably centuries of experience and theological reflection lie between the two.

THE BOOK

EZEKIEL'S MESSAGE TO THE INDIVIDUAL

BY PROF. W. H. BENNETT, D.D., Litt.D., LONDON.

IN a previous article (Nov., 1906) we discust the teaching of Ezekiel with regard to the community; this naturally leads to our present subject. It is true that the Old Testament is concerned first and foremost with the community; even when the individual is dealt with, it is from the point of view of the community and in relation to the community. This method is the more comprehensive; if you begin with the individual you may never get to the community; but you can not discuss the community without considering individuals.

The community involves individuals. A virtuous nation must consist of virtuous individuals; a people can not repent and mend its ways unless individuals repent and improve; the ruin or prosperity of a nation involves its citizens.

Moreover, as the general principles of righteousness are the same for individuals and nations, the teaching about a community may readily be adapted to individuals. Yet there are differences. For instance, a nation may be purged of sin by putting to death the guilty persons, as Israel was restored to God's favor by the execution of Achan. Similarly, a guilty generation may pass away, and there are no more difficulties in the forgiveness of a new generation which is not personally guilty. But the individual can not purge himself of the guilt of a lie by cutting out his tongue; nor can the man of to-day claim forgiveness for the sins of ten years ago on the plea that he has a new body which contains very little of the material of the body he possest ten years ago.

The circumstances of Ezekiel's time raised the problem of the individual. While a ship is thoroughly seaworthy we do not think much about the individual planks; but if it goes to pieces on a reef, each single plank has its value for the shipwrecked crew. So when the Jews were carried into captivity, national life was in abeyance, but there were still individual Jews. There was no longer any sacred community through which men could approach God, and men were compelled to ask, what was the relation of the individual to God.

The most urgent problem was: How far were individuals involved in the ruin of the nation? Yahweh had rejected Israel and put an end to its national existence. Were all the ties between Yahweh and the individual broken, so that he was left without God in the world, unless he could find favor with some Babylonian or Egyptian deity? Ezekiel gives various answers, which at first sight seem contradictory. The captivity was a calamity to Jews in general; the sufferings it entailed would fall upon the innocent as well as the guilty; Ezekiel speaks of Yahweh cutting off the righteous and the wicked.[1] But elsewhere Ezekiel teaches that righteous individuals will be exempted from the condemnation of Judah. In chapter ix. a mark is set upon the foreheads of the men who sigh and cry for all the abominations which are done in the midst of Jerusalem in order that these men may be spared by the destroying angels. And we are told that if Noah, Daniel, and Job were in the city they should save their own lives through their righteousness.[2] These statements may be harmonized. Altho the righteous suffer with the wicked in the ruin of the nation, yet God continues to care for the righteous; His Providence still protects and blesses them, and they may still have fellowship with Him. Thus Ezekiel seems to imply that Yahweh had been in some measure a sanctuary to the exiles; they had possest some sense of His presence, which partly made up for the loss of the temple at Jerusalem.[3]

But God's care of the righteous is not shown to them merely for their own sake as individuals, but that they may constitute the new Israel. The kingdom of God was to be established in the near future; its citizens would be the righteous survivors of the old rejected, scattered community.[4] Thus the true believer was not hopelessly lost because Judah was rejected; he might live to enjoy the blessings of a glorious restoration. We may see in Ezekiel's teaching a special example of the general principle that from the wreck of social systems and churches God rescues individuals who carry on the tradition of the true faith, not merely in order that they may secure personal salvation, but that they may form new societies and churches.

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[1] Ezek. xxi. 3.

[2] Ezek. xiv. 12, 20.

[3] Ezek. xi. 16. The translation, however, is doubtful.

[4] Ezek. xi. 22–27; xx. 33–38.

But if the religious fortunes of the individual were not hopeless because the nation had been, so to speak, sentenced to death, there remained other ties which seemed to bind men to a fatal destiny. A man was even more responsible for his family than for his people, and "family" had a larger meaning; it was almost equivalent to our clan or sect. The kinsfolk of a murderer might be involved in his punishment, and more especially the son was held as responsible for the father. Yahweh visits the iniquity of the fathers upon the children,[1] so that the "little children" of Dathan and Abiram are swallowed up by the earth with their parents. Achan's family were stoned with him.[2] Thus, according to primitive theology, the son groaned beneath the burden of his father's sin; and men complained, "Our fathers have sinned and are not, and we have borne their iniquities." The fathers "have eaten sour grapes and the children's teeth are set on edge." It was a depressing, enervating, demoralizing doctrine, and it is expressly denied by both Jeremiah and Ezekiel.[3] Ezekiel goes into the question thoroughly, stating the case thus: A virtuous father has a wicked son; the wicked son must die for his own sins, in spite of his father's virtues. Next, this wicked son becomes the father of a virtuous son. This virtuous son of a wicked father shall not die for the iniquity of his father, he shall surely live; but the wicked man, tho he had a virtuous father and a virtuous son, must yet die in his iniquity.

Here, again, each of the apparently contradictory doctrines is true in its own sphere. The sons' teeth *are* set on edge when the fathers eat sour grapes. Sons suffer in fortune, friends, and reputation through the misdeeds of their fathers; they suffer in character through unsatisfactory training and bad example. Ezekiel did not intend to deny these obvious truths. But in the highest sphere his doctrine holds. No taint derived from ancestry cuts a man off from the love of God; no circumstances into which a child may be born, however desperate they may seem, will induce God to withhold from him the opportunity of repentance or the possibility of salvation.

But men might fear that they would be shut out from the new Israel by their own past sins. But Ezekiel declares that even these should not exclude them.[4] The penitent sinner who renders perfect obedience to God shall live; the virtuous man who becomes totally depraved shall die. We must notice that it is not a question of conduct at a particular moment, of some transient improvement or momentary lapse. The sinner obtains life if he turns away from *all* his sins and keeps *all* God's statutes; the once virtuous man is only condemned if "he does according to *all* the abominations that the wicked man doeth." In other words, past sins will not ruin the man who really repents; past righteous acts will not save the man who wilfully casts off all allegiance to God and to His holy law. Thus Ezekiel enunciates the great evangelical doctrine of forgiveness; past sin does not hopelessly shut out a man from God. God loves to forgive. "Have I any pleasure in the death of the wicked? saith the Lord Yahweh, and not rather that he should turn from his way and live. . . . I have no pleasure in the death of him that dieth, saith the Lord Yahweh: wherefore turn yourselves and live."[5]

The summary therefore of the message of Ezekiel to the individual, as far as we have had space to consider it, is that neither the sin of the nation, nor the sin of a man's family, nor even a man's own sin in the past need shut him out from the grace of God and the glories of the new Israel. Ezekiel's own life, in its close and constant fellowship with God and its earnest service, was a constant illustration of the truth he taught. His doctrines may readily be applied to the eternal destinies of the individual in that future life which has been revealed through Christ.

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[1] Exod. xx. 5, 6; Deut. v. 9.

[2] Num. xvi. 27, 32; Josh. vii. 24, 25.

[3] Jer. xxxi. 30; Ezek. xviii.; Deut. xxiv. 16

[4] Ezek. xviii. 21–24.

[5] Ezek. xviii. 23, 32.

FAITH'S DISPOSAL OF A MUMMY AND A BABY

By the Rev. Charles Melancthon Jones, Berkeley, California.

In Hebrews xi. 22, 23, are named two instances of ancient faith:

"By faith Moses, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents; and they were not afraid of the king's commandment."

The eleventh chapter of the Epistle to the Hebrews is not a mere panorama, but, as in a kinetoscope, all is in motion. One believer is martyred, and another is translated. One proceeds on a long voyage upon a shoreless ocean with the elect remnant of the race, while another goes out on foot, the founder of an elect nation. Twice we behold a blind patriarch bestowing a prophetic blessing. An old man's bones and a young baby's body are each made the object of a very different "commandment," but the baby lives to lead out a people bearing to its promised rest that ever eloquent mummy. Individual career is merged in the movement of a multitude, until we can just distinguish the conquering commander and the hospitable housekeeper; the hero of the pitchers and trumpets; the deliverer whom one woman called to duty and whose crowning credit another forestalled; the Hebrew Hercules, of weak will but of strong faith; the thoughtless warrior, strenuous of purpose and of promise; the last and noblest of the judges, Israel's psalmist king, and the consecrated company of the prophets.

From all these let us select two scenes, standing close together and intimately related, which interest us for the quaint grandeur of the one and the touching beauty of the other.

The drama which comprises the last quarter of the book of Genesis closes in a manner surpassingly beautiful and satisfying. There had been accounts of fatherly favoritism and brotherly disfavor; of deadly perils among false brethren, foul masters, and fickle companions of prison misery; of love's revenge and reconciliation with remorseful brothers, and the transfer of Israel's nursery from the banks of the Jordan to the banks of the Nile. And finally came the beautiful evening time of Joseph's prolonged honor, and his privilege in preparing for the exodus of t chosen people to their promised land.

But as the curtain rises in the nes of the controversy of the exodus the tlook changes utterly. The serene eve twilight is changed to a lurid morn The royal honoring of Joseph's memory hanged for the new king's policy of ignori he old statesman's fame and family. T young Hebrew nation is treated as a me e, and the guests of one king are made t slaves of another, while the tyrant couple e oppression of the fathers with the a pted suppression of the sons. And now particular Hebrew boy is born, and a being concealed as long as was necessar cast boldly, as in defiance of the king's c and-ment, not in the river, but on the m of cherishing Father Nile. The touch ature in the heart of a royal maiden cha the legally forfeited foundling to the pr e of a princess, and the young Moses ame adoptive heir to the very autocra hich had placed his infant life in jeopar The Jehovah of the commonwealth of I had, however, larger plans for the youn urtier than to become another of those " es of this world" who, Paul said, " to naught," and so caused this seemin orite of fortune suddenly to exchange a t for a cattle ranch.

The contrast of the two comman more evident in the Greek original of t istle, in which two different words repr the charge or injunction of Joseph, and nandatory ordinance of the king of Eg The ideals in the minds of Joseph and raoh were widely opposed.

Joseph's "commandment" was ory, Pharaoh's was arbitrary. Was n's celebrated "Farewell Address" was rge or injunction like that of the for hile the decrees of a Herod the Great ero were like the mandates of the latt he one was a cordial memorial stimu he other an inhumanly selfish expe an optimistic funeral direction, as c ted with a pessimistic birth regulati he former was far-sighted and well-c ed, the latter was short-sighted and of urpose. When the pope of Rome this influence with Phillip of Spain, as st

Henry and Elizabeth of England, the outlook of these respective countries was far otherwise from that of to-day. The old saint's commission was inspired by faith and hope through the spirit of God, but the tyrant's commandment was prompted by satanic distrust and dismay.

Happy is that people whose institutions are derived from high-minded founders, and are cherished by reverently intelligent followers. It is a far call to a Russian Washington issuing a "Farewell Address" which shall have come to be recited year by year in the Russian Congress.

Back of every human "commandment," to give it validity and vitality, must be the commandment of God. The profession of this may be formal and often false, as in the Greek and other state churches, or it may be heartfelt and honest as in Franklin's request for prayer in the Constitutional Convention, in Washington's call upon the nation for a day of prayer, in Lincoln's second Inaugural Address, and in many sincere expressions of religious conviction by our last two presidents, and by many others.

A stronger hand and a surer eye than any human agency or oversight keeps watch and ward over the bodies ot our beloved dead, not merely as to where they are to lie at last, but how at length they shall rise to their reward. And not less so concerning the helpless little ones, over whom the Great Father of Spirits is watching, so that every man's life is a plan of God. Faith has much to do, not only with complacency with the issue, but in preparation of the beginning and the ending of every child and aged person.

HE LOVETH OUR NATION

By Goshn el Howie, Mt. Lebanon, Syria.

The "certain centurion" of Luke vii. 2 was a heathen officer ruling in the city of Capernaum, by the appointment and in the name of the heathen government of Rome, for the Romans had already been masters of the Land of Israel ninety years before the day of the centurion in question, as the Turks are now and have been for four centuries sole masters of the Holy Land.

The religion of the Romans was polytheistic and idolatrous while that of the Turk is monotheistic and is thoroughly at one with the Hebrews in condemning and rejecting all manner of likeness, picture, or image in the worship of God. Nevertheless, the politico-social gulf which separated the Jews from the Romans still separates the Jews of to-day from the Turks, and the average Turkish pasha now looks upon the Jews with no more respect or favor than did Pontius Pilate or any Roman centurion in the days of Christ.

The centurion of this passage therefore was one of the rare exceptions found among Roman officials then or among Turkish pashas now. "He loveth our nation," said the elders of the Jews, a very remarkable fact indeed, and "he hath built us a synagog," still more remarkable!

This Roman governor pleasantly reminds us not only of his fellow commander Cornelius of Cesarea (Acts x.) but also of Cyrus.

A man once offered me money and thanks for teaching his children Christianity, but he did not say that he wished to become a Christian himself. Similarly, Cyrus the king, tho providing for others to worship Jehovah, himself did not reject his many gods and did not destroy his countless idols, and tho the centurion at Capernaum built a synagog for the Jews and otherwise favored the Jewish nation, he remained a heathen.

His Majesty the Sultan to-day invests the Christian patriarchs, bishops, and other dignitaries with the insignia of office and arms them with firmans, royal written orders appointing them to patriarchates or bishoprics, and in some circumstances the Sultan becomes responsible for financial aid, and yet he is not a Christian, far from it.

This centurion, who loved the Jewish nation and built them a synagog in Capernaum, was not a Jew, nevertheless he implored the Jews to intercede for him with a Jewish prophet to secure healing for his servant, which strangely anticipates similar facts in Oriental religious life of to-day. Many times did I see Moslems and Metawelies who are in no sense Christians make their offerings and prostrate themselves in Christian shrines, and inconsistently enough had Christian baptism administered to their children. All this they did and do for temporal favors such as healing or offspring.

Studies in the Psalms

By the Rev. J. Dinnen Gilmore,
Dublin, Ireland.

The Song of the Two Ways—Psalm i

I. Godly and ungodly contrasted (verses 1–6). 1. In their lives, verses 1, 2. 2. In their fruitfulness, verses 3, 4. 3. In their destiny, verses 5, 6.

II. The negative aspect of a godly life (verse 1). 1. He is *not* governed by evil suggestions. 2. He has *no* pleasure in sinful ways. 3. He does *not* conform to wicked habits.

III. Different classes and degrees of wickedness (verse 1). 1. Ungodly. These have their *counsel*. 2. Sinners. These have their *way*. 3. Scornful. These have their *seat*.

Note. When men are living in sin, they go from bad to worse. Time is all in favor of the devil, and against the sinner.

IV. The positive aspect of a godly life (verse 2). 1. The word of God is his food. 2. The will of God is his delight. 3. The law of God is his enjoyment.

V. The believer compared to a fruitful tree (verse 3). 1. Planted by divine grace. 2. Cultured by divine care. 3. Fruitful by the divine spirit. 4. Beautiful and fresh for the divine glory.

VI. The ungodly compared to useless chaff (verse 4). 1. All that has been said of the righteous has in the case of the ungodly to be reversed. The godly man is blessed. "Not so the ungodly—not so!" The godly man shuns evil. Not so the ungodly! The godly man delights in God's word. Not so the ungodly! The godly are like trees planted. Not so the ungodly! 2. Their fearful end. "Like the chaff which the wind driveth away." The Chaldee has for wind—"whirlwind." What can a featherweight of chaff do against a whirlwind?

VII. The terrible doom of the ungodly (verses 5, 6). 1. Condemned at the judgment bar. 2. Separated from the godly. 3. Their way utterly destroyed.

VIII. The hope and safety of the godly (verse 6). 1. The Lord knoweth their way. 2. Knowing their way, He will preserve them. 3. Preserving them, He will bring them to the congregation of the righteous.

Prayer

By Prof. Robert Scott, New York.

I. Its Definition: Father and child in daily and unselfish communion for righteous and ideal purposes.

II. Its Psychology: The longing of the soul for ideal conditions—these conditions satisfied: 1. Through contemplation of God; 2. Through adoration of God; 3. Through aspiration for God.

III. Its Basis: 1. Our relationship to God as His children. 2. Our need of God.

IV. Its Characteristics: 1. Personal. 2. Natural. 3. Wholesome. 4. Intercessory. 5. Reverent. 6. Trustful.

V. Its Principles: 1. Harmony of purpose between the human and divine will. 2. Object sought must accord with the divine will. 3. Response dependent on what is best for His kingdom. 4. All true prayer is answered.

VI. Its Scope: 1. In some form it has always been practised. 2. Now common to all religions.

VII. Its Place: 1. Foremost as to privileges. 2. First as to duties.

VIII. Its Exercise: 1. In thine inner chamber—closed door—that is, exclude outward things—prevails best in solitude. 2. In the family, church, and community. 3. As an attitude of life. 4. Requires concentration. 5. Requires unselfish, earnest desire.

IX. Its Rationality: 1. Expresses our physical and psychical needs to our Heavenly Father. 2. Experience testifies that these needs have been answered.

X. Its Necessity: 1. The sense of God would fade from our consciousness if we did not speak to Him. 2. Soul demands it for exercise; *e.g.*, expressing gratitude, desires, etc. 3. The law of love requires it.

XI. Its Object: 1. Submission to God. 2. Fellowship with God. 3. Power from God. 4. Self-realization.

XII. Its Type and Model: 1. In the prayer-life of Jesus. 2. In the Lord's prayer.

XIII. Its Content: 1. A consciousness of dependence on God. 2. A consciousness of walking with God. 3. A consciousness of of striving to be like God.

XIV. Its Dangers: 1. Using cant. 2. Of depending alone on prayer. 3. In not backing it up with service to others.

SERMONIC LITERATURE

SERMONS—ADDRESSES

CIVIC RELIGION

By Washington Gladden, D.D., Congregational, Columbus, Ohio.

The mention of religion as one of the elements of municipal reform is likely to awaken dissent. "Religion," it will be said, "has no place in our discussions. The subject can only lead to fruitless controversy. Church and State must be kept wholly apart. The work of securing better city government is a work in which religion can give us no aid."

This may be true, but let us not too hastily admit it. In the olden time it was supposed that religion was an essential element in the life of a city. The sites of many cities were fixed by the use ot distinctively religious rites; the founding of the city was a religious solemnity. "As the city was the highest unit in the political conception of the Greeks," says Dr. Jebb, "so each colony contained within itself the essentials of a complete political life. Its relation to the parent city was one of filial piety, not of constitutional dependence. In so far as the cult of the gods and heroes whom it worshiped was localized in the mother country, it was needful that a link should exist between the religious rites of the colony and those of its parent; and this religious continuity was symbolized by the sacred fire which the founder carried with him from the public hearth to the new settlement."

In the old Roman world the colleges of the Augurs and the Pontifices played a large part in the government of the city, and the functions of the chief magistrate were distinctively religious. And when the monarchy was abolished the Consul succeeded to many of the religious prerogatives of the King; tho there was a Pontifex Maximus, the Consul himself "offered prayer and sacrifices for the community and in its name ascertained the will of the gods with the aid of those skilled in sacred lore." And Guizot tells us that "in the cities of Greek or Roman origin, in most of the ancient cities of Gaul, the magistracies, the religious and civil functions were united. The same men, the chiefs of families, alike possest them. It was, as you know, one of the great characteristics of Roman civilization that the patricians were at the same time priests and magistrates within their own houses. There was not then a body especially devoted, like the Christian clergy, to the religious magistracy. The two powers were in the same hands."

Religion was, then, an integral part of the life of a city in the olden time. It was not merely harbored and protected by the city; the administration of religion was just as much a municipal function as was the administration of law; religion was regarded as the very heart of the municipal organism.

Do we say that we have changed all that? Perhaps we have, but are we quite sure that the change is altogether for the better? Was there not an eternal truth underlying those old conceptions—a truth which we despise at our peril? Can any city be well governed without making large appeal to motives and principles which are properly termed religious?

I do not wish to see the establishment, or the recognition by the municipality, of any religious organization now existing, nor of any combination of such organizations. I do not want to see churches or sects of any sort, Jews or Gentiles, Protestants or Roman Catholics, getting possession of the city offices, or directing the policy of the city. When an organization of religionists attempts anything of this kind—undertakes to push its own sectarian interests by the possession and use of the municipal machinery—the popular rebuke can never be too prompt nor too energetic.

Nor do I wish to see the municipality making provision out of its revenues for the support or assistance of any institution under the care or direction of any religious body. It is plain that the civil community can not take all such institutions under its patronage nor can it discriminate among them. It can only impartially let them all alone.

Nor am I concerned for the maintenance of religious forms and ceremonies in connection with civic functions. Unless the persons in whose presence these acts of worship are performed themselves heartily wish for them and reverently participate in them I would abolish them at once.

Nor am I in favor of the enforcement, by the city, of any religious observance of the first day of the week. Sunday legislation ought not to rest upon a religious basis. If a rest-day is needful for the preservation of the health and welfare of the community, that observance may be enforced by the majority against the greed of the few who would turn the abstinence of the rest from labor into a special opportunity of gain for themselves. The liberty of rest for the many can only be secured by a law of rest for all. And if it is evident that the open saloon does the community more damage on Sunday than on any other day of the week, then the community has a better reason for shutting it up on Sunday than on other days. But such ordinances as these have absolutely nothing to do with religion. The maintenance of any kind of religious observance by force of law is contrary alike to the spirit of democracy and to the spirit of Christianity.

Those ancient cities, whose founders bore the sacred fire so carefully over stormy seas—what was the heart of their religion? Was it not this—that they believed their communities to be somehow invisibly linked to an unseen realm; that they felt themselves to be under the inspiration and guidance of the gods and heroes who had passed beyond their sight? The unseen realm was the realm of the ideal. The society below was in constant contact and communication with a perfect society above, and the guiding lights of that upper world were unveiled to faithful watchers here below. This is the essence of religion; it is faith in the unseen, in the ideal. Of course, the ideal is never visible to the eye of sense. It is the mind's eye that sees it always. It is not the thing that is, it is the thing that may be and ought to be. And the true civic religion is that which beholds by the eye of faith the city that ought to be and shall be, and that looks and works for the day when it shall stand upon the earth. John, in the apocalyptical vision, saw a new Jerusalem—a holy city—descending out of heaven from God to earth. "It was," says Professor Drummond, "no strange apparition, but a city which he knew. It was Jerusalem, a new Jerusalem." The significance of that name has been altered for most of us by religious poetry; we spell it with a capital N, and speak of the New Jerusalem as a synonym for heaven. Yet why not take it as it stands, as a new Jerusalem? Try to restore the natural force of the expression; suppose John to have lived to-day and to have said London—"I saw a new London." Jerusalem was John's London. All the grave and sad suggestions that the word London brings up to-day to the modern reformer, the word Jerusalem recalled to him. What in his deepest hours he longed and prayed for was a new Jerusalem, a reformed Jerusalem. And just as it is given to the man in modern England who is a prophet, to the man who believes in God and in the moral order of the world, to see a new London shaping itself through all the sin and chaos of the city, so was it given to John to see a new Jerusalem rise from the ruins of the old. This city, then, which John saw is none other than your city, the place where you live, as it might be and as you are to help to make it. It is London, Boston, New York, Paris, Melbourne, Calcutta—these as they might be, and in some infinitesimal degree as they have already begun to be. In each of them and in every city throughout the world to-day, there is a city descending out of heaven from God. Each one of us is daily building up this city or helping to keep it back. Its walls rise slowly, but as we believe in God, the building can never cease.

This, then, is what I mean by civic religion. It is a recognition of the fact that for every society there is an ideal, that is to say, a divine, social order; it is the attempt to discern and to realize that—to bring the life of the city below into harmony with the law of the perfect city not made with hands which hangs above it in the sky. To believe in the great possibilities of a noble civic life; to fasten our thought upon them; to see that this must be what the "Power, not ourselves, that makes for righteousness" is working for and that it is our great privilege to be co-workers with Him; to kindle our souls with the enthusiasm of these hopes—this is what I mean by civic religion.

All great and worthy work is done under the inspiration of ideals. The sculptor is looking, not at the things that are seen, but at things that are unseen when he calls the angel out of the marble block. The musician is listening to voices that were never heard on land or sea when he indites the symphony. The architect beholds the temple in the air before he builds it upon the earth. And we to whom the larger, fairer, diviner task is given of building the city—not merely the streets and parks, the warehouses and shops and halls and homes, but the institutions, customs, laws in which its civic life is manifested—must needs lift our thoughts to realms above ourselves that the pattern of the structure we are to build may be revealed to us.

The city that might be—the city that ought to be—this is the object of our faith, of our devotion. What might this city of ours—this New York, Philadelphia, Chicago, Cleveland, Buffalo, Columbus—what might it be, what ought it to be—how clean and bright and safe and healthful; how free from everything that could hurt or defile or destroy; how full of everything that could minister to the comfort and convenience and culture and happiness of the citizens; its laws how wisely and impartially administered; its burdens how equitably adjusted; its curse, how swift and deadly upon all who seek to make spoils of its revenue; its officers, how diligent, how conscientious, how self-denying in the public service; its citizens, how prompt to respond to the call of the community; its property-holders, how ready each to bear his portion of the public burden; its helpless wards, how tenderly cared for; its beggars and parasites, how sternly compelled to eat their own bread; its whole life, how instinct with justice and truth and righteousness, how vital with mercy and good will! This is the city which is coming down out of heaven from God—coming as fast as we make room for it. It comes very slowly, because there are so few who believe in it, and look for it and make ready; according to our faith it must be unto us. For just as soon as the people begin to believe in a city like this it will be here in all its glory. Nothing hinders its coming—nothing in the world—but our want of faith. Is it not true that the one thing needful is a little more of genuine civic religion?

Never until some such ideal as this takes possession of the thought of the people, and kindles their enthusiasm, shall we have good government in our cities. Men must have something to believe in, to love, to be loyal to, to fight for; and it is always the ideal that inspires heroism and devotion. A national idea we have; the prosiest American has some conception of it. It was the nation that might be, the nation that ought to be, that kindled the ardors of revolutionary patriotism; that Sam Adams and Patrick Henry plead for, and that Washington and Prescott and Stark and Greene fought for; it was the nation that ought to be that Meade's army saved from death upon the heights of Gettysburg and that Lincoln crowned there with his immortal words.

It is only because there is an ideal nation to which our love and loyalty can be given that patriotism exists. It is to be feared that such a conception is scarcely entertained in relation to the life of many of our cities. What we are constrained, for want of a better term, to call municipal patriotism hardly has a name to live. There is, indeed, in some cases, not a little local pride; but not much thought of the city as invested with a character and life of its own; as a kind of moral personality toward which one might cherish a loyal love. What is a city? We are told that it is a corporation. Well, I am afraid that that is just about all there is of it in the minds of many of us. Such a soulless entity can inspire no love, can call forth no loyalty. It is something that the Legislature has created, and we are not generally moved to worship the work of such hands. The city is thus invested with a kind of legal, formal, artificial character, and there is nothing that appeals to our higher sentiments. These frigid conceptions must be put away from our minds. It may be useful, for some purposes, to consider the city as a corporation; but unless it is vastly more than that to the great body of its citizens, its history will not be an inspiring one. It seems to me that there ought to be something in the civic life of a great city which admits of idealization; something that appeals to the imagination of the citizen; something that inspires in him a genuine devotion. Can we not think of the city in which we live as becoming more and more a great social organism, bound together by bonds that are not wholly economic—by human sympathies and interests; with a character to develop and a destiny to fulfil; moving steadily forward, under the influence of a righteous purpose, in the ways of peaceful progress, strengthening law, enlarging liberty, diffusing intelligence, promoting happiness, becoming, through the cooperative good will of its people, a mighty and benignant Providence to all who dwell within its walls?

On what forces do we rely for the reformation of our municipal life? For the accomplishment of this work there must be motives. What are they? To what can we appeal?

We can appeal to the citizen's love of comfort and cleanliness; we can show him the filthy streets and the clogged sewers and tell him that such things ought not to be; we can awaken his fears of cholera; and such appeals have their place and are not ineffectual.

We can show him, no doubt, that under such government as he is permitting, there is a great lack of security for his person and his property; and that, also, is an influential motive.

What we do urge upon him most diligently is the increase of the tax-rate, and the fact that unless he is adroit enough to hide his gains from the assessor, his profits will be greatly reduced by the growth of taxation. This is the motive on which we chiefly rely. Municipal reform, in the conception of nine men out of ten, is the reduction of the tax-rate. Well, that is not an insignificant matter; it ought to be duly considered, and it will be; there is no danger that it will be overlooked.

But can we draw from all these considerations an adequate motive power for the work of thoroughly reforming the governments of our cities? Will the craving for comfort and the fear of contagion, coupled with the wish for a reduction of taxes, call forth an energy and a unity of popular feeling which will achieve the glorious work? It seems to me that they reckon ill who put their trust in such forces. Down on this plane, pottering with such motives, we shall find our structure crumbling under our hands; any gains that we make in one direction will be neutralized by losses in another. Unless we can find something higher and nobler than this to work for, our labor will be as the task of Sisyphus.

We sometimes hear it said that the one thing needful is the administration of the municipality on business principles. In a certain narrow sense this saying may be justified. We ought to have a methodical economical administration, of course; we ought to insist on getting money's worth for our taxes. But other than business principles must control our people and their representatives in office, else we shall continue to have precisely what we have had. The trouble with our citizens—our best citizens—has always been that they have quite too much inclined to base their civic action upon "business principles." They have always wanted to buy the benefits of good municipal government in the cheapest market and to sell them in the dearest. Their problem has been to get just as much as possible for themselves out of the city and to give just as little as possible in return for it—of time, of money, of sacrifice. So long as this is the prevailing purpose of the citizens, it will be the prevailing purpose of their representatives in office; business principles will control their conduct; office will be to them an opportunity of gain, and they will make what they can out of it. I think it is time that we began to see that good government calls for some higher principles on the part of the citizens than what we describe as business principles.

It calls for the recognition of civic ideals; for a vision that can discern not merely the city that stands upon the earth, but the fairer city which is coming down from heaven to earth, after whose pattern the earthly forms must be continually reshaped. There is just as much need in the city as in the nation of cherishing an ideal of liberty, of purity, of perfection; of leaving the things that are behind and stretching forth unto the things that are before; of cultivating a generous faith and a high enthusiasm. There is need of thinking much of a kind of civic life that is not yet, but that might be, and that ought to be, and that must be if there is a God in heaven; a city whose officers shall be peace and whose exactors righteousness; a city whose homes shall be sacred and secure; whose traffic shall be wholesome and beneficent; whose laborers shall go forth to their cheerful toil unburdened by the heavy hand of legalized monopolies; whose laws shall foster no more curses, nor open the gates to whatsoever worketh abomination or maketh a lie; whose streets shall be full of happy children, playing in safety and learning the great lessons of civic piety.

THE MIND OF CHRIST

By the Rev. G. A. Johnston Ross, M.A., Presbyterian, Cambridge, England.

We have the mind of Christ.—1 Cor. ii. 16.

The supreme motive for missionary enterprise has been variously located. There was a time when men associated missionary zeal with a vivid apprehension of the impending eternal ruin of the entire heathen world, and there were many who dreaded that the greatest incentive to missionary enterprise would be taken away when, because of the alteration in emphasis in Christian preaching, that vivid apprehension was no longer the common property of members of the Christian church. And yet, the very generation which has been least accustomed to lurid representations of eternal wo, is the generation which has seen the most notable expansion and the most intelligent enthusiasm in missionary endeavor.

Again the central power of the missionary motive has been identified with the love for Christ, the passion for Jesus. Nor can we doubt that this has been above everything else the secret of the invincible progress of the Christian religion, that Christian men and women have been swept onward upon the tide of a great passion for Christ and that He has been not only the inspiration but the subject of their preaching and their companion as they preached. In no other religion in the world is it so much as claimed that a relation like this exists between the devotee and the founder of the religion. It was not in all the thoughts of Buddha or Confucius to say not only, "Ye are witnesses unto me," but this also, "I am with you alway." These men never dreamed of being alway with their disciples, nor did they desire that their disciples should preach them. But the secret of the power of the Christian propaganda has lain in the triple fact that the passion for Jesus has been its impulse, the person of Jesus has been its subject, and the presence of Jesus has been its reenforcement and support.

But now that passion for Jesus has not been an unreasoning devotion. True, its strength has been in its mastery over man's emotional nature. "We love Him because He first loved us," but we also love Him because of all that He means to us and stands for,—because of the light He sheds upon life,—because in Him there is a body of truth which interprets life in a new way and brings light where once there was darkness,—because, in fact, we possess the mind of Christ on human life. And if only we could recover the astonishment, the amazed gratitude of Paul, because of that (alas! to us so commonplace) fact, we should also have Paul's enthusiasm, Paul's sense of debtorship, Paul's burning zeal to impart to others the knowledge which had come to him in Christ.

Let us review some of the more prominent features of this our treasure in Christ. I have said treasure, I should have said trust,—the "fair deposit" which has been entrusted to us for impartation to the world. Of course, that treasure is really inexhaustible, but it may be well to remind ourselves of certain elements in that great body of truth which has come to us through Him, in the possession of which the Christian religion is alone and by the possession of which it is alone fitted to meet the world's need.

I. Christ's Doctrine of God. Three things are here specifically Christian: (1) The idea of the unity of God, (2) the idea of His holiness, (3) the idea of grace. The basis of our Lord's teaching of God is, of course, the unity of God as the Supreme One. Jesus took over the sublime monotheism of the prophets of the Old Testament, and, altho by the elevation of His own personality to the Godhead the ancient thought of the simplicity of the divine unity came to require modification and God came to be seen to be a unity not single, but social: a unity in which there exist relationships, relationships which our trinitarian formula endeavors in the feebleness of human language to express,—still the whole drift of the teaching of Jesus has been manifestly to countersign and confirm the truth of the supremacy of the one personal Deity and the power of that truth has been manifest in the whole history of Christian nations. We do not often give this matter much thought; that there is but one God is so much a commonplace an axiom to us now that we forget what we owe to the belief. We forget for one thing how our monotheism has stimulated inquiry into the nature of the universe, for we have been encouraged to believe in the existence of one law through our belief in the one God. We have forgotten how monotheism has stimulated enterprise, for behind all useful enterprise there lies hidden or confessed a belief in the reasonableness of the universe,—that is to say, that it moves toward the realization of one purpose, a faith which of course leans back upon the belief in the government of all by one controlling mind. We have forgotten, too, how our monotheism has delivered us from fear, the fear which is characteristic of polytheistic peoples,—fears that come from the bewilderment of living under different powers which may in their purposes conflict with one another. The idolater sees these conflicts apparently exprest in the contradictions of nature; in the opposition of darkness and light, or storm and calm, and life becomes a network of horrors; of horror inconceivable to the mind that rests quietly in the conviction that behind all contradictions, however mysterious they may be to us, is the invincible purpose of one self-conscious mind.

Now it is true that at least one other religion, apart from Judaism, shares with us the belief in the unity of God. That is the religion of Islam and with that religion will be Christianity's final struggle. But the success of Christianity in that final warfare is already assured because of what Jesus built in His doctrine of God upon this foundation of His unity. Two things He emphasized. First, God's holiness, and secondly God's grace. What is remarkable in Christ's teaching about God is not the Fatherhood of God, but the moral meaning he read into the word "Father." No other teacher of men, Isaiah alone excepted, ever laid the emphasis which Jesus laid on the character of God; and every statement of His fatherly solicitude for us is safeguarded by emphasis upon His holiness. And with the holiness Christ emphasized the grace of God. God, according to Jesus, is a God that gives, whose very life it is to give, to give all, including Himself. Now in the last resort there are but two competing views of God. The one that He is a Power or a life to be reached up to and attained; and the other that He first gives and His gifts are before our seeking. The first of these is the characteristically pagan view, the second is the Christian view. Under the first, religion is a continual effort to acquire merit, or to satisfy, to attain to God. Under the second, religion is receiving grace from God. Under the first, life is a struggle against forces whose enmity is to be pacified and whose might may crush. Under the second, life is a perpetual thanksgiving, and rest in the goodness of God. The first has meant for the nations of men stagnation, depression, glorification of pain, and the reign of fear. The second has meant for the nations of men rejuvenescence, liberty, progress, joy.

Let us remember then that here is one feature in which in its doctrine of God Christianity stands alone, in this feature of the ubiquitous priority of grace. That is to say, that God is before we think, and we think best when we think His thoughts after Him: God is before we work, and we work best when we aim to finish His work: God is before we pray and we pray best when our prayers lean back on His will. Belief in such a God means the belief that the best things in life can not be bought, nor earned, nor fought for, but are freely given. In such a presentation of the Deity Christianity stands alone: and for that conception of life the non-Christian world is wearily waiting.

II. Christ's Doctrine of Sin. Every nation in the world has its own view of the mysterious warp that has come into human life and of the state of moral disrepair into which man has fallen, but Christ's view of sin is unique, and unique in two things. First, in His localizing of sin. We must never forget that outside of Christianity much is taken for sin that is not sin at all, and many tender consciences are exploited easily by designing priesthoods because there is no proper understanding of the locus of sin. Christ found such a state of things in Palestine in His own day, and not the least part of His work was the deliverance of His people from the burdens heavy to be borne which were illegitimately laid upon them by those who misconceived what sin is. Christ located sin in the mind and the will. And next He showed how in its essence sin is selfish failure to respond to a God of love. It is love passed by. He declared that the conscience was the protest of God against this neglect and that sin was first and last a grief to the heart of God's love. "Nowhere else," it has been well said, "in the literature of the world is conscience represented as it is in the Bible, as the reproach of God's love." The pagan representation of sin is failure to meet the demands, which may be absolutely irrational, of a vindictive deity. Christ represented sin as that of a wilful and selfish refusal of divine love. That is an interpretation of sin in which Christianity stands alone, and which has power in it to break the hardest human heart.

III. Christ's Doctrine of Forgiveness. This has been called the differentia of Christianity. Not that the idea of forgiveness of sin is to be found in Christianity only, but that there is absolutely nothing anywhere else in the least like the kind of remission that Christianity proclaims. For the forgiveness which Jesus preaches is not the remission of punishment nor the condoning of the offense, but the offer of a return to the ever open and hospitable divine heart and, excepting Christ no one has declared or can declare what lies behind the keeping open of this divine heart. What is it that lies behind the divine hospitality which makes forgiveness possible? We call it atonement. But what is atonement? It is not simply a fact in history, transacted on Calvary. It is a perpetual condition of the divine heart of love by which God substitutes Himself for the sinner and is the bearer of the burden of sin. Of that divine self-substitution the cross is the perpetual exponent and of that cross no other religion in the world possesses any equivalent, and whatever admirations and foreshadowings of a great divine sacrifice exist elsewhere, they exist only because God has never left Himself without a witness, and their very feebleness and mixture with error should make them an additional element in the appeal that rises to us out of the heathen world, to come and preach Christ and Him crucified. For it is through His cross that men come to know this most marvelous of all truths, that God Himself, against whom they have sinned, not only takes sides with them against their sin, but bears Himself their sin and themselves as His chosen burden.

IV. Christ's Doctrine of the Indwelling of the Holy Spirit. A great book has recently been written which is intended to show that in the doctrine of the Holy Ghost we have that which distinguishes Christianity from other religions, and certainly it is true to an extent we have scarcely realized, that tho mysticism is a wider word than Christianity and the doctrine of the nearness of God is to be found outside Christendom, no religion speaks of divine companionship and indwelling in the least as our religion does. Pantheism speaks of God being in us, dwelling in man and in all else, but then pantheism goes on to identify indweller and indwelt. The Christian doctrine is of a Divine Spirit dwelling in man, but distinct from man,—the companion of men's thoughts, but not the substitution for thought; urging men to God, and yet always with a restraint that is respectful of man's will; empowering man for good and yet so that no man is made a machine; making men partakers of the divine nature and yet providing for the completion and fulfilment of their own personalities, and all this by a ministry, subtle, intimate, manifold, self-effacing, and Christ-glorifying. In no other religion but the religion of Jesus is the last name of God the Paraclete, "the easily summoned one."

V. Christ's Doctrine of the Kingdom of God. But now the question of the reenforcement and fulfilment of the individual life has behind it the question of the organization of man's collective life, and the problem of how to federate men spiritually is one of the deepest of all religious problems. For there is in man a wistful longing for the removal of isolation and for the gathering together of all that makes for goodness. The Christian answer to that need in man is in the message that the kingdom of God is at hand,—a kingdom in which racial differences will be at an end, into which, nevertheless, each separate race and nation will pour the contribution which its special line of education has fitted it to make,—a kingdom which is spiritual and to which repentance and that alone is the ever open door. No conception of a final federation of mankind into a spiritual brotherhood anywhere at all exists that is comparable to the Christian conception of the kingdom of God.

VI. Christ's Doctrine of Eternal Life. Finally in its doctrine of eternal life Christianity forges far ahead of other religions, other interpretations of human existence. How do the ethnic religions regard the future after death? Confucianism ignores it altogether. Buddhism proclaims it to be Nirvana, a state that is indistinguishable from death. Islam despiritualizes and sensualizes the future. Now Christ proclaimed the doctrine of eternal life which has these three marks: First, it is based upon moral consideration. Judgment is at its threshold, for there enters nothing that defileth. Second, its content has been revealed sufficiently but with salutary reticence. All we know of it is that the life will contain the three best elements of life here, which are worship, fellowship, and tireless service. Third, of this eternal life we have in Christ triumphant assurance by His own resurrection from the dead,—a resurrection that carries with it, because of what He was and is, the actual victory over death for all whose lives lean His way.

Now such in baldest outline are some of the elements of that great body of truth which has been committed to us in the mind of Christ. If you will look over them again you will find that they amount to a complete interpretation of human life. Beginning with this background in God, going on to locate and explain and proclaim the remedy for the moral disrepair which is the agony of the life here; next, unfolding how each solitary human life may be reinforced by a divine, holy companionship and how all separations between men and men may be undone and human life be gathered together in an universal spiritual brotherhood, and finally lifting the veil, so far as it is good for faith that it should be lifted, from the unseen world and showing us a life continuous with this but transcending it, in which all that is best in our life here is preserved and glorified.

ZAMZUMMIMS

By Russell H. Conwell, D.D., Baptist, Philadelphia, Pa.

My text is in the second chapter of Deuteronomy and the twentieth verse, and is a single word—"Zamzummims." The use of the word "Zamzummims" suggests something unusual, and a study of the combinations of the vowels and consonants of the original suggests fierce animals, savages of the forest, the shriek of the eagle, and the low growl of the lion. These names do not come down to us meaningless, but come full of powerful ideas. The Zamzummims were an ancient gigantic race, the race of Ammon, living east of the river Jordan, two thousand years before Christ. They were a tribe of giants. When the Israelites were going out of Egypt and they sent their representatives into the Promised Land, they returned reporting that there were giants of Anak in that country. They were but the remnants left of the Zamzummims of that ancient day of which we find a record in Deuteronomy.

For the purpose of my lesson this morning let me emphasize with peculiar care the fact that this was the most gigantic race of which history or archeology tells us anything. They were the tallest, they were the heaviest, they had the greatest force of muscle, and they could lift the largest weight of any known race of men. They were not only strong in physique, but they were physically brave and daring. They could walk across the Great Desert of Arabia and go for days without food and without water; they could climb the loftiest mountains of Moab, running all the way, and are said in tradition not to have gotten out of breath. They could descend to the deepest caverns, they could swim the swiftest cataracts, they could swim across the Dead Sea, take with them heavy weights and land safely on the other side without exhaustion. They could grapple with the lions and the tigers, and all the worst beasts of the East, and by the strength of their sinews, with Samson-like power, could conquer any of them. Animals feared these giants of the desert. Their homes were under the open sky, in the caverns, in the valleys and on the mountains. They built no homes such as we know, but lived wild, covered with the skins of wild beasts in the winter and in the summer going naked. They lived with captive beasts and taught the beasts to obey them, and had a singular power over them that none seem to have found since their day. When the Zamzummims came down into the valley of the Jordan and settled in the cities of Sodom and Gomorrah, they became like captive wild beasts. There, shut up within those cities, in that hot valley, they became what all great giants become when reduced to captivity—weak and vile and idiotic, and filled with all manner of drunkenness and lewdness. These giants were men having no education, no morality, no religion unless it might be the mere traces of idol worship. They became the worst possible under temptation. Just as the Indian becomes beastly drunk at once as soon as he is tempted with liquor, or the savages of the South Seas become beasts of murder when under the influence of morphine or intoxicating liquors, so this gigantic race, when they came down into the luxuries of a civilization like that of Sodom, sank into decrepitude, into wickedness—a great giant fallen, like the broken pillars of the city of Ammon which I visited in 1869. Standing there were the great pillars, indicating the work of mighty giants as in their rough stone they were constructed; but they now stand broken; the tops have fallen away. So it was with the giants of Ammon, the Zamzummims, when they came down into the valley of Gomorrah.

I remember as a child being greatly impressed with Barnum's wonderful giant, who went in with the lions and tigers and mounted the elephants. As a boy how wonderfully it impressed me! I looked up at him and wondered what a man so high could think, or how a man could feel who had so much to feel, and I wondered how such a gigantic form could get enough to eat. But one Sunday I saw him at the station lying on the floor, drunk—too drunk to utter a word intelligently, too drunk to walk. Finally a dozen men seized the great giant and dragged him out into another room and shut the door to hide the wretchedness of the fallen monster. That has come to me this morning in thinking of the Zamzummims and their gigantic power, of their condition in Sodom and Gomorrah. They were there, but an expression of fallen power. But the Moab tribe were feared by all nations around them. Stories of their prowess, their weight, height and strength circulated in all the cities in the surrounding region of Moab. They were dreaded as men dread the cyclone, the earthquake, or the volcano. The earthquake is but an exhibition of power and of terror with power; the cyclone comes with no benign influence, with no charity or expression of love, but with a fierce titanic power it rends asunder. Such was the fear of the Zamzummims that they were regarded as men fear the cyclone or the earthquake.

At the same date in which the writer in Deuteronomy refers to them there was a city, a magnificent city, near the Arabian Gulf, not far from the Euphrates River, called Susa or Shushan, in which was the palace of the King of Babylon. Fifteen miles of palaces adorned its streets, excelling the palaces of the Greeks, and from which the Greeks copied their Parthenon in after years. At Persepolis, into whose streets and avenues and palaces and homes the explorers are now penetrating by their tunnels under the sands and under the rivers in order to walk once more the ancient streets, they find the track of the chariots; they find there the worn steps of the palaces where many feet trod in that old day two thousand years before Christ. That great city of Susa, which had been the capital for more than five hundred years, had gathered within it all of science that was known in that day, and so much was known then that is not known now that when we read of their recent discoveries there we wonder that we should feel so proud of any achievements of the present day. For there were so many things that they could do that we do not now understand! They built their wonderful canals and transferred water without the siphonian process from the river to the canal, twenty feet above the level of the river. It was done by some process of air action that is not now known. If we knew that secret to-day it would change the manufactories of the world. Great rivers lifted twenty feet! As we study the lines of their canals and see where their beautiful gardens were, the wonderful flowers they produced, and the great fields of grain, we are no longer so unreasonably proud of what our Western prairies produce. For we find from studying in the contents of their ancient libraries that they produced so much grain to the acre that we have no reason to feel proud to-day.

They had manufacturers of glass and gold. In 1869 I was in the English Survey when they were sinking a well, with the permission of the Sultan, under the present Mosque of Omar and under the ancient Solomon's Temple. We had gone down sixty feet. I was in the well at the time when the Arab who was working with us with his spade turned up the gold and the glass of the pavement of Solomon's ancient Temple. When those little pieces began to flash in the light of our lantern sixty feet below the surface of the earth, the Arab began to shout and scream and dance and grew wild with excitement. When we were drawn to the top and a large crowd had collected, caused by the excitement of the discovery, the governor would not allow us to proceed any further with the excavations, altho we had permission from the Sultan. When the information concerning the discovery was conveyed to the Sultan he ordered the well to be filled up. That well has never been opened since. I noticed that when in Jerusalem five years ago. But that discovery showed to us that in those days there were artists in glass and gold who could produce such artistic results as our artists of to-day can not begin to equal. And to-day we find out that our artists do not know as much as did the artists of Susa, two thousand years before Christ.

And they were skilled in music. So common was the use of music that they had more than a thousand harps and kindred instruments playing in the same orchestra every evening upon the top of the palace. They had art in sculpture, they had art in architecture, they had art in pictures, they had art in transforming the old into the appearance of youth, such as we are seeking in vain for to-day. They read the stars and understood the worlds that are beyond our view as we do not now comprehend them, and they did it without the aid of the telescope, so far as we can find out. They could tell the seasons and make mathematical calculations that our modern astronomy can simply confirm, lacking yet the power of the original research. Their houses had all the luxuries and comforts and conveniences of to-day. Intermediate ages since then have become ignorant until the palaces of to-day are but common barns as compared to the days of ancient Susa. They had their fire-engines, they had their engines of war, and their great armies with very close discipline. They had their generals skilled in every movement of military formation and skilled in the conduct of great campaigns. They had captured the country as far east as the Nile, as far south as the Mediterranean, as far north as the giants of Ammon, the Zamzummims, of which I make mention this morning. Their border land was bordered by these awful giants, and along that line they kept a standing army of many thousand men.

They had inherited from the conquerors of the East all the dignity and pride of Babylon and the Persian Kingdom. They had inherited all that their fathers could give them by physical transmission and the age in which they lived. They had all the ancient arts and the ancient books and the ancient sciences, and they knew intellectually as much as any people have ever known before or since that time.

And into this city of schools, of scholars of sciences, of polished manners, of art, came captives occasionally who had been the slaves of the Zamzummims, and they probably told the awful story of their might, their power, their savageness, the barbarity of their living. Men in Susa trembled and the army shook when told of what the Zamzummims could do in that great North land. In the army of Susa were scholars, trained in the arts and sciences, but the giants were not there. Giants did I say? I put them in contrast because the Zamzummims were giants physically and the Susanians were giants intellectually.

With all that they knew of skill it seemed to be easy for them if they had the courage to overcome the Zamzummims. As the giants of the north became more and more aggressive upon the borders of the kingdom of Babylon, the pride of the people was aroused to such an extent that they determined upon a campaign against the Zamzummims. General Chedorlaomer was a great general and priest and led the army into the north. They went, it would seem, trembling, and with the expectation of defeat, yet their pride led them on. They resorted to all the schemes of intellectual civilization to overcome the physical power and fierceness of their enemies. As the white men drove out the American Indian, or reduced the black men to slavery because of the intellectual slyness and cunning and ability to foresee possest by the white race, so these Susanians brought to bear all their intellectual powers against their powerful enemies to the north. The Susanians had no religion that has come down to us, and it seems to have had no influence on their lives. They worshiped intellect and sometimes the sun or the moon. They had their gods and their temples, it is true, but the temples were deserted and the people scarcely worshiped anything. There was no such thing as what we call patriotism in Susa. All the government was in the hands of the king absolutely, and the people were but his slaves to do his bidding. And so without patriotism or religion, but with great intellectual power, they made war upon the giants of the north. When they approached the borders of the country of the giants of Ammon they must have very carefully selected their time, have used their intellectual skilfulness in arranging their advance so as to surprize those giants, take them at night when they were asleep, or turn their flank and unexpectedly attack them in the back, set on fire the great fields of grain, or let fall the houses they had temporarily constructed as traps, or drive them down to the caves and the rocks, or lead them into ambush to fight themselves—all this by the skilfulness of their intellectual management of the campaign. It seems that the Zamzummims went down unexpectedly and were defeated. But few of them were left, and they retreated from the cliffs of Moab down into the valley of the Jordan, to the cities of Sodom and Gomorrah. Then the Susanians decided to take Sodom and Gomorrah, and down that mountain side came the phalanxes of those intellectual soldiers of the south who knew the bow and the arrow to the nicety of a pin, who understood how to use the battle ax and sword to work out the greatest possible injury with the least possible expenditure of strength, who knew how to live upon little, and to select the most nutritious foods, who knew how to fight in such a way that a giant would run upon a pike if he endeavored to attack his enemy. Soon through the streets of Sodom and Gomorrah went the victorious Susanians, carrying fire and bloodshed, havoc and massacre everywhere. What a terrible scene must have been enacted in that savage time between those intellectual giants and those physical giants. At last those two cities that had been considered impregnable were captured, and it seems to have been the ambition of Chedorlaomer to take Damascus—Damascus, the great center of the north, the city to which came caravans from all over the world; Damascus, the great metropolis of the north. Up to that time, as far as we know, it had never been taken. The Susanians, the intellectual giants, felt confident of taking Damascus.

Now the lesson of the morning that imprest me so much is right here, that when Abraham received the news that Lot and his family had been captured from Sodom and were being carried away into captivity he must have prayed. That must have been the first thing, and as he prayed there came to him a consciousness of duty, but he was unconscious of his power. What was Abraham to do with the army of the Susanians?

They had thousands of soldiers in their battle array. If he had gathered all his people he would have had only three hundred and nineteen. What would three hundred and nineteen do against those thousands? Abraham was unconscious of the power possest by a man filled with the spirit of God. As the old man prayed for light from heaven as to what to do there seems to have come to him the impression as from God, "Take the few that you have and go forth. Do your duty. If you fall, fall like a martyr. If you are defeated, fall doing your duty. Do your duty whether you conquer or whether you fail!" He hastily sends his messenger out to the sheepfolds and cattle ranges, telling him to summon all the men.

When these three hundred and nineteen men have assembled in obedience to the call of the old sheik they must have wondered at what he intended to do. So far as the record goes it seems he hid from his followers his real purpose. Oh, the power of religion to give a man physical, religious, and moral force! How we see that illustrated in our daily lives. Did you ever know how great a sacrifice a man will make simply on account of the effect of one religious characteristic—the love of a woman? Have you ever read that wonderful essay on the death of Duchatelard on the scaffold at Holy Rood, in Edinburgh? Men marveled that a man should be willing to surrender his life, his all, for the love of Mary, Queen of Scots. But he loved Mary, Queen of Scots. He had been her page, had waited upon her like a servant, and so great was his affection for her that he could not bear to be out of sight of her, and when she did not wish for his presence he would hide behind the curtains and the furniture so that he might hear the sound of her voice. One day he was thus discovered and they thought that he was concerned in some plot and he was arrested and sentenced to death. The cruel queen interfered not. And when he stood on the scaffold in front of her window at Holy Rood he turned and said, "I may not die without reproach, but I die without fear." Such is the influence of love for woman, which is a feature of religious character.

But in Susa they knew not what that was, except as nature might dictate it in beastly form. But pure and holy love for woman was unknown in that age, except in that little territory where Abraham dwelt. And how great its influence to make men strong!

The lesson of this story is this, that as we enter the year 1907 we will find that there are these three things of which men boast. The giant Zamzummims boast of physical force, the Susanians boast of intellectual power, but higher than physical power and greater than intellectual force, beyond all estimate, higher than all is the power possest by a man when the spirit of God is with him, when he fights the battles of the just, when he fights for God neglectful of himself, then he has the power of the spirit of the living God.

Would we make the year 1907 what we would desire it should be? Then the first thing to do is to enter into it with religion, with all the religious feelings, with all the religious purposes, with all the higher motives of godly men, beginning the new year where Abraham began his battle, trusting in God and believing that "one with God is a majority," and that with God the weakest may become the most gigantic in physical, intellectual, and religious strength.

THE DEPARTURE FROM SELF

By the Rev. F. H. Larkin, Seaforth, Ontario, Canada.

And when he came to himself.—Luke xv. 17.

The turning-point in the career of the Prodigal dated from the moment when he "came to himself." This was a most fortunate arrival for the misguided, wandering youth. It meant his restoration to a father's heart, to domestic joys, and to a purer life. The pity is that such a return had been made necessary in the first instance. But it was even so. This return to self clearly implies that there had been a former departure from self. Indeed it was this departure that supplies the whole explanation of his downward course and prolonged waywardness. Had he not turned his back upon his better nature he would have been safeguarded against a subsequent heritage of most bitter memories.

Consider the authority which belongs to the real central self. To this self there attach governing functions, legislative powers, the right to issue controlling mandates. Not that man is a sufficient light in himself, or is a fountain of infallible judgment in matters of life and conduct. The history of human thought and behavior both beyond Christendom and within its bounds disproves any such assumption. Cruelties and immoralities are often coupled with sincerity. Witness Saul of Tarsus persecuting; inquisitors inflicting torture; Puritans burning women at the stake for witchcraft.

But there is an intercommunion between the divine mind and the human mind. God has not left Himself without witness in any soul. This illumination advances toward fulness where there are opportunities of religious instruction. There is a pre-established harmony between the word of God and the soul of man. "He that is of the truth heareth my voice," said Jesus. The truth from His lips becomes the property of the soul, gets inwoven into the very fiber of the moral consciousness, and rises to the status of the heart's royal dictum. The Prodigal had lived in a good home and was correspondingly enlightened. He was not ignorant of his proper pathway.

But this authority may be set at defiance. The inner light may be ignored, even when it does not utterly fail. There are other voices and competing guides. Persuasive forces of questionable tendency ply with every individual. One voice says: "Pursue pleasure. Minister to the flesh. Live for carnal gratification." Another voice says: "Let the lusts of the mind have sway. Encourage earth-hunger, subordinate home ties, religious obligation, citizenly duties, soul-culture to the love of the world and the amassing of wealth." These temptations are often yielded to.

But sometimes there comes an awakening. It came in the case of the Prodigal. The pernicious illusion was broken. The awakening came not as the result of earnest, independent reflection, but through the pressure of pain. Want, degradation, disgrace pricked the mind to activity and compelled serious thought. As he meditated in the furnace of suffering, his eyes were opened to his wicked unfilial behavior. Conscience made itself heard, "He came to himself."

Coming to himself he was unutterably and grievously surprized and shocked at the course he had pursued. It now seemed incredible. Surely he must have been mad. His wits must have forsaken him. How was such insensate folly possible? The whole situation was a dark, oppressive mystery to him. It was a heart-breaking enigma. Others have been confronted with a similar riddle.

The solution was that he had been separated from his real self. It is not enough to say that this self had been silent or asleep or drugged. Rather it had been forsaken, deserted, gone away from, cast forth beyond the pale of effective communication. The voice of the soul had been ignored, despised, robbed of influence, rebuffed into speechlessness, banished to the garret of repudiation.

Sorry for having turned his back on this divinely taught self, he reacts from past folly, and bends in fullest, gladdest, lowliest recognition of the inner counselor. The guidance of this companion-monitor is loyally accepted. This guidance is as generously given. The spurned self did not sulk or affect a sullen attitude. It did not resent the contumely which had been heaped upon it. It performed the rôle of a wise friend and loving benefactor, counseling him to go home to his father in penitence, confession, hope, supplication, and affectionate submission.

The secret of a right life is to keep the heart open to God's messages and God's presence; then cultivate the listening habit, ever holding the ear near to the vocal cords of our spiritual being; and to obey the divinity within. He who does this will never be a prodigal. He will never forsake his father's house, and will be at an infinite remove from the necessity of feeding among swine. Heavenly joys will be the daily portion of his cup.

TRUE GREATNESS

By James Demarest, D.D., Reformed, Brooklyn.

And there was also a strife among them, which of them should be accounted the greatest, etc.—Luke xxii. 24–27.

It is important to observe that in this teaching on the subject of greatness our Savior is laying down the law of His kingdom. There was a strife among the disciples which of them should be accounted the greatest. The ideas which rule generally in the minds of men on this subject were filling their thoughts, called into exercise at this time by the near approach, as they supposed, of the setting up of the kingdom of Messiah in manifest power and splendor. Of course, they would hold eminent positions in this kingdom, and some more so than others. Which of all the twelve would occupy the highest place, the place of greatest authority and most consequence? "O fools, and slow of heart to understand my teachings and the principles of my kingdom," methinks I hear the Master say. "The kings of the Gentiles exercise lordship over them, but ye shall not be so, but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve. I am among you as he that serveth." Jesus is showing His disciples a more excellent way, even as His kingdom is more excellent than the kingdoms of the Gentiles. That is no true lordship which stands in an enforced submission, accompanied very likely by a growl of hate and a curse. Lordship stands in love—the benefactor is king. To serve others is greatness, not to be served by them—even as the Son of man came not to be ministered unto, but to minister. This, I say, is the law of Christ's kingdom, laid down with solemn emphasis, enforced in the symbolic action of the feet-washing, and constantly recognized in the New Testament as binding on all who would find entrance into that kingdom, and in proportion to the zeal and constancy with which it should be obeyed would attain eminence before the Master and in the eyes of men. It is, then, of the utmost consequence to bring ourselves to the test of this radical principle of Christianity. The fundamental law of the kingdom is binding on all its subjects—that is plain; is it the law of our characters? And are we cherishing an ambition of eminence in the kingdom, or in any view of our relations and connections? further there is no true eminence in any view whatever outside of conformity to the law of the kingdom. Then, the question is, Have we seized the true idea of greatness? Is it a genuine royalty of life and fame which we desire to reach? Does our ambition respond to greatness as our Savior pictures it?

Now, I suppose there is no need, in discussing this subject, to separate these two inquiries, viz.: as to character and the attainment of greatness, for the character is indicated plainly enough by the predominant ambition. If any man obeys the fundamental law of Christ's kingdom with the enthusiasm of an absorbing passion and purpose, there is no hesitancy of course in pronouncing upon his character. And every man is ambitious, so he be not a craven or a slave. Ambition is a part of the grandeur of human nature, a surviving lineament of the divine image. It gives to its subject a noble discontent, and urges him on to the attainment of something better than he has yet known, and for this attainment it marshals the whole force of will and feeling and effort of which the man is capable. It is the drum-beat that calls all the faculties from sleep, the bugle that sounds the charge. Our Lord says not a word against ambition. On the contrary, the whole tendency of His teaching is to rouse ambition, even in the dullest and most sluggish nature. In settling this dispute among the disciples which of them should be accounted the greatest, He did not say, That is a matter of no consequence. So far from this, He indicated His sense of the importance of the subject by correcting their erroneous ideas about it, and showing them in what true greatness consists. Be great, He would say; there are eminent positions in my kingdom, strive to attain them. Cherish an ambition of greatness. But be sure that you understand the law of my kingdom, which is the universal principle of greatness. So shall your ambition realize its aim.

He that is chief, says our Lord, is he that doth serve. A flat contradiction, this, to the maxims that are wont to rule in human conduct. He that is chief, men are accustomed to say, is he that is served. Our Lord announces the divine order, which is in other words the established nature of things. Nothing is made for itself alone in the whole realm of creation, and whatever exists is great, is eminent, in proportion to its usefulness.

See how completely this principle is exemplified in the operations of nature. Destructive agencies are dreaded not honored; but those which build up and beautify are held in honor. The lightning smites, the wind rends in pieces, the earthquake upheaves foundations, the fire burns,—each wields a mighty power for destruction; and like the prophet of old, we hide in whatever cave may offer shelter until the fury has passed by. But when the still small voice comes, the gentle saving forces, we rise up and hearken and obey. God is not in the wind, nor earthquake, nor fire; but in the still small voice, the ministration of help and instruction and upbuilding, we recognize a divinity and are prompt with our homage.

The objects and agencies of nature in the great realm of life about us are designated each one to its peculiar place and office, which it fills for some appropriate benefit, according to its capacity of usefulness, and, in proportion as this capacity is large or small, does it receive honor in the general economy. The flowers, for instance, do universal service with their beauty and fragrance, and so the fructifying energy of nature plants them everywhere—on the broad prairies, in the deep valleys, on the hillsides, even in the rocky solitudes of the mountains, and on the very verge of perpetual frost—as tho the voices of plain and summit were alike testifying, We honor the flowers, we welcome them to the sunshine that floods the fields, we shelter them from the mountain storms by circling rocks; we can not afford to miss their sweet ministrations. And we—how we honor the flowers!—how we give them the sunniest corner in the garden, and bestow on them the most careful attention, and when the summer passes take them into the house, and install them in the brightest windows and cease not to care for them till summer comes again. But why all this devotion to the flowers? Simply because they perform for us a beautiful service. They have large capacity of usefulness, and we honor them accordingly. And so on through the whole range of natural objects. The fruit-bearing orchard, serving us with fruit; the lofty tree that spread its branches over our heads when we were children, and now sings to us with leafy chorus a lullaby of memories and hopes; the shower coming down on garden and field, each drop a kernel of wheat or a bud of beauty;—we bless and honor them all; they are great through service. And sweeping up through all the rounds of nature's service we come at last to the sun in the sky, of largest capacity of use, giving forth evermore from his vast storehouses the light and heat which wake up and develop the vital energies of the earth, transcendent in his office in the physical economy, even as he is immense in capacity for filling that office, and him we call "the king of day." The most capable servant, he receives the highest honor; he is eminent by service. Nothing serves the sun; the sun serves everything.

The same principle holds in the social system. A man is great in proportion as he serves his fellows. The soldier who uses his military talents in the service of his country; the man of science who enlarges the sum of human knowledge by his investigations into the mysteries of nature, bringing into practical use hitherto unknown or uncontrolled agencies, and thus contributing to the welfare of mankind; the moral reformer, who leads a crusade against some growing wrong, and devotes himself with all-absorbing zeal to the removing of burdens from weary shoulders, and ameliorating the condition of his fellows; all these are held in honor; their names are written on the roll of fame, and wreathed with perpetual praises; they are great in the world's esteem.

The honor which the verdict of mankind awards to the servant of his fellows is specially marked in those instances where the ulterior object of fame can have no part in the deed of sevice, in the nature of the case. The leader of armies may fight because his ear catches the applause of his countrymen sounding above the din of battle. The scientist may pursue his investigations because he sees his name resplendent before his eyes in the flash of electric spark or spectrum glory. The moral reformer even may say to himself, Here is my opportunity for distinction; I will bind great masses of men to a pledge of perpetual homage. And even these men, in proportion as they do serve their fellows, are held in honor, for in ordinary cases the motive is not questioned, so the deed be noble. But when a man goes down into the social depths so that he may rescue and bring up to the light the wretched and degraded; when, like a diver, robing himself in heavenly charity, he passes away from the congenial air of social purity and pleasure down to the slums of vice and squalor and disease, that he may succor the miserable, may reclaim the erring, may bless the unblest, the character of the service reveals a nobleness of soul on which no taint of suspicion can rest; and out of prison and cellar and lazaretto the name of this servant of servants comes forth to shine as the sun, and to wing its way down the generations on the breath of universal praise.

What is it that gives greatness to service? The fact is undoubted; what is the explanation of it? The reason that serving is great is because it involves unselfishness. Pride is self-assertion, and hence is the forerunner of contempt; humility is self-abnegation, and hence the forerunner and condition of honor. The highest form of humility is self-sacrifice, which is the condition of the highest honor. This principle stands in the nature of the case. For what is one man compared with all men? What are the interests that pertain to a single individual compared with the many interests that he touches on the various sides of his influence? The man who thinks only of levying tribute for his personal use and pleasure on the men and things about him is guilty of an altogether unwarrantable self-exaltation. What is he more than others? Of what exceptional rights is he possest in the one creation of God? In the system of mutual relations which God has established among His creatures there is absolutely no exceptional right vested in any man. That which is any man's right is his fellow's right. No man has an original claim upon his fellow superior to that which his fellow has upon him. Therefore when any man is guilty of self-assertion he attacks the very constitution of things, and the struggle of one constituent against the whole mighty mass beside can not but result in discomfiture and overthrow to the presumptuous wretch who makes the attempt. On the other hand, the man of humble spirit understanding his true relations with his fellows, finds himself in harmony with the Creator's great design, and is recognized in the whole system as a loyal element.

Still further, the constituted relations of men are such as to demand of them a mutual helpfulness, and in proportion as this demand is complied with does the instinct of men recognize the truth (that is, the true-heartedness) of the life, and honor it accordingly. He is false to his being who lives for himself alone—he was not made for this. Not only is self-assertion inadmissible in the arrangement of God's creation; the actual giving forth of one's possessions, whether of natural endowment or acquisition, for the benefit of others, is positively demanded. The mere negation of self is not enough, or rather, it is but one side of the truth of a man's position and relations in the world. The sacrifice of self is the positive side of this truth, in the exhibition of which the glow of the Christian fervor which characterized the first age of the Church is reached, when no one considered aught of the things which he possest as his own, but the common property of all the brotherhood.

And the greatness of this spirit is evident enough, for, in addition to its accordance with the divine constitution of human society, it involves the conquest of one's own heart, the breaking of that bondage of selfishness which holds our fallen nature in so strong a grasp. This is the spirit which has given the world its heroes, the demigods among men, as the ancients thought. For if there be any genuine heroism in history, it is the exhibition of a passion that has burned up the dross of selfishness to the uttermost vestige and flamed out in a consuming devotion to the great interests of mankind. Self-forgetfulness all history through, and the world over, is accounted greatness. The genuine hero does not know, nor suspect, that he is a hero.

This train of thought leads us up unmistakably to that greatness which the world has acknowledged ever since the exhibition of it was made among men.

What constant and wide homage has the name of Jesus received ever since the life of the lowly Nazarene was lived! Not only those who adore Him as God manifest in the flesh, but those also who deny His essential deity, recognize in His character and life a conspicuous greatness. But why? Let His own words answer: "I am among you as he that serveth." Ah, my friends, just here does His deity appear. No man ever served his fellows as Jesus has served mankind. He is the hero of the ages. He has given an exhibition of self-sacrifice altogether divine. "He loved us and gave Himself for us,"—this is the brief but the full record of the Son of God! The cross of Calvary is the lordliest throne of history, for from it issues a felt power of greatness that has subdued the world, the power of self-sacrificing love. Its spell is on every mind that thinks, on every heart that feels. He that doth serve is chief; and that service in which shame and anguish and death were suffered makes Jesus chief among ten thousand.

Thus do we reach the truth that love is the royal trait of character,—love, which is always giving, the principle of which is self-sacrifice. Those who serve are evermore the rulers, compelling the homage of the heart. Not stern command and external force are marks of greatness, but the command which, gently as the warm breath of spring compels the opening of bud into flower, lays its soft but thrilling touch of kindly ministration on the waiting affections of the heart, and brings grateful homage into bloom. Whether the empire in which its rule is exercised be large or small, love is King.

Think of this, ye who give way to selfishness,—who call for service from others, but have no thought of yourselves serving. You are slaves if you have not learned how to love. The feeling of all right-minded persons is against you. You have no business in society, in any of its relations. You need to conquer yourselves—to escape from the thraldom of your meanness, into a magnanimity that shall make you great.

It is certainly no easy matter to obey the law of love; and yet, as this is the fundamental principle of Christ's Kingdom, there is no Christianity without it. He who has not learned self-sacrifice has not learned Christ. Hard as is the lesson, then, let us determine that we will learn it, and familiarize ourselves with it by daily practise. For this is the nobleness and the beauty of life. In the practise of unselfish love men become kings unto God, and He will see to it that in due season they get their crowns. The cross comes first, the sacrifice of self, but the crown follows hard after it. The royalty of love does not fail of recognition among men; it shall not fail of recognition among the angels of God.

OUTLINES

A Spiritual Clinique

(Outlines of a series of sermons preached by A. T. Pierson, D.D., in the First Baptist Church, New York, June–July, 1906.)

Spiritual disease, of the most incurable sort, as treated by the Great Physician.

Six examples:

I. *Unsubdued Sin.*—Luke v. 24–32; Rom. vii. 7–25.

Two forms of treatment: 1. Corrective, such as the use of the *knife* in surgery, and the remedy in medicine.—Matt. v. 29, 30; 2 Cor. vii. 10, 11. Renunciation of what is either sinful or doubtful.—2 Cor. vii. 1; Ps. li. 2. Preventive.—Psalm i.; Eph. iv. 30; v. 18; Jude 20, 21. Mainly two ways. Use of word of God and yielding to the spirit of God. Cultivation of prayer habit, etc.

II. *Spiritual Perplexity.*—John xiv. 1–27.

Here four forms of perplexity: 1. Problems of creation and Providence—solution: believe in God (the Father). 2. Problems of sin and salvation—solution: believe in *me* (the Son). 3. Problems of death and hereafter—solution: believe in the Father's house, etc. 4. Problems of present spiritual needs—solution: believe in the Holy Spirit.

III. *Profitless Prayer.*—Job xxi. 15; Jas. i. 5–8; iv. 2, 3; v. 13–18.

Three difficulties and corresponding remedies: 1. Unworthy and selfish motives. 2. Lack of faith. 3. Lack of importunity. Remedies: 1. A high level of motive for the glory of God. 2. A holy expectancy based on the unchanging faithfulness of God. 3. Continuance in prayer.—1 Kings xviii. 36–46.

Let it be observed that the prayer of faith can only be answered on the plane of faith. Hence the high level of faith must be maintained in waiting for the answer.

IV. *Persistent Darkness.*—Isa. l. 10, 11; John viii. 12; 1 Jno. ii. 9.

Darkness due to seven causes: Disobedience, ignorance or misconception of truth, neglect of duty, unbelief, physical disease, unrenewed tempers, morbid introspection.

The remedies correspond: Prompt compliance with God's will; search after truth; watchfulness and prayerfulness, faith in promises; cultivation of bodily health; transformed temper, and the eye fixed on Jesus,

V. *Unrewarded Toil.*—Luke v. 5; Eccles. ii. 17–24; 1 Cor. iii. 11–15; Joel ii. 25.

1. The nature of the work done. Is it right, unworldly, in the will of God? 2. Is it done in a right way and spirit? With self-confidence and confidence in man, or with trust in God? Do we consult Him as a divine partner and share with Him the work and its fruits? 3. Is it done with a right aim and standpoint before us? Is it for our own advantage and gratification, and the praise of men, or for the glory of God? 4. Is our standard of success the right one? Are we working for a show of results, large numbers, etc., or content to be unknown of men? —Matt. xviii. 1–20; 1 Cor. x. 31.

VI. *Unexplained Suffering.*—Heb. xii. 1–13; Job i., ii.; 2 Cor. xii. 1–10; 1 Cor. v. 5; xi. 31.

There are four sorts of suffering: 1. Organic and hereditary.—Jer. xxxi. 29; Ezek. xviii. 2; Rom. v. 12; Exod. xx. 5. 2. Judicial and penal.—Jer. xxxi. 30; Ezek. xviii. 4; Numb. xxxii. 23; Prov. v. 22. 3. Corrective and disciplinary.—Heb. xii. 5–13; 1 Cor. xi. 31; Job i., ii. 4. Voluntary and vicarious.—2 Cor. i. 5, 7; Coloss. i. 24; Matt. xvi. 24–27.

To understand thoroughly these distinctions is to understand also the remedies and mode of treatment. Suffering is of two general kinds: the inevitable, to which we must submit; and the avoidable, which we must decide whether to accept or not. We may be saved without self-denial and sacrifice, but we can not share either Christ's sufferings or highest glory. Hereditary suffering is inevitable, tho it may be modified by self-restraint, but judicial and penal suffering is due to our own sin, not our parents' sin, etc. We can safely recommend to brethren in the ministry the patient prayerful study of the way in which the word of God thus treats spiritual ailments, otherwise unreached.

The Open Door—1907

Behold I have set before thee an open door and no man can shut it.—Rev. iii. 8.

After we have torn off the last leaf of the old calendar, we are sometimes brought face to face with a miniature one for the New Year. The passing of the last day of the old year discloses the threshold of the new, making possible—

I. New visions of the Opener. We need not pause to ask "Who"?

II. New perspectives of opportunity, in business, in society, in religion.

> "Not where long past ages sleep,
> Seek we Eden's golden trees;
> In the future folded deep
> Lie its mystic harmonies."
> —*Emerson.*

But a right discernment depends upon our viewpoint.

III. New steps forward. These must follow naturally.

IV. The door opens sufficiently wide to permit the passage with us of all that is best in the past. "The happy New Year depends not so much upon what it may bring to us as upon what we may bring to it." "Hold fast that thou hast." C. R. S.

A New Chance for the New Year

Behold thou art made whole: sin no more, lest a worse thing befall thee.—John v. 14.

While we have no assurance that this incident happened at the beginning of the calendar year, yet it certainly marked a new epoch for the lame man. Meeting Jesus Christ, with the afflicted one, as with every individual, may mean the beginning of a new life.

I. We are reminded first of a new chance which presents itself to-day rather than at any future time. Only once did the shadow on the dial turn backward and that in response to a good man's (Hezekiah) prayer. For most of us *now* is the time.

II. A new chance means a better chance. "Wilt thou be made whole?" The New Year and the Savior's helpfulness invite to better things.

III. The new chance is conditioned upon prompt acceptance. "Arise" is the command of the hour. It implies forsaking sin and rising to a higher plane with Christ.

C. R. S.

The Art of Numbering Our Days

So teach us to number our days that we may get us a heart of wisdom.—Ps. xc. 12.

A prayer appropriate for the dawn of the New Year. Looking down the avenue of the year with its months, weeks, and days all seems confusion unless rightly arranged.

I. Truly an art. Children are taught the science of numbers in order that they may become proficient in counting dollars, yards of cloth, acres of land, and other possessions, upon which "success" depend. Shall it be different with this supreme possession—"our days"?

II. The "wisdom" necessary is not all taught of men. Some of it must come from God, else our life passes away in a "murmur." His thought, who is "from everlasting to everlasting," should enter into each day in order that the year shall have eternal significance. C. R. S.

Great Faith

O woman, great is thy faith.—Matt. xv. 28.

It is encouraging to note that this possession of great faith was not an esoteric quality in the hands of an exclusive class, but was found in an obscure, unlettered woman. We are prompted to ask what were the manifest characteristics of such faith.

I. It was great in expectations. Since faith bridges the chasm of our hopes, giving us a "conviction of things not seen," the greater the chasm the greater the faith. In this instance the abyss had been widened by ignorance and superstition.

II. Great in reverence, notwithstanding the assurance. Great faith makes no arbitrary demands. Altho the woman's soul attained the pinnacle of hope, yet it also descended into the depths of humiliation. Before the Prince of Life she was glad to count herself as a dog beneath the table.

III. It was great in perseverance, standing the test: 1. Of silence, which is sometimes merely a stimulant. The unanswered prayer is not always a denial. An appeal from a bereaved home in Bethany was once answered by a delay which was "for the glory of God." 2. Of isolation—remoteness from religious centers. Types of great faith to-day often rise from slums, godless homes, and mission fields. 3. Reproof for persistent hope. The greatest apostle called himself "the chief of sinners." C. R. S.

Life's Story Book

We spend our years as a tale that is told.—Psalm xc. 9.

I. Life, like a tale, is variously constituted of ingredients and characteristics interwoven with more or less of skill. Some lives and stories are painfully full of the tragic element; others abound in humor. In every chapter Don Quixote figures prominently. A few are monotonous as a Dutch canal with its border of aspen poplars. Some lives are eventful. Like Othello's story they are crammed with incident; while too many are ephemeral like the flower of the field, others are immortal.

II. Life, like a tale of any consequence, contains many chapters. A year often stands for a chapter in the story of our life. Some chapters are short and sweet—purposely short—we read them many times. How long and painful others are! We have to skip some chapters altogether. Some are full of pure sentiment; others are as full of plain matter-of-fact duty. How full of sin some chapters are—Titus Andronicus in milder forms. What a tangle some stories present! How many lose their bewildered way in life!

III. Life, like a tale, is subject to very diverse conclusions. Some authors put all their best into their first chapters, and then—anticlimax. Some scatter their gems discreetly all through. How like some lives we know! Some begin with poverty and end with wealth of thought, sentiment, result. Some change the relation of characters, as in life subordinate aims become primary ones at our conversion. Some are broken in half in the middle, like Coleridge's "Chrystabel," which was never completed. Some chapters are like fragments of some lives, complete in themselves, unique and beautiful.

IV. Life, like a tale that is good, is a source of great delight, and oft of inspiration. In reading a noble book you oft turn to see how much more—fearing the end. You can not read some very long ere you want to do something—so full of inspiration. How restful some tales are, like contact with pure, serene lives after strain and stress. Some lives take a deal of sunshine out of the world when they cease—what a blank is felt when you have read the last page. Half the noble deeds of history have been inspired by books and the other half by sublime lives.

V. Life, like a tale that is told, may be variously read and construed. Some frivolous souls fail to gage aright, and throw a book aside in scorn—so with a life. Others read both life and book, but under the influence of a false light. Cynics critically scan and find only what they seek, a foil for their wit. Sympathetic minds, with better discernment, discover honest purpose, strength, beauty. It takes decades, centuries, to appraise aright some lives, some stories. The grave holds many secrets. In a cloudless world, may be, another chapter will furnish the key to all antecedent. Till the shadows flee away, we must "commit our way unto the Lord."

W. J. A.

A Conviction Concerning the Gospel

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.—Rom. i. 16 (R.V.).

Many have a sympathy with the Gospel and the Church; few have convictions concerning their divine commissions and power.

I. The contents of this conviction—"the gospel." The gospel is the proclamation of salvation through faith on the Lord Jesus Christ.

II. The confirmation of this conviction—"For it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Four things combined to produce this certain conviction of the power of the gospel: 1. His wonderful conversion. See Acts, chs. ix., xxii., xxvi. 2. A personal revelation. 2 Cor. xii. 2, 3, 7. 3. His own observation. He had seen many turn from idols and vice to God and holiness. This is noted in almost all his epistles to the churches which he visited. See 1 Cor. vi. 9–11; Gal. iv. 8, 9; Eph. ii. 1–3, 11–22; Col. i. 20–23; 1 Thess. i. 9, 10. 4. Scriptural confirmation. Paul regarded the Old Testament as the inspired word of God. When his spiritual eyes were opened he saw that the Gospel of Christ was the same as that preached to Abraham, the same as that predicted in the Scriptures of the former dispensation.

The faith that builds on these four cornerstones will be unshaken.

III. The confession of his conviction: "I am not ashamed of the gospel."

R. W. T.

ILLUSTRATIONS

New Year.—The following quotable poems are appropriate to the opening year:

New Year met me somewhat sad:
Old Year leaves me tired,
Stript of favorite things I had,
Balked of much desired;
Yet farther on my road to-day,—
God willing, farther on my way.

New Year, coming on apace,
What have you to give me?
Bring you scathe, or bring you grace,
Face me with an honest face,
You shall not deceive me;
Be it good or ill, be it what you will,
It needs shall help me on my road,
My rugged way to heaven, please God.
—*Christina G. Rossetti.*

Friend, come thou like a friend;
And, whether bright thy face,
Or dim with clouds we can not comprehend,
We'll hold our patient hands, each in his place,
And trust thee to the end,
Knowing thou leadest onwards to those spheres
Where there are neither days nor months nor years. —*Dinah Maria Mulock.*

Impressions.—Writing in "The Optimist" on the power of thought, a correspondent advances the theory of thought waves. In proof of his tenet he says that if a person will keep his thoughts concentrated for a few moments upon another sitting in church or theater the latter will soon look around and recognize him. Indeed, thought can be sent much farther under favorable conditions.

"Have you never been forced to think of some one at a time when your mind was deeply engrossed in some other subject and then a few minutes later see that person on the street or have him call at your house or office? His thought waves had reached you, and you could not account for the impression, but you probably made the statement so often heard, 'Why, I was just thinking of you.'"

Whatever our opinion may be as to the proper explanation of these familiar items of experience, the facts themselves are suggestive. We go beyond ourselves and impress our personality upon others, inducing them to good or evil according to the quality of our own character. Very important, therefore, is it in the interest of humanity and for the glory of God, so to deport ourselves that the life of Jesus shall be made manifest in our mortal flesh.—*G. H. W.*

Self-Forgetfulness.—The more successful a man is the greater is the temptation to get into his own light. The result is almost sure to be a loss of clearness in vision, in estimating relationships properly. When Michael Angelo was at the height of his power he used to fasten a candle on his forehead to keep his own shadow from falling on his work. He knew his best work could not be done in such a shadow. The light must be perfect and he would not risk getting in his own light. That lesson seems one of the hardest to learn. The light shineth and the more we forget self, keeping its shadow from interfering with our work, the surer will be our stroke as we carve out our success.

—*H. N. B.*

Grace and Guilt.—The following bit of history is rehearsed in *Success:*

It is intimated that only once in his career did Napoleon give way to pity. It was in October of 1806. Three weeks before, in the battle of Jena, he had laid Prussia submissive at his feet. He was now busy with the spoliation of Berlin. But the Prince of Hatzfeld had proved a traitor to him. He was arrested. The death warrant had been signed. For two days he had languished in prison, awaiting the execution of the decree. His wife believed him innocent. For five hours she had stood without in the street, waiting for an audience with the Emperor. At last he came. With tears and entreaties she pled that her husband might be spared, for "she knew that he was innocent." Napoleon gazed with those terrible gray-blue eyes upon her tear-stained face,—and said nothing. The suspense was awful. At last he turned to Talleyrand and held out his hand. Talleyrand placed in his hand a letter. He handed it to the kneeling princess. "Whose writing is that, Madame?" The princess eagerly scanned the lines, and as her eyes recognized the signature, she let the paper fall with a pitiful cry. "Is that your husband's writing, Madame?" But sobs were the only answer. Then for once, Napoleon softened into pity, as he said, "Talleyrand!" "Sire!" "What other evidence have we, of the Prince of Hatzfeld's treachery?" "None other, sire!" "Princess," said Napoleon tenderly, "put that letter in the fire yonder, and then we shall have none!" The tell-tale sheet fluttered into the fire, and the last bit of evidence against the prince had perished forever.

So God in His infinite pity destroys even the remembrance of our guilt. Ephes. ii. 8; Job xvi. 19; Matt. v. 4; 1 John i. 19.—*F. E.*

Optimism.—Here is a quaint definition that may be quotable:

"'Twixt optimist and pessimist
The difference is droll.
The optimist the doughnut sees,
The pessimist, the hole."—*H. L. H.*

Vindication.—During a recent year Captain Alfred Dreyfus fought against all France for life and reputation. The charge which was made was that of treason. He protested his innocence, but to no avail. He was sentenced to exile. The stripes were torn from his uniform and his sword was snapt in twain. But he still declared his innocence. And while the crowd cried, "Down with the traitor," he continued to cry, "Long live France!" His cry prevailed. Before many months his exile was recalled, his case retried, and while still guilty before the courts of France, he was justified before the world, and France was covered with shame, and still more recently he has been reinstated completely, his honor vindicated, his rank advanced, and his enemies made to render obeisance to the Jew.

Jesus Christ was brought to trial without an accusation. The charges which were afterward preferred, were never substantiated. But despite it all, He was condemned and crucified. But even before the darkness had cleared away from that skull-like hill, Jesus was justified, and His accusers covered with eternal shame.—*F. E.*

Influence.—The inevitable fashion in which our words and deeds are expanded and multiplied in their effects is rhythmically expressed by Gustavus Williams in these verses:

Drop a pebble in the water; just a splash and it is gone.
But there's half a hundred ripples circling on and on and on,
Spreading, spreading from the center, flowing on and out to the sea,
And there ain't no way of telling where the end is going to be.
Drop a pebble in the water; in a minute you forget,
But there's little waves a-flowing, and there's ripples circling yet,
And those little waves a-flowing to a great big wave have grown,
And you've disturbed a mighty river, just by dropping in a stone.

Drop an unkind word, or careless; in a minute it is gone,
But there's half a hundred ripples circling on and on and on.
They keep spreading, spreading, spreading from the center as they go,
And there ain't no way to stop them once you've started them to flow.
Drop an unkind word, or careless; in a minute you forget,
But there's little waves a-flowing and there's ripples circling yet,
And perhaps in some sad heart a mighty wave of tears you've stirred,
And disturbed a life that's happy when you dropped that unkind word.

Drop a word of cheer and kindness; in a minute it is gone,
But there's half a hundred ripples circling on and on and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you wouldn't believe the volume of the one kind word you gave.
Drop a word of cheer and kindness; in a minute you forget,
But there's gladness still a-swelling and there's joy a-circling yet,
And you've rolled a wave of comfort, whose sweet music can be heard
Over miles and miles of water, just by dropping a kind word.

Variable Judgments.—Oliver Goldsmith tells of a painter of eminence who was resolved to finish a piece which should please the whole world. When he had therefore drawn a picture in which his utmost skill was exhausted, it was exposed in the public market-place with directions at the bottom for every spectator to mark with a brush which lay by, every limb and feature which seemed erroneous. At evening when the painter came he was mortified to find the whole picture one universal blot. Not satisfied with this trial, he resolved to try them in a different manner, and exposing his picture as before, desired that every spectator mark those beauties he approved or admired. The people complied, and every stroke that had been yesterday condemned, now received the character of approbation. "Well," cried the painter, "I now find that the best way to please one-half of the world is not to mind what the other half says; since what are faults in the eyes of these, shall be by those regarded as beauties."—*J. M.*

Unheeded Warnings.—One speaks of a savage who was eating putrid fruit. He was given a microscope to enable him to see the living germs in it. He threw away the magnifying instrument and went on eating fruit and germs alike. He was no more foolish than many in their treatment of divine revelation. Men go on feeding on hurtful books and sinful indulgences after the revealing-glass of the Book and of the Spirit have shown the germs of moral ruin in all these things. But the germs go on working whether men will use the magnifying-glass or not, and the day must come if the warnings are disregarded when the glass will be needed no longer; the germs grow to a disease, the moral fiber shows its decay so plainly that all the world can see it,—and then it may be too late for warnings.—*G. D.*

The Tendency of Sin.—It is told of the scientist Darwin that one day while in his study he took up a pencil and laid it along the tendrils of a passion plant on the table before him. At once the tendrils began to coil around the pencil, but just before they clasped it close he drew the pencil away. Again and again he repeated the experiment and again and again the plant responded, but each time more slowly and hesitantly, and again and again at the critical moment the pencil was withdrawn, until at last, hardened by the deceitfulness of failure, the plant no longer responded.

Even so the Savior comes to the souls of men and lays Himself lovingly upon them, but just as they are about to enfold Him sin enters and tears them away. Again and again the Savior comes, and again and again the soul responds, but each time more slowly and hesitantly, and again and again at the critical moment sin enters and tears them away, until at last hardened, by the deceitfulness of sin, the soul no longer responds.—*G. M. M.*

Suffocating the Soul.—The body must exhale as well as inhale or it will perish. A child was chosen to represent a shining angel in a Spanish pageant. In order to augment his natural beauty into dazzling brightness in the glowing sunshine his body was covered closely with gold leaf. The sight was marvelous for a few hours, but the exhalations of the skin being completely checked the child smothered to death that same day. Many a man is morally suffocated by the trappings and accessories of his wealth. He dazzles many eyes with his display, but his soul is all the while dying, shut in closer and closer in a covering of selfishness. The soul too must exhale, give out, or perish.
—*O. B. P.*

Persistence.—In the story of "The Hoosier Schoolmaster," the new aspirant for the backwoods school, fresh from the academy, appears before one of the directors to apply for the position of teacher. The director looks at him rather doubtfully, but offers him the privilege of trying the school which so many have failed to master, reminding him of the unsuccessful attempts of those stronger and more experienced to govern the large boys. As he stands talking to the director, a large bulldog is eyeing him suspiciously, with warning growls, as if he would like a chance to make a meal of him. One of the big boys of the family remarks with apparent delight: "If ole bull once gets hold he'll never let go." The schoolmaster went to his room that night with heavy heart, almost persuaded to give up and return to his home the next day. As he thinks of the difficulties before him, the words ring in his ears, "If ole bull once gets hold he'll never let go." I will be a bulldog said the schoolmaster to himself. With bulldog determination he went to work and by kindness and firmness mastered the school and won the friendship of the scholars.—*F. E. B.*

Testimony.—Three persons were descending the steps of a railroad platform to the street on an unusually dark evening when the oldest of the party said, "I can't see." To this the youngest of the party replied, "You don't need to see; they (the steps) are all alike." That was the testimony of one who had gone down those steps a good many times. He knew whereof he spoke. Similar testimony comes from the Christian to the man of the world, "You don't need to see." We have traveled from the darkness into the light, and all we have to say is: "Believe on the Lord Jesus Christ and thou shalt be saved."—*R. S.*

Restraint.—Phillips Brooks once said in substance that it was only necessary, in order to reveal character, to lift off all restraint, then every man would go to his own place. The New York *Sun* notes this tendency in a crisp editorial, thus:

> The annual coming of Yale's budding sociologists is hailed with a certain enthusiasm by the humorous-paragraph writers, who like to insinuate that the students are in town for a "high old slum time" rather than a solemn tour in the interest of education. The slumming instinct is strong enough in the majority

of mankind—and womankind, too, for that matter—to justify the suspicion. What is it that induces the quiet citizen of Elmira or Poughkeepsie to buy seats on the "rubberneck" automobile which engages to show the midnight orgies of Chinatown? The coach is nightly crowded with respectable-looking men and women scarcely out of the schoolroom. In the same way Paris is amazed to behold young women who know how to deport themselves at home, and who view the Chinatown "rubber-neckers" with scorn, importuning their male relatives to take them to questionable resorts. In Monte Carlo the citizens who loathe gambling in their own communities lose at the tables. In Spain and Mexico patrons of the Society for the Prevention of Cruelty to Animals attend the bull-fights and seem to enjoy the show. The Mexican *Herald*, commenting on this outcropping of the slumming instinct, says that "the best seats are found occupied by thoughtful-browed ladies in gold-bowed spectacles, the ministering angels of the Dorcas societies, pale deacons, ministers not sated with "Quo Vadis?" sociologists taking notes, and college professors, people who would occupy the seats if Sabbath-day gladiatorial shows were substituted for the bull-fights." The slumming instinct never knows where to stop, so long as the slummer is out of reach of his neighbor's censure.

THEMES AND TEXTS

Suggested Sermon Topics for 1907

By the Rev. William J. Lockhart, Harrisburg, Pa.

January 6—The *First* Thing to Seek. Matt. vi. 33. January 13—The First Christian Revival. Acts ii. 41. January 20—Doing First Works. Rev. ii. 45. January 27—The First Resurrection. Rev. xx. 5.

February 3—The *Second* Mile. Matt. v. 41. February 10—The Second Cleansing. Mark xi. 15. February 17—The Second Death. Rev. xx. 14. February 24—The Second Coming. Heb. ix. 28.

March 3—The *Three* Rewards of Humility. Prov. xxii. 4. March 10—The Three Crosses. Luke xxiii. 33. March 17—The Three Temptations. Matt. iv. 1–11. March 24—The Three Denials. Mark xiv. 71–72. March 31—The Three Resisters. Dan. iii. 16–18.

April 7—The *Four* Carriers. Mark ii. 3. April 14—Why Four Gospels. Rom. xii. 4. April 21—Fourfold Restoration. Luke xix. 8. April 28—The Form of the Fourth. Dan. iii. 25.

May 5—The *Fifth* Gospel. Rom. ii. 16. May 12—Five Things for the Prayer-meeting. 1 Cor. xiv. 26. May 19—Five Kings in a Cave. Joshua x. 17. May 26—The Five Spies. Judges xviii. 2.

June 2—*Six* Cities of Refuge. Numb. xxxv. 11. June 9—Six Days of Routine. Joshua vi. 3. June 16—A Double Portion on the Sixth Day. Exodus xvi. 22. June 23—Six Arrows. 2 Kings xiii. 14. June 30—The Sixth Angel. Rev. ix. 13, 14.

July 7—*Seven* Things God Hates. Prov. vi. 16–19. July 14—Seventh Year Service. Deut. xv. 1–18. July 21—The Soul's Seventh day. Mark ii. 27. July 28—Wisdom's Seven Pillars. Prov. ix. 1.

August 4—*Eight* Souls Saved. 1 Peter iii. 20. August 11—An Eighth-day Gift. Exodus xxii. 30. August 18—A King at Eight. Eccl. xi. 2. August 25—The Greatest of Eight Sons. 1 Sam. xvii. 12.

September 1—The Missing *Nine*. Luke xvii. 17. September 8—Old Fruit until the Ninth Year. Lev. xxv. 22. September 15—The Greatest Ninth Hour. Matt. xxvii. 46. September 22—Ninety-and-nine Indifference. Luke xv. 4–9. September 29—Nine Hundred Chariots. Judges iv. 13.

October 6—For *Ten's* Sake. Gen. xviii. 32. October 13—Ten Virgins. Matt. xxv. 1. October 20—An Instrument of Ten Strings. Psalm xxxiii. 2. October 27—The Lord's Tenth. Genesis xxviii. 22.

November 3—The *Eleventh* Commandment. John xiii. 34. November 10—The Eleventh-hour Controversy. Matt. xx. 12. November 17—Joseph's Eleven Obeisant Stars. Genesis xxxvii. 9. November 24—Numbered with the Eleven. Acts i. 26.

December 1—*Twelve* Baskets of Fragments. Matt. xiv. 20. December 8—Choosing the Twelve. Luke vi. 13. December 15—The Tree with Twelve Kinds of Fruit. Rev. xxii. 2. December 22—Distinguished at Twelve. Luke ii. 46, 49. December 29—The Twelve Stones of Elijah. 1 Kings xviii. 31.

CHURCH TECHNIC

OUR OPEN-DOOR CHURCH

By M. A. Matthews, D.D., Seattle, Washington.

The church edifice is a religious workshop, not an ecclesiastical monument or sectarian shrine. One of its purposes is to furnish a permanent center for the religious work of the social congregation owning the building. It is also to be used as the abiding home of the congregation. Church hospitality is an essential grace. Finished, polished, and useful articles should be the pride of every manufacturing establishment. In a sense, a church ought to be a constructive institution.

These general principles and laws we have tried to work into the church which we are now constructing:

First.—All of the operations of the church and congregation originate and radiate from this edifice. There will never be a day, and not many hours, in which there will not be some kind of a meeting or department in session or at work. No man can work without the proper conveniences for labor, therefore we have provided rooms, and they will be fitted up with the apparatus necessary for the work to be done by the special branch occupying each room. It will be possible for twenty-five different kinds of meetings, committees, or departments to be in session at the same time without the slightest conflict or interference. There will be an interchangeable telephone system, making it possible for the pastor to sit in his study and communicate with every room in the house and receive reports from every meeting in session.

Second.—We propose to take care of the physical, mental, and moral natures of a man. It is often claimed that men frequent saloons and pool-rooms because they are the only places open. We are going to make it impossible for that statement to be made in this city. The reception-parlors will be open from Monday morning at 9 o'clock until Sunday night at 10 o'clock, in which men may meet their friends, do their writing, hold informal meetings, or rest undisturbed. The recreation-rooms and physical-culture rooms will be under the control of directors, and will be running in full force all the time, except Sundays. In addition to the healthful recreation and the essential physical culture, we have provided amusements. There is a running-track on the roof of the building 12 feet wide and 350 feet in circumference. It is protected from the public view by a parapet. It can be used for running or for bicycles. In one commodious room of the building we will open a miniature art-gallery, in which rare and fine paintings will be placed.

Every school necessary for the teaching of the Bible and the training of personal, evangelistic, and Sunday-school teachers, workers, and leaders will be established and conducted in the building. There is a special effort being made to make the whole church, if possible, into a practical Bible-school. There are separate rooms for our Chinese school, Japanese school, and for our schools of other classes and conditions.

Third.—The spiritual work of the church is the supreme work and the supreme end. It occupies the dominating place, influence, and power. Every schoolroom committee-room and class-room and all of the recreation departments of the church are driven to the one final end, the salvation of the soul. There is never held in the present building, and there never will be held in the new church, a service that does not close with an appeal for immediate decision and action. The services Sunday morning, Sunday evening, Thursday evening, and every other day and every other evening close with an appeal to accept Christ and unite with the church. God has richly blessed these appeals, and perhaps less than a dozen services, in four and one-half years, have been held in which persons did not confess Christ and join the church.

The advantages of the arrangement of this church edifice and its work are these: First: everything is under one great church roof to which all the missions and all the outside members are brought and centered. The people are made to come up to the church regardless of their class, caste, or condition. Something special is provided to reach the conditions of each class, the needs of each caste, and the emergency of each condition.

Every denomination should have a great central church in the city, to which all branches, missions, and enterprises are connected, and to which all come for direction and assistance. Second: the church is in the midst of the people, it is running for the purpose of saving the people, and it takes a vital interest in the affairs of the people. Third: it is truly an open-door church. It is in use, and open for use, every hour in the day, every day in the week, three hundred and sixty-five days and nights in the year. You may go into its great auditorium at any hour of the day or any evening of the week. You may occupy any room for philanthropic or religious purposes. You may listen to its music, or receive the benefits of any service being held. Its open doors are a perpetual invitation to come to Christ and be saved. It is a center of religious influence, power, praise, and practise.

The sexton and his wife occupy the position of attendants, and they are always on duty. In the organization of the work of the church each one has his part to do; and the work is so planned that every one can have a part.

Strictly speaking, the church in all of its work is graded as thoroughly as the schools are graded, beginning with the cradle roll and the kindergarten, and ending with the larger duties of the session and pastor. In some of the departments promotions are made twice a year, and in all of them once a year.

Of course such a church and such a work make the life of a pastor very strenuous, his duties many, difficult, and intricate, but it is an easy task to perform all of the duties if one keeps in perfect harmony with God, and depends absolutely on the leadership of the Holy Spirit. The open-door institutional church is certainly the kind outlined in the Holy Spirit's program for a church.

PREACHERS EXCHANGING VIEWS

Can Christian Science be Tested?

The editorial in our August issue, "The Supports of Christian Science" has brought to us from the Christian Science Publication Committee an extract from the Boston *Journal*, written by Mr. Alfred Farlow, with a request that we publish the same. The limits of the space we can give this subject will not admit of quoting Mr. Farlow's letter in full, but we have omitted nothing essential to his position:

Dr. Hasket Derby mentions the fact that the beneficiaries of Christian Science assert that they have been healed of "disease that has resisted ordinary methods of cure, and even been given up as hopeless." He adds: "Thus far these narratives . . . rest on simple tho evidently sincere, assertion. If the world at large is to be convinced, have not we a right to demand some substantial proof?" He then suggests that the following evidence be required: "(1) Of the character and standing of the physician who diagnosed the disease. (2) A statement from him of the physical signs in the case under treatment. (3) A statement of the condition of the patient after a cure has been effected."

These stipulations may seem reasonable *per se*, but a careful consideration of the questions necessarily involved in carrying them out readily shows their impracticality under present conditions. In many cases the physician previously employed by the Christian Scientist is not to be found; in other cases he has forgotten what he found in his diagnosis; in other cases he is unable or unwilling to believe that the patient has really been healed by Christian Science, and he concludes that his diagnosis was wrong and refuses to stand by it. Besides, it is an injustice to ask those who have been healed to again undergo the much-wearied-of medical examination simply to satisfy the curiosity of skeptics, and in most cases they flatly refuse to repeat the unpleasant ordeal.

Moreover, the judgment of those who have been healed is worthy of some consideration. A person who has suffered for years with a pain, as a rule, needs no testimony of a physician to inform him of the fact. Neither does he need a medical examination to apprise him of its departure. The man who has taken care of a horrible sore on his leg for twenty years needs no medical examination to inform him that it is gone, tho he may not be able to give its technical name. I witnessed the healing of such a case, and the Scientist who treated the man did not know anything about his disease until after the patient was perfectly well.

The following examples will further elucidate the impracticality of Dr. Derby's proposition: The writer knows of a man whose case was diagnosed by ten different licensed physicians, no two of whom agreed. In such a case how would one conclude from a medical standpoint what ails a patient? Some time ago, in a small city, an M.D. diagnosed a case as chicken-pox. Some of the neighbors were inoculated with the disease and preferred Christian-Science treatment. In the course of events this affliction became known to the public by complaint of neighbors, and medical authorities were sent to examine the cases, and they pronounced the disease smallpox. Now if the first physician was in error in his diagnosis, the serious fallibility of medical diagnoses is suggested.

If, on the other hand, the latter cases were pronounced smallpox in order to create public indignation against Christian-Science treatment, then it is proven that a Christian-Scientist can not, at this period, safely rest his cause with the medical fraternity, for, notwithstanding the fact that the majority of physicians are disposed to treat Christian Scientists fairly, we could not afford to take the chances on the few political physicians who are lying in wait to seize any advantage that opportunity might afford them. To finish my story, the fact should be stated that the Christian Scientist healed the last-mentioned cases of smallpox under the surveillance of the authorities, and there was no further spreading of the disease; and the M.D. also succeeded in saving his "chicken-pox" family.

A child under the care of an M.D. was said to be afflicted with membranous croup. When the case showed no improvement, but, on the contrary, became extremely dangerous, and it was feared that the child would die, the parents in their desperation turned to Christian Science, and, tho at first benefited, the child finally died; whereupon the medical authorities declared that it had been afflicted with diphtheria.

A lady with a disease pronounced consumption had been treated many years by an M.D. She finally turned to Christian Science as a forlorn hope, and was healed. The same physician, refusing to stand by his former diagnosis, declared that the woman had not been afflicted with consumption, that she could not have had it, for if she had she could not have been healed in that manner.

Without casting the slightest reflection upon the medical fraternity as a whole, and even taking pains to express our opinion that most of them intend to be fair with Christian Scientists, we would ask: Are Christian Scientists to be blamed because they are unwilling, under existing conditions, to let the reputation of their work stand or fall upon the decision of M.D.'s? With all due kindness and consideration for Dr. Derby, we would say, when the medical fraternity demonstrate to Christian Scientists a greater degree of proficiency in diagnosis, it will be a more opportune time to consider such a proposition as he offers.

Editor of The Homiletic Review:

The November Homiletic credits Charles Kingsley with the authorship of the lines "There is no unbelief," etc. Can the contributor who furnished that illustration give the page and edition?

Kingsley wrote many good things—nothing better—but the author of the poem is Mrs. Lizzie York Case, of the Detroit *Free Press*.

Cordially yours, William E. Barton.

Influence of the "Oxford Movement"

Editor of The Homiletic Review:

I hope that it will seem not hypercritical to call attention to an illustration of Prof. Schodde in his article on the Theology of the German Universities. He says, "More or less independent movements that originated elsewhere [than in Germany], *such as the Tractarian agitation in England*, never passed beyond the boundaries of the country that gave them birth."

Is this not rather a slip on the part of your learned contributor? Of course, I can see that the good brother might overlook the profound effect of the Tractarians upon the Anglican Communion in all countries, but has not that movement profoundly influenced "all who profess and call themselves Christians" wherever the English language is spoken, and beyond its "realm" as well? For example, is not the "Book of Common Worship," of which you speak so highly on page 5 of the July Monthly, a direct result of the Oxford Movement, as indeed you expressly say in that paragraph?

Eagle Pass, Tex. R. W. Anderson.

The Always-Open Church

In large towns and cities there should be opportunities for rest, meditation, and worship throughout the entire week. The "always-open" church will be a fixed institution of the future. The following notice has been sent out on a neatly printed card by Dr. C. H. Parkhurst, whose church is in one of the busiest squares of New York, and accessible to the many thousands in hotels, commercial offices, and stores of the neighborhood:

> A fifteen-minutes service will for a time be held in the auditorium of the Madison Square Church five days in the week, Monday to Friday, at 12:10 o'clock, closing promptly at 12:25 o'clock. The organ will be played for ten minutes before the commencement of the service. Everything connected with these noon gatherings will be of the simplest and most informal kind; and as disposition may incline and as frequently as opportunity may permit, we hope you will accept our kindly invitation to be present. Faithfully yours,
>
> C. H. Parkhurst, Pastor.

RECENT BOOKS

A COMMENTARY ON THE NEW TESTAMENT. By Professor Bernhard Weiss, D.D. In four volumes. Cloth, 12mo. Funk & Wagnalls Co. Price, $3.00 per volume, net.

This is not like the usual commentary. It is preeminently a commentary of results. Other commentaries contain results, to be sure, but they also deal much with processes and details. Here there is no setting forth of varying views, no balancing of arguments on this side and on that, no detailed explanation of words and phrases and topics. The work might be called a paraphrase, only it is more than a paraphrase. The aim evidently is to state the writer's view of the exact meaning of the text, with amplifications at various difficult points. In this way numberless comments are wrought into the body of the work. The result is that we have, in four compact and handy volumes, the contents of the New Testament as interpreted by a master exegete. Our attention is fixt not upon varying views about the meaning of a passage, but upon the passage itself appearing in a reasonable interpretation.

The worth of an effort like this depends chiefly upon the qualities found in the writer. If he is to give only results, those results must be worth while. For such work there is needed the most thorough scholarship, the sanest judgment, the highest power of clear expression. All these qualities are blended in Professor Bernhard Weiss. For years he has stood in the front rank of New-Testament scholars. He has written extensively in all departments of New-Testament study. His "Life of Christ," his commentaries on the New Testament, and his "Biblical Theology of the New Testament" have long been recognized as of the highest value in their respective fields. This Commentary, therefore, represents the consummation of a life-work of the highest standing and may confidently be regarded as trustworthy and valuable in an eminent degree.

It is to be commended to various classes of readers:—to the busy pastor who seeks to get at the heart of a passage in the quickest way; to the lay Christian worker or Sunday-school teacher who desires the results of modern scholarship in a sensible and attractive form; and to the New-Testament scholar himself who may wish to learn the conclusions which another scholar has reached, and to note the art by which in apparently simple statements the results of long processes of discussion are given. We need more of such commentaries whose main substance is the strong meat of the Word.

IRENIC THEOLOGY, A STUDY OF SOME ANTITHESES IN RELIGIOUS THOUGHT. By Charles Marsh Mead, Ph.D., D.D. Cloth, 8vo, 375 pp. G. P. Putnam's Sons. Price, $1.50 net.

This is an opportune book bringing strong support to the movement in the churches in favor of a closer union. That stream of tendency is still a slender stream but one that will be broadened and deepened by the contribution to it of this volume. Convinced that the barriers dividing the Lord's flock are unnatural, and contrary alike to the spirit of the gospel and the will of Christ, the author has set himself to discover the causes of these barriers and to seek their removal. Theological doctrine, as is well known, is the *bête noire* that first drove and now keeps the churches apart; therefore that doctrine must by some art be transformed into an angel of light to bring them together again.

In seeking to help reach so high an aim the author proceeds by a wise method. He is no mere iconoclast. He would build rather than destroy. The grand doctrines of Christianity, he thinks, can never be turned down and thereby union be gained. He maintains that the structural themes of theology are of the greatest moment to the Christian church and will ever remain what they have ever been. But their present antagonistic forms can be amended and to some degree harmonized.

The speculative opinions of the ages, the dogmas of the fathers and the councils, the labored creeds of great schools and great minds are here called up and put on the stand for as penetrating a cross-examination as they ever received. Subjected to this searching scrutiny, their defects, flaws, errors, are pointed out, while on the other hand their measure of truth is credited to them. The discords in our creeds are due either to theories about inexplicable facts, or to one-sided statements of the truth. Our author therefore follows his analysis with a synthesis by a wise dialectic.

His wealth of material is gathered in ten chapters, the first of which is rather a prolegomenon than a part of the general subject. In it the author shows that antitheses arise in the study of physical science as well as in the study of theology. The disclosure of a few of these disagreements has an irenic effect on militant scientific spirits. Respect for religion is gained by letting it be seen that opinions clash even in a department supposed to be safeguarded against error. The chapter is also useful to the ministry because it gives a concise account of some striking phases of modern thought. The major topics of the other chapters are: Antitheses in Theistic Conceptions; Divine Sovereignty and Human Freedom; The Problem of Original Sin; Human and Divine Agency in Regeneration and Sanctification; The Christological Problem; The Work of Redemption. Under Christology the Deity of Christ and the Incarnation are sub-topics that are discust. In connection with the other subjects named, kindred themes covering a good part of theology are also introduced.

Professor Mead knows human nature too well to expect that the immediate effect of Irenic Theology will be to bring the warfare of theological schools to an end. The Arminian is not likely to admit that free will can be traced back of free moral personality and selfhood to some other cause of its volitions. The Calvinist is still likely to hold that a controlled will can yet be a responsible free will.

But all orthodox Christians will agree in accepting the strong and ingenious discussion and the final conceptions of the deity and the person of Christ. It is timely as well as nutritious food that ministers will find in the chapters where these topics are introduced. At the reasoning on the Redemption of Christ, that many readers will regard as the climax of value in this book, not a few will certainly demur. For cogent logic, indefectable philosophy, and strict and learned exegesis the author has been led to regard as unsatisfactory both the satisfaction and governmental theories of the atonement. He places the need of Christ's sufferings where the Scriptures do, in the foreground of truth, but assigns their redemptive power in their effect on the sinner's conscience awakening it to a vivid sense of the right and just demands of the law upon him. That "Christ did not come to appease but to reveal the Father" is a conclusion to which modern thought is tending tho resisted for many obvious reasons.

KEYWORDS IN THE TEACHING OF JESUS. By A. T. Robertson, D.D. 18mo, pp. 121. Philadelphia: American Baptist Publication Society. 50 cents net.

The material in Professor Robertson's little book comprises a series of lectures delivered at Jackson Springs Summer Assembly, under the auspices of The Baptist State Convention of North Carolina. The author does not make any pretense of going into an exhaustive discussion on the teaching of Christ; all he tries to do, as he says in his preface, is "to set forth the main points in Christ's teaching, around which the rest clings," and this he succeeds in doing.

THE VEST POCKET DICTIONARY OF THE ENGLISH LANGUAGE. Abridged from the Funk and Wagnalls Standard Dictionary. By James C. Fernald, L.H.D. New York: Funk and Wagnalls Co. 1906. Cloth, 25 cents; leather with patent index, 50 cents.

This pocket dictionary is not only the best of its kind, but it contains many features not included in any other. It gives the spellings, pronunciations, and meanings of 26,000 words and at the end are maps, a gazetteer, and multitudinous information such as is needed every hour of the day.

LIVING IN THE SUNSHINE. By Hannah Whitall Smith. 12mo, 253 pp. Fleming H. Revell Company. Price, $1.00 net.

The well-known author of "The Christian's Secret of a Happy Life" is a good example of Charles Wagner's idea of the Simple Life as applied to religion. In every chapter one quickly recognizes a state of mind that stands for simplicity. There are other qualities in the book which are equally conspicuous, such as directness, naturalness, and trustfulness. The author gives a very practical turn to spiritual things. With her, spiritual things mean something. The title of the book aptly characterizes its contents.

PRIMERS OF THE FAITH. By James M. Gray. Cloth, 12mo, 296 pp. Fleming H. Revell Company. Price, $1.00 net.

The publisher's note to this book tells us that the chapters originally appeared in serial form in a religious newspaper. The author in his foreword says that the book was written not for scholars but for Y. M. C. A. and Y. W. C. A. workers, etc. It is divided into three parts: How we know the Bible is genuine; How we know the Bible is credible; How we know the Bible is divine. It represents the traditional views of the Bible and these views alone will not suffice to meet the needs of those whom the author intends to reach.

THE HISTORY OF EARLY CHRISTIAN LITERATURE. The Writings of the New Testament. By Baron Hermann Von Soden, D.D. Cloth, 12mo, 476 pp. New York and London: G. P. Putnam's Sons. Price, $1.50.

The author of this book is professor of theology in the University of Berlin and the translation is by Rev. J. R. Wilkinson, M.A., late scholar of Wooster College of Oxford; edited by the Rev. W. D. Morrison, LL.D. The author has divided the contents of his book into four parts, (1) St. Paul, (2) The Gospel Literature, (3) The Post-Pauline Literature, (4) The Johannine Literature. The writings of the New Testament will be much better understood and appreciated after the student has made a perusal of a book such as Professor Von Soden has given us. It will serve as a good text-book for college and seminary.

THE UNIVERSALITY OF JESUS. By Rev. G. A. Johnston Ross, M.A. Cloth, 12mo, 124 pp. Fleming H. Revell Company. Price, 75 cents net.

The author finds in the memoirs of Jesus, "the truth that in His mind is presented to our view the Representative Man, in whom the Idea of the species is incarnated, in whose person 'all that belongs to the perfection of every man' is included, and who will continue to draw men everywhere to Himself because He has realized the final type of Humanity, so that in Him 'the separate individualities of men find a supreme unity.'"

The reader will discover before many pages are read that the author has not only done some clear and independent thinking on the subject, but that he has brought to his task the kind of spirit which Jesus stood for—the catholic spirit which is some day to be universal.

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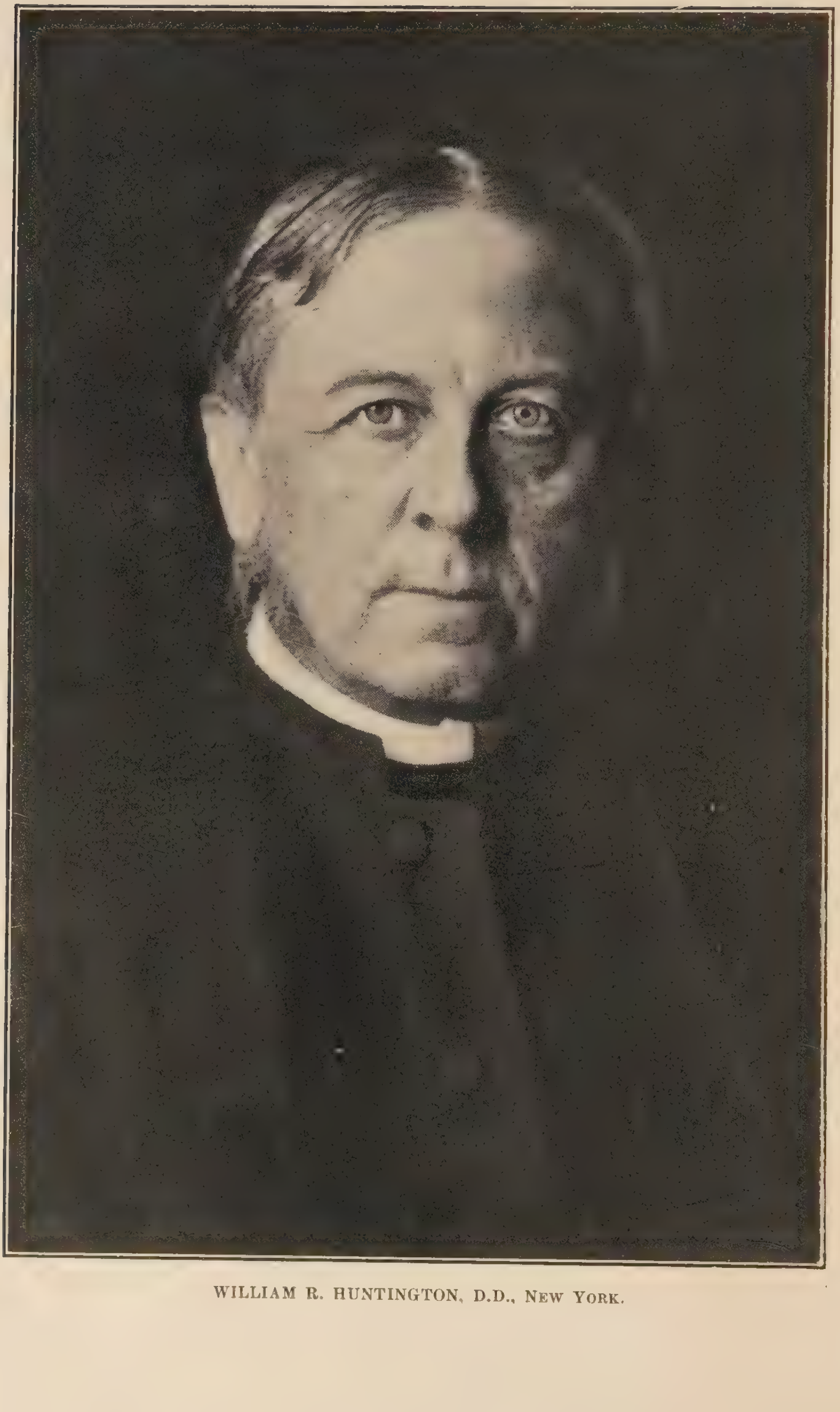

WILLIAM R. HUNTINGTON, D.D., NEW YORK.

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

Sir Oliver Lodge's Catechism

THE main feature which strikes us in reading the catechism of the eminent scientist Sir Oliver Lodge is the recognition by him of something more than reason as the discoverer or criterion of religious truth. The term agnosticism, which has sometimes appealed as much to the indifference and indolence as to the rationality of those who assume it to be the genuine and necessary attitude of science toward religion, is of course based on reason. My reason is not satisfied because I can not prove such and such supernatural fact, therefore I hover in doubt before the oracle until a response comes, declares the agnostic. Of course Sir Oliver Lodge can rationalize the Fall of Man, as it long ago has been rationalized. The most fundamental question of all, however, "What caused and what maintains existence"? he answers by reference to spiritual intuition. "We *conceive* that there must be some intelligence supreme over the whole process of evolution." In all things "too high for our own knowledge" he puts much confidence in the assurances of "the great teachers, the prophets and poets and saints of the human race." On this point he simply echoes the idea of John Henry Newman. In prayer he says "our hopes and aspirations" "bring us into communion with our Heavenly Father." "Science," he declares, "has nothing to say against the words of Christ" which "have no witness but the witness of the Spirit." He dwells upon the necessity of faith or confidence for bringing man into communion with God. Whatever else Christian believers may find in this remarkable catechism, which deserves the careful study of all Christian teachers, they will acknowledge that here is science kneeling before the Ark of God, nay, before the Christian altar and contemplating with humility and hope the sublime mysteries of the faith as taught by Paul and his successors. When we consider that many laymen have transferred their intellectual allegiance from religion to science and have no hesitation in saying, "I have no knowledge of the supernatural, I have no religious sense, I can not formulate a basis of morals," it is refreshing to hear a profound and sincere scientist putting them to shame by declaring that science has nothing to say against such things, many of which, indeed, science has drawn within her own sphere; while other points, in which the scientist can not realize the convictions of his reason, he can, at any rate, accept as corresponding with and satisfying his hopes and intuitions.

* * *

Militarism at the Jamestown Exposition

THE public protest issued January 7 against the diversion of the Jamestown Exposition to the service of militarism deserves the immediate and serious attention of the country. It is signed by Hon. Carroll D. Wright, Dr. E. E. Hale, Cardinal Gibbons, John Mitchell, and other members of the Advisory Board of the Exposition, who were not aware, when they consented to serve, that militarism was to be made the dominant feature of the occasion. This protest, sent, we believe, to all the leading secular and religious papers of the country, ought to have the unanimous and unqualified support of the Christian citizenship of the nation. At this late day, when the world has grown tired of war, when the movement to supplant it by arbitration and other pacific means is developing with such extraordinary rapidity, when kings and presidents even are becoming pronounced peacemakers, when we are on the eve of the second intergovernmental peace conference at which all the nations of the world will be represented, it seems almost past belief that such a program of military "attractions" as that published in *The Jamestown Magazine,* the official organ of the Exposition, should have been planned by Americans for the celebration of the first settlement of the country which of all others has been the least dominated by military ideals and the most given to progress in the arts of peace. "The greatest military spectacle the world has ever seen," "the greatest gathering of war-ships in the history of the world," "the greatest military and naval parade ever witnessed," "a good living picture of war with all its enticing splendors," and fourteen other equally flaming enticements—that is what the managers propose to provide for the intoxication of the visitors to the Exposition which is to celebrate the origin and growth of the nation which beyond all others is noted for its magnificent development in peaceful industrialism and its leadership, politically speaking, in the world-movement for permanent international brotherhood and peace!

This extraordinary program ought never to be carried out. Nothing could be more incongruous in a professedly Christian nation like ours. The Jamestown Exposition, beyond all others in our history, ought first and foremost to glorify religion, moral and social advancement, educational and industrial progress, scientific attainment, and the like. The military and naval part of it ought to be kept down to the modest measure which corresponds to our non-military and non-naval character and history and to the prominent rôle which our country ought to continue to play in making armies and navies less and less necessary hereafter. The young men who go to Jamestown ought to be saved from intoxication with the idea that war is still an honorable and glorious business worthy to be assidously cultivated and fostered by a great enlightened Christian people. The managers have doubtless meant, through this huge spectacle of the "enticing splendors (!) of war," to make the Exposition an unqualified financial success. We hope they have mistaken the temper of the people. We believe they have. If they have not, the outlook for the speedy larger coming of the Kingdom of God, the kingdom of love, brotherhood and peace, is more hopeless than we are willing to believe.

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An Ethical Revival

In every great revival campaign we hear of ministers who decline to indorse the revivalist's methods, and prophesy no permanent results from his meetings. But there is before them, nevertheless, the practical question as to what they can do to get the best results out of a movement whose leadership and method they disapprove. The movement has been well advertised, and public attention is attracted to it. While it is moving, they, in their own pulpits, will have the advantage of a heightened interest in whatever they do to turn the revival to the best account. The revivalist appeals to his hearers to "come to Jesus" as they ought to, and the pastor of course should always make the appeal as broad and as incisive as he can. Now, is there any point in which even Church members, not to mention others, have not yet come to Jesus as "The Captain of our Salvation"? Bishop Gore, that eminent Anglican Churchman, has lately been saying that, however paradoxical it may sound, it is quite true that the majority of Christian people do not yet understand what Christian morality really means. The same statement was made about the same time by a writer in THE HOMILETIC REVIEW on "The Moral Crisis Confronting the Church." Here, certainly, is an opportunity to make the present revival movement opportune for persuading men to come to Jesus in His supreme devotion to the divine ideal of righteousness. After the recent Welsh revival a group of ministers undertook to clinch its results by a course of ethical teaching of the converts, aiming at things higher than conformity to the common standard of moral respectability. Is it not better to do this while a religious revival is going on? What proportion of communicants of our churches have come to Jesus's passion for righteousness, to His enthusiasm for the imitation of our Father in daily conduct? Now is the time to urge those to come to Jesus who think they have come, while yet in this point they stand afar from Him.

The Etruscan tyrant Mezentius used to bind together, face to face, a living man with a corpse, and abandon his victim to a living death in the foul embrace. In just this sort of "Mezentian embrace" we find Biblical theology and an essentially pagan morality coupled in the churches to-day. Morality is commonly regarded still as pagan Greece and Rome regarded it, simply as conformity to the existing social standard of virtue. Covetous men are reckoned as moral if addicted to no vice. Astute lawyers and wealthy clients who plan to beat laws made to restrain them are construed moral if virtuous in private life. Men who take an utterly selfish view of business and politics as a game for mastery rather than a ministry to social service are esteemed as moral if they are conventionally straight. On this low level of the ancient pagan conception of morality, the Gospel, coupled with it, of a sacrificial redemption and a sacrificial life in imitation of its Redeemer, is robbed of vital power either to transform the believer into a man of God or to convince the unbeliever of a spirit higher than his own. Our dynamic theology is paralyzed by this combination with a static morality, the very opposite of the dynamic morality of Jesus. There can be no adequate invigoration of the Church for her proper work of leadership in the everlasting upward way to the divine possibilities of humanity, there can be no religious energy evoked that is capable of reversing the moral backwardness of our time, until Christian people have learned by heart that no morality is real which is not aspiring and progressive, and that "he who ceases to become better ceases to be good."

* * *

A Great Physician on the New Materialism

THE opening for the winter session of the various medical colleges, connected with the great hospitals and the universities throughout Great Britain, is marked by the delivery of inaugural speeches by the chief authorities of the day. Perhaps the most significant of these addresses this session was the one given to students at the Leeds Medical School affiliated with the Leeds University. The speaker was Sir James Crichton-Browne. Tho talking to medical students, his address bore on the main philosophic and religious controversy of the time. He declared that the tendency in medical study was toward materialism, which was becoming more and more prevalent in the schools. But surely it was allowable, as the veil of mystery had not been drawn aside, to call vital and psychical what physical chemistry could not account for? Sir James observed that the new materialists had dissipated the fantom of vitality and left us plants and animals, more or less complicated arrangements of proteid substances, responding in a very simple way to the ordinary physical forces that we saw around us; they left us the brain—a mass of glue-like substances nine-tenths water with a little phosphorus thrown in, traversed by waves of physical forces and nothing more; they left us man—a motor-car self-made and self-started, with no passengers and no chauffeur, moved by a series of explosions or redistributions of energy, and rushing on to inevitable destruction. The wild speculations of the neo-materialists were not in accordance with the sobriety of medical philosophy as hitherto understood. Whatever theoretical tenets they might embrace, whatever physiological system they might adopt, they would, when they found themselves as medical practitioners at the bedside, become ardent vitalists.

It is manifest that this powerful philippic against the new materialism was aimed at the extravagant hypothesis of Haeckel and his atheistic scheme of biology. The followers of the clever Jena Professor have been easily bewitched by the fascinating style in which Haeckel expresses his fantastic conjectures. Sir James Crichton-Browne's protest is significant of a strong reaction in philosophic and scientific circles. According to the newer theoretical science matter is regarded as some form of electricity, a convolute of the ether with an electrical discharge. Under the Haeckelian view, matter could not disappear. But the most advanced scientists are beginning to admit, in opposition to these materialists, that a convolution of ether with a negative charge of electricity may meet a convolution with a positive charge, when apparently matter vanishes into nothing, for the ether is something that can only be called absence of matter. This refined theory is altogether subversive of the hard old doctrine that posited the immortality of matter and the non-existence of a mind directing, as well as designing, the material fabric of creation. And the newest doctrine is so rapidly gaining ground that those who assert the existence of a Supreme Mind controlling the universe will no longer be greeted with derision. The materialism of the medical schools will yield to the advance of a more piritual conviction.

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Infant Mortality in London

John Burns, the English labor-reformer, is much exercised—and rightly—over the "appalling" infant mortality in England. He scores the Government and society in general for this state of things, and does not hesitate to apply the lash also to the laboring men themselves. This frightful death-rate is on the increase, even in localities where the laboring men are well housed and have fairly good wages; and this labor representative declares that no small part of the blame for this condition of affairs is due to the fact that many laboring men spend on beer what is needed for food for their children. The frightful amount of drinking, even in the better of the labor sections of London, apparent on Saturday afternoons and on Sundays should convince any one of the justice of this conclusion of Mr. Burns. Sir Henry Campbell-Bannerman joins in the agitation with the statement that the situation "is most distressing" and that, "while the standard of health of the general community goes on improving, the children death rate grows worse and worse." He urges that mothers must not be worked so soon before or after child-birth. It is a difficult question for the reformer in the large cities of the world to deal with, but it is a question of supreme importance, and it should be energetically handled by journalists, clergymen, and legislators. This is one of those evils that strike society at its very foundations.

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A Russian Prophecy

A most interesting letter from Count Leo Tolstoy to Paul Sabatier has been made public, in which the great Russian writer predicts that Christian Occidental nations will be subjected eventually to a state of vassalage to the Japanese and other Eastern peoples. According to this letter the Oriental nations alone make religion and patriotism synonymous. The relations of Church and State in the Christian world Tolstoy describes as follows:

> Religion is truth and goodness; the Church falsehood and evil. I tell you frankly, I can not agree with those who believe the Church is an organization indispensable to religion. The Church has ever been a cruel and lying institution, which, in seeking for temporal advantages, has perverted and distorted the true Christian doctrine. All the concordats have been for it nothing but compacts with the State, whereby the Church supported the State in return for specific material advantages. Christianity has ever been simply a pretext for the Church. I may be told that there have been and still are in the Catholic world men and women of holy life, but I answer that these sainted lives are not due to the Church, but rather in spite of the Church.
>
> In spite of all the efforts of Church and State to unite the two principles, true Christianity (love, humility, and kindness) and that of the State (physical force and violence), the contradiction has become in our time so flagrant that a solution is bound to come.

The reader of this will easily understand how inevitable such judgment must be to a man who judges the Church from a knowledge of the ecclesiastical institutions of Russia. The Church in Russia abides in medieval superstitions, and constitutes a part of the oppressive bureaucratic force under which Tolstoy and the whole Russian nation suffer and groan. As an institution it by no means represents the spirit of the Church as a whole. But there has always been a Church of God on earth that has its warrant and vitality quite apart from corrupt ecclesiastical institutions. It is the only organized power in the world that stands for love as against force. The world is full of its good works. The "holy lives" of whom Tolstoy writes are not merely here and there. Even these great ecclesiastical powers would not long survive if they ceased entirely to represent to men the truth that made such men "holy." The true Church, not found in any institution as such, but existing everywhere and in many differing sects, will persist in order to fulfil the work that Tolstoy dreams of, until the State becomes Christian also, and "physical force and violence" are displaced by Christ's law of love. Would Tolstoy ever have conceived his dreams if he had been born in China?

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It is now generally understood that Mr. Smoot, the Mormon Senator from Utah, will be expelled from the United States Senate *after* the expiration of his term of service.

Lincoln

By the Rev. W. C. Stiles.

He heard the clanking of the black man's chain,
A sound that pierced him as a deadly dart;
He felt the anguish of a nation's pain
That vexed a nation's heart.

He saw the black man's wrong,—a nation's shame;
Paused not to scan the precedents of men,
But purged it out with scathing battle flame,
And smote it with his pen.

The fabric of vast wrongs swift crumbled down,
From out their dust the viper crawled—and stung;
Whom God most loves may have a martyr's crown,
And fame, through ages sung.

"WHAT THE PEW NEEDS FROM THE PULPIT"

By Caleb T. Winchester, L.H.D., Wesleyan University,
Middletown, Conn.

Doubtless the pew expects from the pulpit a great deal more than it has any right to expect, and it gets a great deal more than it deserves; we in the pews do certainly have a rather bad habit, when we do not get what we think we want, of grumbling over it among ourselves. It *is* a very bad habit, and I, for one, am quite ready to own that I never heard a clergyman from whose ministrations, if I believed them sincere and unaffected, I might not have gained good to edification. Perhaps, however, it might not be altogether without profit, either for the pulpit or for the pew, if the layman should thoughtfully ask himself, now and then, what it really is that he expects from his minister—what is his conception of the office and work of the ministry.

The layman knows the clergyman in the two relations, of pastor and preacher. And of these two relations, that of pastor (including under that term all the offices which the clergyman performs for the individual man) is in my judgment more important than that of preacher. The office of pastor is certainly more intimate, more individual, than that of preacher. What do I expect of my pastor? I expect that he shall be my friend, and shall make me regard him as such. He must be my adviser, my counselor, one of the three or four persons in the world (if I am fortunate enough to have so many as that) to whom I may go for sympathy, or direction, or encouragement. Needless to say, he can not be that to me if I only know him as he stands in the pulpit on Sundays, or even as he makes an occasional call of duty on me, with some formal words of counsel or even of prayer. I do not think I shall be so likely to know him in that way if I think of him purely as a priest—removed in character and office from myself by some special consecration. I must, indeed, think of my pastor, first, last, and always, as a good man—preeminently a man of religion. Only from such a man can I listen to the sacred words that solemnize the great crises of life or breathe above our beloved dead. But I want to feel, in all the common and dusty work of life, that he is my interested sympathetic friend; that he is, in the proper meaning of that phrase, a "good fellow," a true fellow man. And I must be equally sure of that, whether I am the richest millionnaire in his parish or the peanut vender on the street corner; whether I am the learned statesman and scholar, or the poorest day-laborer who has only an imperfect acquaintance with the "Three R's." The true pastor, like his Master, will be no respecter of persons.

One of the most essential qualifications of the successful minister—as the layman sees those qualifications, at all events—must be this gift for friendship; he must genuinely like folks, all sorts of folks. We hear people talking sometimes about a love for souls; as if they might cherish that sort of pious regard for persons otherwise very disagreeable to them. But I don't know that I care very much that a man should love my soul unless he loves me. Indeed, this broad and genial sympathy, this liking for all sorts of men, is a high and rare gift. Most of us in the laity can not profess to have it in any high degree. We like our society classified, stratified, and sometimes are a little inclined to carry these divisions into the church itself. It was a genuinely pious woman who frankly declared that one of the promises of the Gospel most precious to her, was the assurance that "In our Father's

House are many mansions" and we need not be all crowded into one common Heaven. But you will find that the really great preachers have not had this temper of exclusiveness or selection. They have known how, without assuming or affecting anything, without sacrificing or concealing in the slightest degree their own individuality, to put themselves in sympathetic touch with all sorts and conditions of men. That, I understand, was just what Paul meant when he said he had to become all things to all men. "He never came into my shop," said a Glasgow blacksmith of Dr. Norman McLeod, "without talking with me as if he had been a blacksmith all his life; but he never went away without leaving Christ in my heart." Said Henry Ward Beecher, "There's not a gate-keeper at Fulton Ferry, or an engineer or deck-hand on the boats, that I do not feel acquainted with; but I never found a plain man in this world who couldn't tell me many things that I didn't know before." Charles Kingsley, Phillips Brooks, Maltbie Babcock, Horace Bushnell, Nathaniel Burton,—what broad, human, friendly men they all were!

And do not think this catholic sympathy implies any lack of sensitiveness or refinement of taste and manner; it implies precisely the opposite. It is just this sensitiveness that responds to every hidden grace and temper in other people,—the vision to see, underneath whatever exterior, any essential charm of grace or character.

About the most delightful set of letters I have read in the last twenty years are the letters of James Smetham, published about fifteen years, ago,—letters full of good humor, and good sense, and imagination. Smetham was an English artist of no mean ability, friend and correspondent of Ruskin, of George Walker, Dante Gabriel Rossetti; something of a man of letters too, author of the "Life of Blake"; a very genuine poet if not a great one, with a mind saturated with the best things in art and letters, and an imagination almost tremulously sensitive to every form of beauty. And he was a Wesleyan Methodist, a class leader,—a broad, genial, subtle, refined, human soul, who might have sat down in good fellowship with Shakespeare at New Place, or stretched his legs under the club table to talk art and letters with Joshua Reynolds and Sam Johnson; who painted all day in his studio, his head full of Theocritus and Arcadia, and then at evening sat down beside good brother H, "who," as he says, "prays like a dear old muff and sings in a way to craze you," to lead his Methodist class meeting. "And," says he, "it would be a great pain to me to see a perplexed look at anything I say come upon the face of any humblest class-member, servant-girl or chestnut seller," "but," he adds, "I never do see it."

CALEB T. WINCHESTER, L.H.D.,
Professor of English Literature, Wesleyan University.

Now, that is what I call genuine Christian culture and Christian sympathy; and the culture is the better for the sympathy, and the sympathy is the better for the culture. I repeat, then, that I wish, first of all, as everybody wishes, in the pews, that my pastor shall be my friend. And if any man have nothing of this gift of friendliness, but has rather a certain cold reserve and exclusiveness, and wishes to stand up on a pedestal and preach down to men, I shall always suspect that when he thought he had a call to the ministry he—heard some other noise.

And then further, I want my pastor to be a man of weight and influence in the community. I should not like to have any one say of him and his opinions in reference to any matters of public concern, "Oh, he's only a minister; he doesn't count in practical affairs." If, indeed, he have that gift of general friendliness, the ability to make himself acquainted with everybody, of which I have been speaking, there is perhaps little danger that anybody will say that of him; for wide knowledge and sympathy are likely to assure to a man influence. And yet something more than this is needed to make my pastor the man I would have him be in the community. It is his work to inspire and direct men in the practise of righteousness seven days in the week, and not merely one; and he can not do that effectively unless he have some knowledge of the actual difficulties, questions, perplexities, and temptations that beset the daily life and work of men. He may have a knowledge of books—the wider the better; but he must have the knowledge of life and of men. Nothing can be more unfortunate, I think, than that the pastor, by his character or his relations, should lend any countenance to the notion—only too common—that religion is a thing apart from the main current of men's activity, a matter of belief and comely observance at stated times, with which, to be sure, a man's daily life ought to preserve a certain consistency, but which is not the life itself.

I dislike all this talk about religious experience—as if a man could have two sorts of experience, religious and some other—and religious duties, as if God required us to do some few things for Him and left us to manage the rest for ourselves. I believe it is all a mistake. I would ask you reverently, Can you imagine Jesus Christ talking about His religious experience or His religious duties? or Paul? And any priestly conception of the character of the minister, anything which tends to confine his duties to what are sometimes called "the offices of religion," and to set him apart from the laity entirely, fosters this narrow and unhealthy view of the religious life.

I would not have my pastor attempt to conceal the fact that he is a minister of the Lord Jesus Christ. I would have no doubt of that, wherever he is and whatever he does, and whatever he says; but I would have him carry his influence into all departments of life and activity. I like that old title of the minister, the "parson"; that is, *the* person—the most considerable personage of the community. And I suppose the minister never merited that title more thoroughly than in those old democratic New-England Congregational societies, when he was accorded no priestly dignity, but was simply *primus inter pares*.

And if my pastor is thus to be a parson, exerting a wide influence, commanding general respect from all sorts of men, he must be not merely a man of study, but he must be a man of broad practical judgment; a man interested in all that concerns the welfare of his parishioners, devoted to the furtherance of righteousness in every field of the world's work. I hold nothing to be more important in the training of the minister, in these days, than some study of what we have come to call social science, the science of right living in society. It is a matter of gratification to me to know that such studies are coming more and more to find a place in any system of ministerial education. For social science is for the most part only the attempt to throw a bridge between Christian ethics and a political economy, to find some way of putting the Sermon on the Mount into practise.

If my pastor thus has pronounced and independent opinions on all matters of public concern, I shall doubtless find myself differing with him on questions of practical expediency—economic, social, political. But his opinion will always command my respect, because I shall be sure that it is an opinion and not a prejudice; that he has given candid and intelligent attention to my differing views; and that in the last analysis his own position is always the result of the best effort of a genuinely religious man to govern all his practise by his religion. All history may teach us how immense may be the influence of a few such men in any community—sane, well-balanced men deeply devoted to the effort to find out for themselves and to teach to others what are the demands of religion in all the details of practical life. For we can not always find out what is our religious duty by praying about it—tho I am quite ready to admit we shall never find it unless we do pray over it. But individuals and parties need to add to their virtue knowledge, wise consideration of the laws that govern men's actions and relation to each other in society.

(Continued next month.)

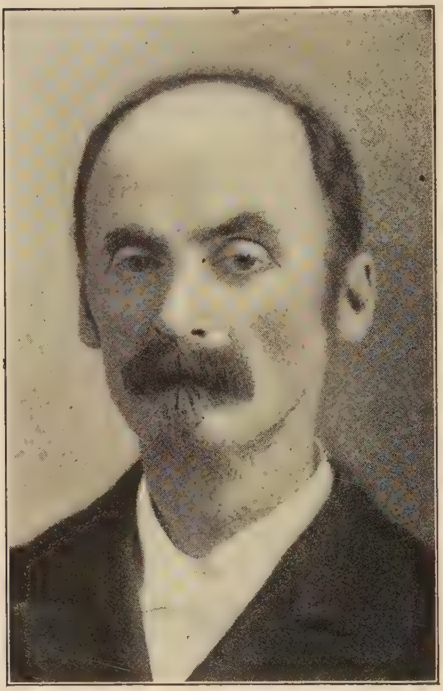
NEW LIGHT ON GENESIS XIV. FROM THE CUNEIFORM INSCRIPTIONS

BY PROF. A. H. SAYCE, D.D., LL.D., QUEEN'S COLLEGE, OXFORD, ENGLAND.

YEAR by year, if not month by month, fresh light is being poured by the discoveries of Oriental archeology upon the story of the Old Testament. Fresh confirmations are continually forthcoming of the general accuracy and truthfulness of the Old-Testament record.

It is not so long ago since one of the most eminent of Semitic philologists demonstrated to his own satisfaction the unhistorical character of the fourteenth chapter of Genesis and the late invention of the proper names contained in it. But the fourteenth chapter of Genesis happens to be one in which the early history of the Hebrew people comes into contact with the history of Babylonia; and with the discovery and decipherment of the monuments of Babylonian history it became possible to determine whether the Hebrew writer or his critic were best acquainted with the history of the past. Little by little the monuments have been made to tell their tale, and, tho it is still incomplete, enough has been learned to verify and supplement the narrative of Genesis. Already in the early days of Assyriological research, the name of one of the Babylonian kings mentioned in the narrative was recognized. We are told in the Biblical story that Chedorlaomer, King of Elam, was accompanied in his expeditions to Canaan by three other princes, one of them being Arioch of Ellasar. In the latter the Assyriologists saw that we must have a certain Eri-Aku, King of Larsa, some of whose inscriptions have come down to us. At first the date of Eri-Aku was unknown, but we now know that it belongs to the Abrahamic age. We now know also that the name corresponds with that of the Biblical Arioch even more exactly than was supposed, for it was often written Eriv-Aku, which would be Arioch, with *o*, in Hebrew letters.

Eri-Aku was of Elamite origin, and he was called Rim-Sin or Riv-Sin by his Semitic subjects. The name Eri-Aku signified "the Servant of the Moon-god," but by dropping the initial vowel and substituting the Semitic deity, Sin, for his Elamite equivalent Aku, it became Semitic with the signification of "the Wild Bull of the Moon-god." Babylonia was at the time under the dominion of Elam. It had been governed by a dynasty of kings, whose capital was Ur and who claimed to be rulers also of both Canaan and Elam. Elam, however, revolted; the King of Ur was captured in battle; Babylonia lost its foreign possessions, and was itself attacked by its enemies and torn by civil war. Eventually Northern Babylonia was seized by a dynasty of Canaanite princes—"Amorites" as the Babylonians called them—who made Babylon their capital and and counted their descent from Samu, the Biblical Shem. But the Elamites proved too strong for the new masters of Babylonia; Babylon itself was taken and partially destroyed, and its boy King Khammurabi, or Ammu-rapi, became a vassal of Elam. Meanwhile Kudur-Laghghamar, King of Elam, placed Eri-Aku, the son of an Elamite prince, on the throne of southern Babylonia with his capital at the city of Larsa.



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Kudur-Laghghamer, "the son of the goddess Lagamar," is letter for letter the Chedorlaomer of the Old Testament. Some years ago Dr. Pinches discovered some broken cuneiform tablets of late date which mentioned the name and described the destruction of Babylon at the hands of the King of Elam and his allies Eri-Aku and Tudghula. Dr. Pinches at once saw that the name was identical with that of the Biblical Chedorlaomer, but other Assyriologists felt some hesitation about accepting the identification, since the reading Kudur-Laghghamar, tho probable, could not be proved. Lately, however, I have found proof that Dr. Pinches was right, while the progress of Assyriology has made it possible to give a better and more connected translation than he was able to do of the mutilated tablets which he first brought to light.

Kudur-Laghghamar was assisted in his conquest of Babylonia by the wild mountaineers of Kurdistan, who were called by the Babylonians "the Hordes" or "Nations." It would have been of these "Nations" that Tudghula—a name which is letter for letter the Tidal of Genesis—was king. There is a passage in an ancient Babylonian work on astronomy and astrology from which we gather that the image of Bel-Merodach was carried away to Kurdistan from his temple at Babylon, and that the subjection of Babylonia to the Elamites lasted for thirty years.

Since it was in the thirtieth year of Khammu-rabi that the Babylonians received their independence and drove the Elamites out of their country, while Larsa was captured in the following year, the "Nations" being defeated the year afterward, we may conclude that the destruction of Babylon and its temple coincided with the accession of Khammu-rabi and the death of his father. As Khammu-rabi was still but a boy, he would have been allowed to exercise a nominal sovereignty over Northern Babylonia under the suzerainty of Elam.

The name of Khammu-rabi, which was difficult for the Babylonians to represent as they had no equivalent for the first sound in it, is also written Ammu-rabi in the legal documents, and appears as Ammu-rapi in Assyrian. This latter form brings us very near the Amraphel of Genesis, where the final *l* has been explained by Dr. Lindl as standing for *ilu*, "god"—a title frequently given to Khammu-rabi—while Professor Hommel would make it originate in a misreading of the cuneiform character with which the last syllable of the name is sometimes written, and which has the alternative values of *bi* and *pil*. Personally I prefer the last explanation as there are several indications in the fourteenth chapter of Genesis that it has been translated from a cuneiform original.

One of these indications is the fact that, altho the leader of the expedition to the west was the King of Elam, the narrative is dated in the reign of the vassal King of Babylon. This is in accordance with the ancient Babylonian system of dating. The years were officially named after the chief events that had occurred in them, and time was reckoned by the reigns of the successive kings. Only a Babylonian would have dated the Canaanite campaign by the reign of the vassal King of Babylon; an Elamite or foreigner would have headed the narrative with the name of the Elamite monarch who was the actual leader in the campaign.

Canaan, "the land of the Amorites," as it was termed, had long been considered by the Babylonians a province of their empire. The empire had been founded, some sixteen hundred years before the age of Abraham, by Sargon of Akkad and his son Naram-Sin, and tho it was not continuously maintained, whenever the Babylonian kings were strong enough they made good their claims to their sovereignty over the West. We hear of campaigns in the Lebanon on the part of the kings of the dynasty of Ur, and a fragment of a cadastral survey of that age has come down to us which was drawn up under Urimelech, the Governor of "the land of the Amorites." Good roads connected Babylonia with Syria and Palestine; civil and military officials, soldiers, traders, and royal messengers, were constantly passing over them, and stone and timber and even letters were conveyed from Canaan to Babylon. Babylonian culture was carried to the shores of the Mediterranean, bringing with it a knowledge of the use of copper and the art of writing, as well as Babylonian law and theology. So firmly rooted in Palestine did this culture become that when in after-ages the country was conquered by Egypt, its Egyptian masters were compelled to correspond with their Canaanite subjects in the language and script of Babylonia. Under the Amorite dynasty of Khammu-rabi the connection between Babylonia and Canaan naturally became of the closest possible description. The only title assumed by Khammu-rabi in one of his inscriptions is that of "King of the Land of the Amorites."

With the conquest of Babylon by Kudur-Laghghamar the empire in the West passed to the Elamites, and an Elamite prince, the father of Eri-Aku, was appointed "governor of the land of the Amorites." From a passage in the tablets discovered by Dr. Pinches it would appear that he had married the daughter of the King of Elam, and that Eri-Aku therefore was either the nephew or the grandson of Kudur-Laghghamar. Eri-Aku himself would have been an old man when he was driven from Larsa, since at the time of the conquest of Babylon, thirty years previously, he already had a son, Sar-ilani, sufficiently grown up to take part in the war. According to the author of the Kudur-Laghghamar tablets Sar-ilani, like Tudghula and the King of Elam, was murdered by his own son.

The possession of the naphtha-springs in the neighborhood of the Dead Sea was a matter of considerable importance to the rulers of Babylonia, and a revolt of the local princes was consequently of serious moment to them. There was no stone in the alluvial plain of Babylonia; everything was built of brick, and the bricks were laid in bitumen. The campaign of Chedorlaomer was accordingly organized on a scale sufficient to insure success, and advantage was taken of the fact to extend the expedition to the more or less independent tribes on the frontiers of Canaan and inspire them with a wholesome awe of Babylonian power. It is a notebook of the antiquity to which the narrative in Genesis reaches back and of its Babylonian origin that the Canaanites of Hazekon-tamar are called "Amorites" as they would have been by the Babylonians in the age of Khammu-rabi. Long before the time of Moses, as we learn from the Tel el-Amarna tablets, the name had become confined to a particular people to the north of Palestine.

The names of the Canaanite princes, in which Nöldeke saw the fictions of an etymologist, prove to be "West-Semitic" names of the Khammu-rabi age. They are met with, either wholly or in part, in the legal documents of that period. Those who are interested in such matters will find an account of them in *The Expository Times* for August, 1906, page 500. The name of Abram itself occurs in a document of the same period where Abu-ramu is said to be the son of "an Amorite," and, strangely enough, is a parallel formation to the name of the famous Semiramis which is found as an "Amorite" female name in the reign of Khammu-rabi under the form of Samu-ramat, "Shem is exalted." So too is Melchizedek, which according to the cuneiform tablets ought to be punctuated Malik-zaduk.

The city of Salem, or Jerusalem, of which Melchizedek was king must have been of Babylonian foundation, since it bore the Babylonian name of Uru Salim, "the city of (the god) Salim." In translating the cuneiform original the Hebrew writer has followed the usual rule of not sounding the cuneiform character which denotes *uru*, or "city"; like an Egyptian scribe of late date who in giving a list of the cities captured by Rameses II. in Palestine similarly calls Jerusalem simply Salem. In the name of Geru-Salem, however, as we know from later history, the character *uru* was really pronounced, at all events in ordinary usage, tho to do so is contrary to the customary rule of cuneiform script. The fact that Jerusalem was of Babylonian origin and continued to the last to bear a Babylonian name explains how it is that in the age of the Tel el-Amarna tablets we find it the capital of an extensive territory and the seat of a native prince who was, nevertheless, the viceroy of the Egyptian King. From the first it would have been the center of the Babylonian administration in Southern Palestine and the residence of the Babylonian Governor. In the Khammu-rabi age this Governor still bore the title of *patesi*, or "high priest," and combined priestly and civil functions; it was only after the fall of the Khammu-rabi dynasty that the *patesis* made way for officials of a more purely secular type. In stating, therefore, that Melchizedek was a priest, the Biblical narrative furnishes us with one of those "undesigned coincidences" which are the surest proofs of authenticity. He was, in fact, the representative of Babylonian authority in the south of Canaan, the head of the district in which the cities of the Plain were situated and to whom, therefore, the appointment of a new king of Sodom would have been entrusted.

After the overthrow of the Babylonian forces he hastened to transfer his allegiance to the conqueror, who was of the same race as himself, and to offer him "bread and wine" in token of submission. In return Abram gave an *esra*, or "tithe," of the spoil to the most high God—the cuneiform Ilu Tsiru—in accordance with Babylonian law and custom.

It will be seen that archeologically the whole of the narrative in the fourteenth chapter of Genesis hangs together and belongs to the same age and the same period of literary composition. What then becomes of the "critical" contention that the "legend" of Melchizedek has nothing to do with the war of the four kings? What, moreover, are we to make of the assertion that in the Abrahamic age a Babylonian expedition to the Far West was inconceivable and that the story of Chedorlaomer's campaign is nothing more than a projection into the past of the campaigns of the later Assyrian kings?

RUSKIN THE PREACHER

By the Rev. Edward H. Eppens, Memphis, Michigan.

That at the present time the most religious-minded writer of the Victorian age should still need to be commended to the attention of those whose business it is to investigate the problems of religion—"this also is a mystery of life," indicative of the cavalierly fashion with which even the clergy can bow awkward facts off into a comfortable distance. If there ever was a man whose mind and whose writings were saturated with the Bible, that man was John Ruskin. It is a question whether there could be found, outside of the books of Puritan writers, not avowedly theological, as many scriptural quotations as are crowded into the letters of "Fors Clavigera" or the five volumes of "Modern Painters." If it is true that familiarity with Biblical language is on the wane among our college students of English literature, they can certainly test their natural deficiencies in an examination of the writings of this unconsecrated archbishop-at-large and soon get into waters much deeper than those which lie reflected on the pages of Tennyson or Arnold or Carlyle, all of whom drank copiously at the well of King James's English undefiled. And the matter is no less Biblical than the manner.

And yet the fact remains that, barring a few essayist-preachers who are promptly put down as artistic triflers and the Ruskinians by temperament, the "profession" is discreetly unsympathetic. The neglect is thorough, for we have even got beyond criticizing this Don Quixote of the theological world. There may be some praise and an easy acquiescence—

> "Who damns a—Ruskin—now? Nobody.
> But will we read him? I say nay!
> What boots it that he is exalted?
> He should be *read* for many a day!"

Carlyle we admire; Tennyson we quote; Arnold we have not yet ceased to condemn; Browning we read, tho we are a trifle doubtful about the gentle averment that only clergymen read and understand him, but to Ruskin we accord an unmitigated neglect—which is a paradox without parallel.

tho not without a professional reason, as shall hereafter be seen. The situation is suggestive of the drastic measure of cutting off one's nose to spite—a dead man. It was ordained, evidently, that no profession was to have a monopoly on such heroics. The history of every calling is the history of a long-drawn-out battle against innovators—Israels killing their prophets to preserve the conventional state of things.

There is very little comfort in the palpable fact that a man ignored by contemporaries and posterity should have been so thoroughly tinctured with the spirit and the language of the Bible. Certain it is that few ministers have enjoyed his gift of being able to clothe the thought of the modern student in the language of the Old-Testament prophet. He lisped in prophecies for the prophecies came. The apposite quotation, like a translation, throws a new light on the familiar words. The quotation is not an argument, as Ruskin fondly seemed to imagine; its ineptness may even spoil the reasoning to the better-informed; but, generally speaking, it added a double strength to his already strong case. Like every versatile writer, Ruskin made many mistakes, and his absurd method of etymological deduction often led him on very thin ice, if not into the open water, but his ever reverent use of the hallowed words gives his writings a vitality and a freshness which the hundred and one lame theories and assumptions and deductions all fail to endanger.

Even after he had doffed the orthodox "rags of Houndsditch," when Puritanism was thrown overboard, bag and baggage, the old habit clung to him. The last letters of "Fors" and the whole of "Præterita" are a witness of the abiding influence of those rigorous, almost cruel, Bible-readings which began before the days of babyhood were over. "Modern Painters" ends with an appeal to Job. "Time and Tide" and "Unto This Last" are encyclicals. "The Bible of Amiens" is a running commentary. That famous first letter of "Fors," vol. iv., in which the writer recites, victoriously, his unconversion through the preaching of an idiotic sectary, runs over with the Bible:

> I can no more become a *Roman* Catholic, than again an Evangelical Protestant. I am a "Catholic" of those Catholics to whom the Catholic Epistle of St. James is addressed —"the Twelve Tribes which are scattered abroad"—the literally or spiritually wandering Israel of all the earth. The St. George's creed includes Turks, Jews, infidels, and heretics; and I am myself much of a Turk, more of a Jew, alas, most of all, an infidel; but not an atom of a heretic; Catholic, I, of the Catholics; holding only for sure God's order to His scattered Israel,—"He hath shown thee, O man, what is good, and what doth the Lord thy God require of thee, but to do justice, and to love mercy, and to walk humbly with Thy God." . . . Which, that you may be able to do, you must learn it from the Catholic epistles; which are written to you Sheffielders as much as to any one else; . . . every word vital for you; and the most vital of these is the one that is given in nearly the same words by two of the Apostles, Peter and Judas (not Iscariot); namely, 2 Peter i. 19, to the end of the epistle, etc., etc. And then you will also understand the definition of true Religious service, . . . to wit, "Pure service, and undefiled (even by its tallow-candle-dropping), before God, and the Father (God, of the Spirits of all Flesh—and *our* Father, who know Him), is this, to visit the Fatherless and Widows in their affliction, and to *keep himself unspotted from the world*," of whose spots—leopard's, snake's, Ethiopian's, and fine lady's patches—your anatomical Students are too slightly cognizant; and even your wise Christian scarcely can trace them from skin to clothes, so as to hate rightly "even the garment spotted by the Flesh." Read, before next Fors time, that epistle of Jude with intense care. It describes your worst Enemies of this day; the *twice* dead people, plucked up by the *roots*, but now, *filthy* dreamers, apostles of the Gospel of Dirt, . . . perishing in the gainsaying of Kore, going down quick into volcanic petroleum pit, in the gathering themselves against Lawgiver and Priest, saying, "Wherefore lift ye up yourselves above the congregation of the Lord? the days of Kinghood and Priesthood are ended!"

What hot-gospeler ever used Scripture so fiercely, brandishing it as a sword to cut to the bone the decaying body of practical unbelief? Refusing to take his word seriously, that he was more Turk than Christian, have we not here the Turk's wild indignation against all who reject the words of the prophet? The Capuchin of "Wallenstein," Abraham a Sancta Clara, and John Knox combined would fail to produce the incoherent, but perfectly clear, fulminations of "Fors." And the surprizing fact is that, in the circumstances, where quotations are meant to take the place of proof, and the chance word of an Old-Testament worthy is invested with all the authority of modern science, there should be so little, rather than so much, symbolizing and allegorizing. All live writers symbolize when trying to get at the hidden meaning of things. Ruskin often does so outrageously, but his large common sense always brought him back to the realities of life, tho they were spoiled for him by the soot and smoke and grime of an ugly industrialism.

The underlying, determinative fact of Ruskin's life was his earnest religious temperament. That will condone many an insolence. He might sketch or build roads or collect minerals or teach men to enjoy Turner and mist—it all came to one end: to declare the love of God and the glory of His handiwork, which is the law and the prophets of all art worth having. He was only four years old when he preached his first sermon: "People, be dood. If you are dood, Dod will love you; if you are not dood, Dod will not love you. People, be dood!" And what he did and wrote from that time on until the pathetic days at Brantwood was but an amplification of that text.

Ruskin had his weaknesses (they were more weaknesses than faults), and nobody realized it better than he, often giving expression to the most crushing feelings of unworthiness and humility, but even the bishops, whom he so savagely assailed, had to concede his Christian seriousness and his "entirely honest" intentions. Altho for more than twenty years out of touch with the ordinary life of the Christian Church, he supported to the end the rôle of God's prophet who had been sent to declare righteousness to a stiff-necked and perverse generation. His life reminds one of the strangely apposite words spoken by Sir Spencer Walpole concerning his colleague Huxley:

> Of all the men I have ever known, his ideas and his standard were—on the whole—the highest. He recognized that the fact of his religious views imposed on him the duty of living the most upright of lives, and I am very much of the opinion of a little child, now grown into an accomplished woman, who, when she was told that Professor Huxley had no hope of future rewards and no fear of future punishments, emphatically declared, "Then I think Professor Huxley is the best man I have ever known."

The common hypocrisies of the orthodox-church life filled his soul with disgust. If he ever seemed to forget himself into a wild frenzy it was when penning his homilies against the clerical wolves in sheep's clothing:

> The dramatic Christianity of the organ and aisle, of dawn service and twilight revival—the Christianity which we do not fear to mix the mockery of, pictorially, with our play about the devil—this gaslighted, and gas-inspired Christianity, we are triumphant in, and draw back the hem of our robes from the touch of the heretics who dispute it. But to do a piece of common Christian righteousness in a plain English word or deed; to make Christian law any rule of life, and found one national act or hope thereon—we know too well what our faith comes to for that! You might sooner get lightning out of incense smoke than true action or passion out of your modern English religion. You had better give up your carbureted-hydrogen ghost in one healthy expiration, and look after Lazarus at the door-step. For there is a true church wherever one hand meets another helpfully, and that is the only holy or mother church which ever was or ever shall be.

It should be added that the time came when Ruskin admitted that many of his strictures had been unjust to multitudes of well-intentioned men, who in the love and the faith of God had been re-living the practical enthusiasms of the early Christian church.

For a definite expression of his religious faith and purpose nothing can be more to the point than his eight rules drawn up for the ill-fated Company of St. George. These were, for short:

1. I trust in the Living God, Father Almighty, Maker of heaven and earth. I trust in the kindness of His law and the goodness of His work. And I will strive to love Him, and keep His law, and see His work, while I live.
2. I trust in the nobleness of human nature. And I will strive to love my neighbor as myself, and, even when I can not, will act as if I did.
3. I will labor for my own daily bread; and all that my hand finds to do, I will do with my might.
4. I will not deceive, hurt, or rob any human being for my gain or pleasure.
5. I will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing.
6. I will strive to raise my own body and soul daily into higher powers of duty and happiness.
7. I will obey all the laws of my country faithfully, so far as they are consistent with what I suppose to be the law of God.
8. And with the same faithfulness I will obey the laws of the Society called of St. George, into which I am this day received.

This, for substance of doctrine, as the casuists used to say, might easily be subscribed to by practically all true-hearted Christians.

This "creed" will help to indicate the specifically theological position of Ruskin. For tho he insisted to the end "*nolo episcopari*," he exercised over the minds of many a tremendous authority, and it was therefore not indifferent what such a leader should believe concerning the mysteries of God and redemption.

It will be apparent that, altho he venerated the wisdom of the ages, he did not feel himself bound to submit to the strait-jacket of an official theology. He was here, as elsewhere, a free-lance. His system, or loosely jointed no-system, is a good illustration of his greatest vice of trying to invent out of the depths of his own inner consciousness what it has taken the world painful ages to elaborate. He never saw how futile it is for any man to attempt, unaided, a reconstruction of the world's beliefs. But where the Hegels sin it ought to be easy to forgive an artist.

For Ruskin distinctly disclaims being a theologian. It was said of him (and the saying was probably true) that he had the most analytic mind in Europe. It might have been added that he had at the same time the most dogmatic mind but for the monstrous dogmatism of the then new science which could match every theological "I know" with an equally certain "You can not know" and then throw in a generous supply of original scientific dogmas for good measure. But his specialty was not dogma. He was a critic, etcher, poet, teacher, humanitarian, botanist, mineralogist, professional guide, who took up his parable against the world.

When such a man talks about God and the world he will necessarily talk in other terms than would a theologian *von Fach*. This ought not to be laid up against him; it may even be quite the most refreshing part about his theology. And it is noteworthy how rarely his intuitions played him false; for with all his extravagances he was sound at heart, and it is the heart that makes the theologian. When most erratic, he was still stimulating. Even when he is tricked into a queer exegesis by etymology, that poorest of all poor guides through the mazes of Biblical theology, his large humanity can be depended upon in the end.

The theological sciences did not attract him. He abhorred philosophy, as such. Philosophy, to him, meant word-juggling, and theology was scholasticism. The all but unknown country of the Attributes could not lure him on so long as there were mysteries to be solved in clouds and crystals and Tintorettos and human hearts. And the "protestantism of the Protestant religion" was much too offensive to him than that he should be able to sympathize thoroughly with the saved-through-grace principle of its theology. With it went vicarious atonement, the once fashionable theory of an imputed righteousness and other soteriological orthodoxies.

All the more emphatic was his insistence upon the value of works, not as a passport to heaven, but as the only effective means to redeem this fallen world. "I grew daily more sure," said he, "that the peace of God rested on all the dutiful and kindly hearts of the laborious poor; and that the only constant form of pure religion was in useful work, faithful love, and stintless charity." Evidently Micah's ideal and James' program of a pure religion and undefiled seemed to him more in accord with the grim realities of life than the most logical Paulinism.

This is finely illustrated in that curious tract for the times called, with his usual cryptic perverseness, "On the Construction of Sheepfolds," which, being interpreted, means The Unity of the Churches and the Function of the Clergy. That the pastors should have felt aggrieved at Ruskin's rough-and-ready proposal to do away with all unsheeplike divisions is easily understandable, and, altogether, his solution of the trouble was much too simple to be practicable; still, it was, and remains to-day, with all its crudities, a glorious protest of common sense against the fine points of traditional churchism. "The bold refusals to read plain English" are the only means of escape for a hundred anachronisms in Christ's sheepfold, and the Bible-nourished mother-wit of Ruskin grasped the situation instinctively. As was natural, the tract failed to satisfy either side, and it is doubtful whether to-day any class in apostolic Successions and Presbyterial Prerogatives and Congregational Liberties is ever advised to go and see what a sober, healthy Englishman, with a mind unwarped by the heat of age-long disputes, has to say on such important matters. They might there learn, by the light of nature, what has been suppressed in many a ponderous work bearing the *imprimatur* of the schools.

This is why even his oddest vagaries compel attention; Ruskin tries to give an account of life, of religion, of God, in the terms of our mother-language (and how he adorned it!). The tongue of the angels, even if it was Greek, too often befogged the mind, and, accordingly, his aim was to make it plain that every man, learned or unlearned, could cut the heart out of these difficulties, and could live a life acceptable to God, if he only would. And there have been worse theologies than that. Ruskin was, by divine right of deep thinkers, a religious overseer, and his pastoral epistles on a practical Christianity (*vid.* "Fors," Letter 86, 1–5) might well be taken to heart by the present generation with its Kongo atrocities and church federations and social reconstructions.

His notorious changeableness does not invalidate the message. It is indeed a long step from the puritanism of the youth to the settled believing unbelief of old age, and the life has to chronicle many unexpected, illogical revolutions. Still, it was only the change from faith diversified by doubt to doubt diversified by faith. He was not ashamed to revise his opinions and admit, often in a most self-deprecatory tone, that he had made mistakes. He would have said that the man who never changes his mind has no mind to change. The sensible words spoken in his inaugural address at Cambridge deserve to be hung up in the study of every man who has a weakness for positive, unchanging opinions: "I never met with a question yet, of any importance, which did not need, for the right solution of it, at least one positive and one negative answer. Mostly, matters of any consequence are three-sided or four-sided or polygonal; and the trotting round a polygon is severe work for people any way stiff in their opinions. For myself I am never satisfied that I have handled a subject properly till I have contradicted myself at least three times." In this way he supplied his own corrective for the dogmatism which offended so many of his contemporaries, a dogmatism which is formidable only to those who forget the time-honored rule to follow a leader where he admires, but to hesitate when he condemns.

As with his art *dicta* so with his uncompromising theological opinions: they could not but repel many sincere people. He was never weary of advertising, rather too jauntly to be fair, his dislike of clergymen in general and orthodox clergymen in particular; and it must be confessed that the clergymen in question heartily reciprocated the sentiment. When he attacked the ministers of his day for being responsible for all the ills of society, their aversion to this *enfant terrible* was not without sufficient reason, but it remains true that in too many cases Ruskin was justified in his denunciation.

We do not realize how much we owe to men like Ruskin, Carlyle, Arnold, or Huxley, all of whom had their fling at the churches and their leaders. And too often clerical indifference or clerical scorn of such men is but a dignified form of revenge. Neglect is retaliatory. Professional loyalty and class pride are dangerous animals, and he who wounds them must expect to get what Ruskin got, tho it generally hurts the clergy more than it does their critics. What quartet of English theologians has had an equal influence, extending over so long a time, over the minds of English-speaking clerics? Huxley, especially, affords a curious parallel to Ruskin, both as to his individuality and his influence. They were as far apart as the antipodes in their chosen field of labor, and totally unlike in their tastes. The one represented his age, clamoring for scientific knowledge, always suspecting the old; the other's life was one long protest against modernity, always suspecting the new. And yet they both carried the message of truth to the new age. For Ruskin was the idealist Walt, and Huxley was the realist Vult of the *Flegeljahre* of modern civilization, either needing the other, if they had only known it, as a foil and a mental corrective. Both were combative and absolutely fearless; both were gentlemen; both were "entirely honest"; both had a marvelous intellectual equipment; and consequently both deserved the immense power which they have had over men's minds. If they both offended the "bishops," that was not the least merit with which they should be credited. There is always need of a clear-headed Advocatus Diaboli to save men from undue thick-headedness and spiritual dry-rot.

Such was the old man of Coniston, the speaking conscience of the clergy. The way in which his writings have affected all those who know him is a proof of the value of enthusiasm. "Ice makes no conflagration." The inevitable exaggerations, which seem to be a fault common to most religious leaders, were, in his case, mostly a form of rhetoric, not the deliberate expressions of a naturally and invariably kind heart.

He was eccentric, but so is every genius; he was something of a reactionary, but so was Peter; he was a faultfinder, but so were Jeremiah and Dante; be was a visionary, but so were Paul and "Isaiah" and Mohammed and all seers who have fixed their gaze on the spiritual realities of this universe. Often he seemed to sit in the seat of the scornful, posing as the critic-in-chief of his generation; oftener he was the inspiring teacher, pointing out to those who trusted him ever new aspects of the world's beauty and strength which are the glory of God.

And that is the reason one wishes that preachers, who have to spend so much of their time over subjects not particularly vital, elaborated in works in no wise particularly interesting, might cultivate an acquaintance with this modern prophet. His works deserve a place on the pastor's bookshelves and will hold their own shoulder to shoulder with the more somber-looking text-books of theological science and religious instruction.

THE RELIGIOUS OUTLOOK IN EUROPE

(By Our Special London Correspondent.)

The largest congregation in England is that which assembles every Sunday evening in the noble Free Trade Hall, Manchester, to listen to the preaching of the Rev. S. F. Collier. This popular superintendent of the Manchester Central Mission, a flourishing Wesleyan Methodist institution, has been celebrating its "coming of age." Mr. Collier is one of the great ministerial organizers of our time. Were he not gifted with special talent in this direction he could never have become so distinguished a leader among the modern followers of John Wesley. He is not a master of glowing pulpit rhetoric, but is an incisive speaker, and is a most versatile worker. For Mr. Collier is an expert man of business, a skilled student of hymnody, an ardent sociologist, and a master of emotional and inspiring appeal. In the vast congregation at the Free Trade Hall many of the stewards are converted thieves and drunkards. The Manchester Mission is one of the grandest redeeming agencies the world has ever seen, and its fame has spread through all England.

An unprecedented event, of first-rate ecclesiastical importance, has happened in Scotland, in the election of the Rev. James Mitford Mitchell, D.D., as moderator of the General Assembly of the Established Church of Scotland. Dr. Mitchell is the first graduate of any English university to be nominated to fill this distinguished position. He graduated first at Edinburgh and then with high honors at Cambridge. He has successively ministered at Edinburgh, Glasgow, Paisley, and Aberdeen. In the last-named city he preached to one of the largest congregations in all Scotland. As a preacher Dr. Mitford Mitchell stood very high in the esteem of that crowned lover of Presbyterianism, the late Queen Victoria, one of whose chaplains he was. He is also one of the chaplains for Scotland of King Edward He has visited the missions and chaplaincies of the Established Church of Scotland in India, in Argentina, and in Canada.

The rivalry between the two greatest of British universities constantly leads to comparisons between them. So far as affluence and architectural splendor are concerned, Cambridge is far excelled by Oxford. Therefore it is to many persons a matter of some surprize that the entry of freshmen at Oxford during the past year was less by at least three hundred than that at Cambridge, and that there are about one thousand more students at this moment in Cambridge University than in Oxford. The complete absence this past year of any Rhodes scholars from America accounts to some small extent for the falling off at Oxford. About fifty came in 1905, and about fifty also in the previous year. The scholarships are tenable for three years, and every third no election of United States candidates will be made.

The new Bishop of Truro, Dr. C. W. Stubbs, is descended from the same sturdy Yorkshire stock as Bishop Stubbs of Oxford. He has gained great distinction during his strenuous career of twelve years as Dean of Ely. He is an immense favorite with workingmen, on account of his pronounced sympathy with trade-unionism. No church dignitary of our time has been so outspoken. He once said, "I am strongly of opinion that we want more trade-unionism, not less." The new Bishop of Truro is also the warm friend of the Free Churches. Concerning Anglicans and non-conformists he not long since said: "Our theology is practically one. What nonconformist leader of thought rejects Lightfoot, or Westcott, or Maurice? We differ mainly on discipline and ritual, and we always shall differ. It is good that we should. Unity of spirit and love is delightful; any other sort of unity may be useful, but it always becomes studious. My ideal church would be a very comprehensive one. But I do not, as our American brethren say, expect millennium by express."

Altho the vision of a reunion between the Anglican and Eastern churches does not materialize, it is still a fondly cherished dream in the souls of many dignitaries of both communions. The arrival in London from Constantinople of the Very Rev. the Archimandrite H. A. Teknopoulos as one of the most eminent representatives of the Greek Orthodox Church has given rise to the rumor that he was officially sent to England to arrange reunion between the two great churches. This is emphatically contradicted by the Patriarch of Constantinople, who has requested the Rev. Mark Swabey, the British chaplain of the Crimean Memorial Church, to state that the archimandrite has merely received commission from his superiors to live in England for the promotion of the cause which he has at heart. At this point I may observe that members of the Anglican Church generally do not seem to apprehend how inflexible are the real pretensions of the Eastern Orthodox Church. My own experience in Russia fully enlightened me in this direction, for I was constantly assured by devout and intelligent members of the great Anglican Church that reunion was a consummation ardently to be desired, but that it could only be achieved by the full surrender of the Anglican and Roman communions to the Greek, that being the oldest of existing Christian churches. Then, and only then, would the reunion of Christendom be possible. The Archimandrite Teknopoulos, being a shrewd Greek professor of theology, perfectly comprehends the position. He has frankly explained that he is come to England merely with the blessing of the patriarch, not as the official representative of the Orthodox Church.

Four of the most distinguished explorers in Bible lands, who spend each winter in the East, have as usual left England to resume their researches with pick and spade. Dr. B. P. Grenfell and Dr. Hunt, celebrated on account of their discoveries of certain "sayings" of our Lord at Oxyrrhynchus, have gone to Egypt to begin their sixth season's work at Behnesa on behalf of the Græco-Roman branch of the Egypt Exploration Fund. Last season these two able explorers, who both belong to Queen's College, Oxford, met with great success, even surpassing that of 1897, when the "Logia" were unearthed. They found literary papyri at Oxyrrhynchus of the utmost value. Immense stores of unopened cases of these papyri repose in the strong-room of Queen's College. When Dr. Grenfell and Dr. Hunt return in the spring they will spend the summer in deciphering many of the papyri, and the results will be eagerly awaited. They have on the eve of their departure communicated to the public the contents of a leaf of an alleged lost gospel, which is full of vigorous phraseology, and contains an account of a visit of the Lord with some of His disciples to Jerusalem, and of a conversation with a Pharisee. The writing consists of forty-five lines in small characters, very clearly written.

Jesus takes His disciples inside the Temple, to the place of purification, and is at once challenged by a Pharisee, who reproaches Him for entering the sanctuary without performing the rites of purification. An intensely interesting dialogue ensues, in which Jesus asks the Pharisee if he is pure, and the latter replies, recounting the ceremonies which he had duly observed. Jesus administers a crushing reply, contrasting outward and inward purity. In stern accents He refers to the foulness of the places below the Temple, and draws a striking contrast between the outward bathing prescribed by Jewish ritual and the inward cleansing which He and His disciples had received in the waters of eternal life. This fragment of an alleged gospel is of course at once attracting the close interest of the most eminent experts.

The two other great explorers who left England for the winter's Oriental researches are Professor Sayce and Prof. Flinders Petrie. The former is a fellow of Queen's College, Oxford, and is professor of Sanscrit at the university, and also of Assyriology. Some of the most striking of the confirmations of the Old-Testament historical books are the results of Dr. Sayce's researches in Egypt. Dr. Flinders Petrie is connected with University College, London. His discoveries have been wonderful. During the winter of 1904–5 he spent several weeks in Arabia at the remote end of the Sinai district in exploring a great Bethel temple, the first of the kind that was found. This he pronounced at least 6,000 years old. In its precincts was a great circle of scores of pillars of the kind described in the Genesis narrative of Jacob's wanderings. In a long conversation Dr. Petrie gave me a most graphic and romantic description of this remarkable discovery. He always says that his experiences in the East have deepened his convictions as to the absolute historical veracity of the early historical books of the Old Testament. In my various interviews with Professor Sayce I have been impressed by similar expressions.

A few days before quitting England for Egypt Dr. Petrie delivered a very telling speech, in the accent of real pathos, at a meeting of the Egyptian Research Association. He asked for help for this work of Egyptian research for only a few more years: "for in ten years the history will have vanished forever." And all who know Egypt, and the fury to buy up government lands and other properties, at enormous rates that are yet profitable, will agree with Professor Petrie that the precious history now hid in these sites will soon be destroyed; and the research student will soon go there in vain for the purpose of verifying Egypt's marvelous past.

When Mr. Gladstone in 1869 disestablished and disendowed the Protestant Church of Ireland by his famous Act, the most doleful predictions were freely uttered as to the almost certain consequences. These vaticinations have been happily falsified. A most instructive addition has just been made to the Archbishop of Canterbury's library at Lambeth Palace. It consists of fifty volumes of the *Transactions* of the General Synod of the Church of Ireland and other documents detailing the progress of that communion since the Disestablishment Act. The story told by these records is full of interest. They establish the fact that never in the whole history of Ireland was its Protestant church in so efficient a condition as it is to-day. Churches that were in ruin in 1869 are now in excellent order, and new churches and new rectories have sprung up until the remotest parts of the Emerald Isle, even islands on the west coast, are now supplied with churches and clergymen. Moreover, there are now no very poor Protestant clergy in Ireland, as there are in England and Wales, every clergyman being provided with a living wage. Here is one more proof of the blessing implied in Cavour's famous dictum, "A free church in a free state."

It will surely be reckoned to the credit of the present Archbishop of Canterbury that during the Parliamentary struggle which ended in the wrecking of the Education bill he strove, as he claimed in the closing stage of the debate, "to bring about an arrangement which would be honorable, or at least tolerable, to all concerned." It is admitted by those who know what went on during the party negotiations for compromise, that no one made greater efforts than did Dr. Davidson to secure a settlement which would have made for educational peace. The prospect is now lurid, for the mind of the whole nation is unsettled, and statesmen on each side, as well as the various religious leaders, have some arduous tasks before them.

Dr. Diggle, the new Bishop of Carlisle, is a real "preaching prelate." He is being increasingly sought to serve in various Church-of-England pulpits on special occasions. The bishops of Liverpool, Chester, and Carlisle were present at the recent celebration of the Diamond Jubilee of that celebrated institution in the north of England for clerical training, St. Aidan's College. Bishop Diggle was the preacher, and the concluding section of his sermon was a vigorous and striking defense of theological colleges. He admitted that the suspicion was abroad that the tendency of theological colleges was to unman men, to inoculate them with the deadly lymph of caste, to turn them out professional persons, narrow seminarists, instead of enlightened spiritual teachers, approving themselves as ministers of God by patient suffering and continuous discipline. Never in the history of mankind had a caste religion been other than a degrading religion. Dr. Diggle maintained that the greatest and highest epochs in Christian history had been those in which the clergy had been in heart and mind least separated from the people—those epochs in which the clergy had crushed in themselves a superior sense of clericalism, and had been stimulated by grand ideals of mercy, truth, and love.

The clergy of the Church of England are, like the ministers of the Free Churches, profoundly exercised as to the attitude which they ought to assume with regard to the various socialistic movements which challenge attention with increasing pertinacity, now that the Labor Progressives have gained so strong a footing in Parliamentary representation. Within the Church of England only one really active socialist organization is in existence. This is known as the Guild of St. Matthew. Its members only number a few hundreds, while those of the Christian Social Union are to be reckoned by thousands. The latter is also a purely Anglican institution, but its program is nothing like so advanced as that of the Guild of St. Matthew. But one of the clergy associated with the Guild, the Rev. Conrad Noel, has created a sensation in London by his lectures on socialism at St. Mary's, Charing Cross Road. He is now writing a book which will be entitled "A Churchman's Brief for Socialism. Unless it is much more pointedly clear than most treatises on the subject, it will leave people generally as uncertain as ever as to what socialism actually is, and as to what socialists really aim at accomplishing.

No man is doing more among the Free Churches in England to promote Bible study than Dr. Campbell Morgan. He is the only man who can and does on a week evening fill a great sanctuary regularly week by week with an audience listening to Bible talks. His Friday evening lectures at Westminster Chapel fill the splendid edifice with hearers from all parts of London. Taking recently for his topic the book of Ecclesiastes, he said there was one phrase constantly reiterated which was the key of the treatise, that phrase being "under the sun." "Vanity of vanities, all is vanity," was the conclusion of the man who lived wholly in the realm of the material, whose outlook was limited to the things that are "under the sun." Said Dr. Morgan: "Take care how you live. Be not content to live in one hemisphere. Take the spiritual into account, the things that are above and beyond the sun."

The Rev. J. H. Jewett has completed his engagements as chairman of the Congregational Union. He preached his last sermon in this capacity at Highgate, a London suburb which delights in welcoming visits from great preachers. The past year has been one of heavy homiletic work for the famous Birmingham minister. He is now enjoying a brief and much needed holiday. His popularity is greater than ever.

At Fulham, the London suburban district in which stands the historic palace where the bishops of London have dwelt during nearly a thousand years, a splendid work is being done by a young Baptist minister whose name is becoming noted throughout his dedomination. The Rev. A. T. Brainsby only entered on his charge two years ago, and the chapel quickly needed enlarging through his success. He and his people have been rejoicing in the stirring reopening services. He is a remarkably versatile man, being a fine athlete and a most expert swimmer, as well as an eloquent preacher. Fulham stands along the bank of the Thames. Into the river one day dashed a motor-car. It was no toy car. Mr. Brainsby happened to be passing, and, having procured a bathing-suit, he plunged into the water, twelve feet deep at the spot, found the car lying on its side, turned it the right way up, tied ropes to the axles, fastened the other end to a barge, steered the car to a shoal, under water all the time except when coming up at frequent intervals to breathe for a few moments, and at last succeeded in getting the vehicle clear on to the shore. As may be supposed this fine natatory exploit was greeted by vociferous cheers by the crowd that had gathered, and it naturally enhanced the popularity of this gifted young Baptist minister.

The author of the "Bonnie Brier Bush," tho not willing ever again to take a pastoral charge, is becoming increasingly popular as a preacher. Known of course to the great world of readers as "Ian Maclaren," Dr. John Watson is everywhere eagerly listened to in the pulpits in which he appears. He has for some weeks past been preaching Sunday after Sunday to supply for his intimate friend, Rev. William Watson, pastor of Birkenhead Presbyterian Church, who is on the sick-list. Dr. John Watson, since retiring from the charge at Sefton Park, Liverpool, which he so long occupied, has been indefatigably responding to calls on his time and energy. He has lately given at Westminster Chapel, Cambridge, a highly appreciated course of lectures on "Scottish Religion in the Eighteenth Century."

I had the pleasure of a conversation with Dr. Charles Aked soon after he landed at Liverpool from New York. Happening to be visiting Liverpool at the time, I called on the famous preacher of Pembroke Baptist Chapel at his New Brighton bungalow, which stands on the seashore at the mouth of the Mersey. Dr. Aked calls the picturesque dwelling "Schatzalp," in reminiscence of his winter days for several years at the Davos Platz snow sanatorium in the High Alps. I found him very perplexed as to this prospect. His Liverpool people are as anxious to retain his services as the Fifth Avenue Baptists are to allure him to New York. His ministry is marvelously popular, not only because of his magnetic oratorical power, but because of his profound sympathy with the masses of the people and his indomitable exertions in the cause of social and civic reform. He acknowledged to me that he felt that America would afford him a largely extended opportunity of usefulness. He told me that if he were to take up work in New York he would probably choose as the text of his first sermon, "The ministry of reconciliation." He would make it his main object to conciliate the conflicting interests of classes by seeking to infuse spiritual impulses into the minds of the great representatives of material interests to whom he would be called upon to preach. By the time these lines appear probably Dr. Aked will have announced his resolution. (Dr. Aked has accepted the call to the New York church.—Ed.) The matter is complicated for him by an urgent call to take a very important position in the London ministry. This pressing invitation came on the morning of the very day when I visited "Schatzalp. It was from Dr. Clifford, who is now seventy, and asks Dr. Aked to become his colleague.

Notwithstanding a few sporadic manifestations of excitement in widely separated localities in France, there is something of cynicism in the calm indifference, indicative of real approval, with which all classes in France have acquiesced in the recent drastic dispossession of their ecclesiastics. This attitude of a great nation proves that the Roman Catholic Church, which was six years ago potent enough to threaten the existence of the French Republic, has now, by flinging herself into antagonism against the progressive tendencies of that republic, rendered herself impossible. It is a total mistake to imagine that the French people are universally inclined either to irreverence or irreligion. Those who think thus of them do not know France. It must be recollected that the doctrine of papal infallibility is a very modern invention, never accepted in the Gallican church, at any rate by the great majority of its adherents. Therefore there is a widespread disposition on the part of both priests and bishops to obey the new law, but for the intransigeant attitude of the Roman Curia. The French people know that the White Pope and his chief lieutenant Merry del Val are really the tools of the Jesuit Black Pope, to whose subterranean rule they will never submit after the appalling disclosures of the sad period covered by "l'affaire Dreyfus."

For many years the Government in Germany has reigned by the permission of, and in close connection with, the Catholic Center party. This is the largest of the separate parties in the Reichstag. It was called into existence by Bismarck's warfare in the Kulturkampf against the policy of the Catholic Church. In the recent crisis, which has necessitated a general election, its ninety-nine members were joined by the seventy-eight Social Democrats against the ruling power. Bismarck during the last years of his régime fought with all his pertinacity against the two Internationals—Black and Red, Jesuit and Socialist. He had thrust the Socialist leaders into prison, and vowed that he would never go to Canossa. But now the Black and Red Internationals are in league together against that bureaucratic system of which the ghost of the grim old Chancellor is the inspiration. The policy of persecution has defeated itself as it always does, and to-day the Kaiser and Chancellor Von Bulow find themselves compelled to appeal to the whole German people against the ominous forces which are tearing Europe into two camps.

THE PREACHER

REALITY OF PULPIT SERVICE

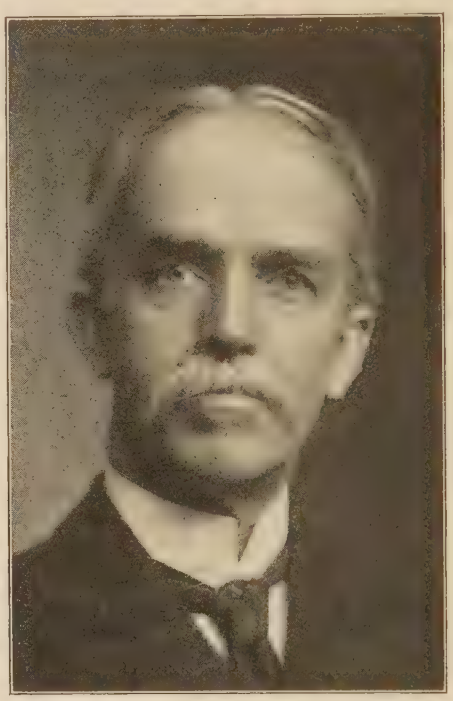
By Prof. Arthur S. Hoyt, D.D., Auburn Theological Seminary.

There is no assumption in the theme of superior wisdom or the right to criticize a pulpit that was never more alert and humane, practical and individual than now. It is simply the attempt in perfect frankness to speak of the service that seems demanded by our faith and the condition of our age.

I. Reality of service demands, first of all, reality of knowledge. The Bible idea of the preacher is the "learner," the lover and seeker of truth. Reality is the Bible meaning of truth, the *emeth* of the Old Testament, "the stability which nothing can move," the *alētheia* of the New, "the actuality which can not be hidden, the lucid transparency which needs no disguise." It is the effort after the exact correspondence between the inner and the outer world, the whole man harmonizing with the highest life; the answer of thought, feeling, will, speech, and life to Him who is the truth.

The word of authority is here, in the knowledge of experience. There may be the most tenacious adherence to sound doctrine and yet little reality of spiritual knowledge. It is the knowledge of which Paul speaks in his fervent prayer for the Philippian church, "that their love may abound yet more and more in knowledge," the knowledge that comes from applying for oneself the testimony of a man's deepest life to the verity that he proclaims.

No man can speak the truth in a real way without this knowledge of experience. He never can draw the deepest response of the heart without it. The very meaning of preaching is the personal word that "finds" men. "I have seen, therefore have I spoken," is the unchangeable law of it. The Incarnation implies it. God, His attributes and His will, are abstractions until Christ lived them and made them forever real, riveted the apprehension of God upon the heart and conscience. And the Gospel of a person demands this vital, personal expression. "The truth must come really through the person," says Phillips Brooks, in words that search the heart, "not merely over his lips, not merely into his understanding and out through his pen. It must come through his character, his affections, his whole intellectual and moral being." Here is the note of positiveness that shall make this pushing, peering, questioning age stop and listen for the voice of God. It is not in going back to the fathers, and repeating their shibboleths, not in shutting the eyes to the new Biblical learning, not in an other-wordliness that cares not to state the Christian law in terms of life; it is the knowledge from honestly facing the questions of nature and man and religion, from fearlessly applying the spirit and law of Christ to our own lives; the humble certitude of the man who has opened the door and supped with the Christ. Experience is the secret of the Christian preacher. Dr. Rainsford said to himself at a critical time, "I must act as my heart tells me; I won't speak until I have the light, by God's help I won't." And Joseph Parker exclaimed,



PROF. ARTHUR S. HOYT, D.D.,
Author of "The Work of Preaching," etc.

"How can I teach Him, unless I have seen Him myself!"

The knowledge of men is as important as the knowledge of the truth if the service of the pulpit is to be real. Knowledge of the facts of modern life, of all sorts and conditions of men, knowledge of the movements of thought and life that go to form the ideals of men and the habits of conduct, these are necessary to give reality to our speech and service. Imagination can do much for us. A great dramatist like Shakespeare can show us "the very age and body of the time, his form and pressure." Our studies of the Scripture, of religion and literature, will all tend toward realism. But there is no substitute, no other way of knowing men save by living with them, identifying self with them just as closely as possible, something of a Messianic entrance into the lives of others. It should never be said of him, whose best and proudest title is minister, that "he is innocent of the world: he lives in a world of his own." In some way we must rub up against men, put ourselves in their place, feel the pressure of their burdens, and be brothers in fact not in theory. There is an impression abroad that ministers do not know men in this way; that their training and tastes and work form them into a class. Mr. Ambrose Shepherd, of Glasgow, who knows life, who has come from a factory boy to be one of the most prophetic preachers of Great Britain, says that he would give a young man, "as part of his training for the ministry, twelve months at least in some shipyard or iron-works or factory. He would thus get first hand at the strength and the weakness, the best and the worst of these men. Until a man can get the inwardness of their lives and thoughts he can neither rebuke with effect, nor pity with judgment."

The unfading interestingness of men, born of a deep experience of their life, will alone give to our Gospel its humanness and so its divine persuasiveness.

It follows from this that the most effective service in the ministry is by the men who have formed the strong personal relation of friendship and brotherhood. Furthermore, Christianity is the religion of the people. It has given the lowest man a soul. Its service therefore must be for all men: it can know no classes. The majority of men, however, are the hand-toilers, and they have a special claim on the Church. They are the hardest to reach and as a body they are outside the Church. They are self-respecting, and are not to be reached by mission chapels or any form of charity. Gifted men with us, as in Great Britain, should be willing to give themselves to the salvation of the indifferent multitude of our great cities. Thoroughly organized and equipped churches must be kept where they are most needed. "Only by combined living and working can there come a true and adequate sense of the rights and claims of others, a realization of what Christian democracy should mean."

II. In the second place, reality of service means service for the whole man.

Men speak of "saving the soul," as tho the soul were something that could be saved alone, as tho the man were a disembodied spirit without form, passion, or parts. In the desire to be evangelical men have emphasized the individual out of his relations and made him an impossible creation.

"A man alone is no man." A man is a man only as he is a member of a family, of a band of workers, of society, and the state. Faith has been exalted until it has sometimes been held as the whole of salvation. "Saved souls" have ignored the sermon on the mount as tho it were lacking in spirituality. The efforts of the Church to save the individual must not be one whit the less, but the Gospel must also be exprest in terms of society if it is to inspire and direct the moral earnestness of men to-day. There are two extremes among earnest workers. One says, "Get the man converted and all's got," as tho conversion were synonymous with salvation, as tho teaching the child its A B C's were equal to an appreciation of Robert Browning. Another says, "There are conditions that make a decent life impossible, cesspools in which they who live must sin and perish. Therefore change conditions and life will be true." These are two half-truths. Each alone is a fallacy, and it would be hard to say which might be the more dangerous.

The whole man must be considered if the soul is to be reached. Mr. Jacob Riis has said that children that live in a room without windows will probably grow up without windows to their souls. There are people who fear nothing worse than they suffer now, who dread death no more than sleep, who care no more for the great truths and hopes of religion than for last year's bird's nest. Not that they are infidel: it would be a more hopeful sign if they were: they are past feeling. Their indifference comes from their utter weariness and hopelessness. The wisdom and devotion of Christian men must change the conditions that absolutely prevent so many from receiving the truth.

Even where men are reached, we must help toward wholesome conditions for the growth of the new life. You might as well expect to grow grapes on the edge of a sulphur pit, as strong and beautiful lives in an atmosphere of physical and moral malaria. "Get men converted. Then put at their disposal the whole apparatus of moral, ethical, economic, and spiritual resource that they may strengthen into a saved society. How to win the masses of the people to Christ, is no problem if it is to Christ we would win them. It is a question of faith, determination, prayer, passion, consecration."

III. Reality of service therefore suggests the teaching mission of the ministry as to the life of to-day. We are to study the problems of modern life. We are to set men and women at work, individually and by organization, to help in any way possible the life of their fellow men. But we have a positive and constructive duty as the teachers of Christian ethics. It is as much our function to think out and formulate the moral law of Christ as His teachings of theology. The Church must have a clearly understood moral code for the family and the state, for industry, and for the social inequalities and miseries of our age. We must bear an unmistakable witness for the sacredness of the marriage bond, for the strict administration of justice by the state, the equitable relations of capital and labor, the mutual obligations of classes to each other. Christian men must not be suffered, with the silent approval of the pulpit, to fatten on the weaknesses or vices of their fellows, to turn public service into private gain, to control public facilities through the corruption of public bodies. Has the pulpit been faithful in teaching the civic conscience, the raising up men who had the fear of God before their eyes? The recent disclosures of American cities might cause the ministry some questioning. "To us, O Lord, belongeth confusion of face!"

Only by the truth of social righteousness can the Church reassert its spiritual authority and fulfil its function of moral witness to our generation. Righteousness is the mark of a standing or falling Church, the message of a new reformation that shall profoundly affect the conscience and conduct of men and mightily advance the kingdom of God.

THE CREATURE WITH A THOUSAND EYES

By the Rev. U. G. Foote, Lexington, Kentucky.

There is something quite indefinable, something supernatural, in the ministry of the Word. It is unlike other public utterances in aim and reflex influences on the speaker. It partakes of neither the public address nor ordinary oration. Oratory blazes into eloquence. The former may be didactic, edifying, pleasing, dramatic; the latter is as ornate, plus the passion of the soul, plus the sensation of a paramount cause. The one may be a sleeping bay, a splendid city, an ascending landscape, a distant mountain from whose crater zigzags the smoke toward the heaven; the other is Vesuvius in eruption. Eloquence is the personality of a great truth grappling its hooks of steel into the human heart and staggering out in the world bearing a burning torch in its hand. The flame ignites the ready hope and spirit of men and spreads like the fires of the plain. It stretches out its long wings and sweeps all before it until the audience, the community, the nation glows with fervor.

No man has ever reached his great hour until he has had his great vision. At night a spirit must pass before him; at some sunrise he must stand on the mountain peak and look afar; he must see the burning bush before he will face Egypt or the shepherd's crook in his hand will plead before kings; he must suffer the blinding glare of the supernal brightness before he will sail unknown seas. Certain fires must burn within; certain cries come from without; certain power uplift and propel onward. The zeal of the Master's house devours. God speaks within man, then man becomes eloquent.

The genesis of preaching, real preaching, is in the conception of its necessity and its end immediate and remote. How can one cry without a purpose? And why cry a meaningless message? The certainty of the need is found in the poverty, heartache, the inequalities of humanity, the deep gashes widening into gulfs separating society, sin inherent in human nature breaking into criminality, the hunger of the orphan and the gluttony of the rich, the selfish rule of public servants and the blurred public conscience, the helplessness of the widow and the brutality of the landlord, the toil and pinched faces of the innocents, the monuments of the rich and the nameless graves of the potter's fields—these, these all, set the soul against the nether millstone and grind; these all compel a man to cry out tho he as the austere prophets of the wilderness dwells amid the haunts of the wild goat and pelican.

It is not the demon of "preaching," but the good angel of the evangel. He has a message and must deliver it. He becomes delirious with the passion to help and rushes into the world, bearing Sinai in one hand and Calvary in the other. The man who mixes gray matter with tears, to whom there comes a theme with the subtle sensitiveness of an inspiration, ascends at his appointed hour the throne of his kingdom, the realm of his opportunity, nervous, anxious, dependent. In the presence of men, sympathetic men, some of whom would gather him in the embrace of the fellowship of their own spirits, he is nevertheless lonely, the whole wide world becoming a wilderness waste and he a weary traveler who would hide himself in any crypt. Before him are the people, the curious, hungry people. They are not alike; they do not need alike; they do not ask alike. Are loaves and fishes sufficient to satisfy these diversified demands? He looks out before him and is pierced by the stedfast gaze of a thousand eyes eagerly waiting their portion. His poor heart trembles under the weight of these five hundred souls, plus the cross, plus personal responsibility, plus the issues of the hour.

Great hurricanes start in an eddying gale that creates only a furor of dust; great cities evolve from rural trading-places; great wars arise from insignificant incidents; great revolutions begin with some eccentric agitator; great revivals have their genesis in a soul's despairing cry for help; great preaching results from the ability to unify the many into one perfect whole and the human inability to satisfy the wants of that individualization. The preacher is merely an Eolian swept by the spirit. The drib of spiritual power comes in segregating the diverse units, while pulpit power comes with the crystallization of these units into one mass and the recognition of the soul in the resultant organism. Such concentration comes unconsciously of such purpose. In preparation one may gather out of the garden varinatured and varicolored flowers of truth suited to the refractory and docile, the eccentric youth, the shallow worldling, the calculating trader, the struggling tempter, the veiled widow, and the wayfarer. But in the delivery all truth is bunched so that the sermon and the congregation become units. It is preacher and congregation—the bread and the hunger.

The first stammering utterances may seem to fly under one's own direction as the fledgling under the eagle's eye when the uncertain pinions are given their first trial. Then the delicate precautions are tumbled over the precipice and the range is widened, the nerves become tense and taut as the strings of a harp, the blood floods the caverns of the brain and delivers in unceasing torrent the reserve of preparation, the storm of the passion for men breaks with power over the soul, the tempest of truth sweeps its crescendo about the altar while the still small voice harmonizes it all into melody. Unconscious of surroundings, one is lifted above personal considerations, without interest in attitude, gesture, or self. There is but one consideration: the unit before, the life pouring from within. Earth recedes; heaven advances. The encircling walls stretch to open plains and bending horizon; above are chariots and horses and angel faces and feet- and face-covered seraphim poised in space. Before one—ah, strange transformation! not a mere congregation, a multitude of individual units, but a creature with a thousand eyes—hungry eyes, soulful eyes—staring at one; patient, noiseless, sentient. There is one hunger, one thirst, one desire, one hope! The creature smiles when you smile, it weeps when you weep, it moves when you move. It is a film on which is printed every glory of the evangel; its frown and smile; its fears and tears; its prayers and praise; its gloom and glory; its crucifixion and ascension. This creature is yours, oh, evangelist! and when you have fed and soothed it into hope and song, the gloria and allelujah and amen are yours also.

Such is preaching! Such is hearing! Such is the mystery of godliness! Such is the soul unseen that haunts the pulpit! He that has not stood there has missed the transfiguration.

PREACHING HINTS

By Philip Wendell Crannell, D.D., Kansas City, Kansas.

The Choice of a Theme

"The hunt for a theme" would often be a better description, a despairing chase for a subject or a text, whose result is not a choice but a chance, a "last chance," indeed. But with the proper diligence and foresight in the past, and alertness and insight now, the only embarrassment ought to be an "embarrassment of riches." The Scripture always on the work-bench, the devotional reading, the stimulus of pastoral life, of science, of literature, of the history-making world without, his own faithful common-place book, will bring to the preacher, even in the critical fourth and fifth year from the seminary, a flood of matter, suggestive, stimulating, insistent. Which shall he take?

The eye is caught by some text or theme which is plainly "preachable." It looks as if it would break open readily; we can see telling divisions in it; it has, as N. R. Burton puts it, "large and discoursible elements." Happy is the man who has cultivated his power to discern and analyze in this fashion, but this alone is a poor reason for choice. We may be sadly disappointed, these shapely "bones" refusing to be clothed with flesh; and besides, the theme for next Sunday morning is not what I *can* talk about, but what I *ought* to talk about, or rather, what I *must* talk about.

Living interest for one's own mind is another necessary but insufficient criterion. Poor will be the result if that is lacking, but that may be only the reflection of our mood, of our present experience, of the last book we have read; it may not in the least relate itself to the people's thought, or interest, or life. And, after all, the test of the medicine is not the taste of the doctor, but the need of the patient. Imaginative, imitative, or enthusiastic minds are especially liable to this error.

Much better is the choice that springs from the fitness of the theme for the general scheme of subjects we have laid out for the year, an admirable plan, if, like Wellington's, ours is made out of ropes which we are not afraid to cut on occasion. But the rules of a martinet or a copy-book precision are out of place here. The thermometer, not the calendar, must be the preacher's guide, and the clinical thermometer at that. The one determining element is the need of that particular congregation at that particular time. Some pressing exigency, the want of some section or all the church, some fact of experience or trial or questioning emerging as you go in and out among them, some approaching or present crisis or opportunity, the discovery that in over- or underemphasizing some phase of doctrine you have violated your rule of the "balanced ratio," or are in danger of it, some outstanding public event which stimulates thought or is an object-lesson of God, such things as these will assist in that process of elimination whereby we say: "Not this, nor this, nor this, fascinating as they are, but *this*, is my theme for Sunday morning." And if the preacher has put himself into the Spirit's hands for guidance, and has carefully taken these observations heavenward, earthward, and Bible-ward, he will usually continue his sermon-study with the comfortable and strengthening conviction that he is preaching, not his fancy, nor his mood, nor some sermonic hit-or-miss, but God's message for God's people in God's time.

SAYINGS AND DOINGS

Rabbi Stephen S. Wise, who gave up one of the largest and richest of the Western Jewish synagogs, Beth-Israel, at Portland, Ore., to establish in this city what he calls the "Free Synagogue," said recently: "Without the moral liberty of truth-speaking, the church becomes a favorite agency of social insurance, with the minister a social policeman, instead of a prophet. The very men who would bring about this arrangement forget that the preacher-policeman can not, and it may be would not, avert revolution, but the preacher-prophet can point out and lead in the path to peaceful evolution. Without liberty of truth-seeking the church becomes a cemetery with no Ezekiel to resurrect these dead bones to life."

Pres. C. M. Woodward, of Washington University, St. Louis, in his recent address before the American Association for the Advancement of Science, said: "Are we not in danger of cultivating overmuch a warlike attitude and of encouraging the growth of a taste for warfare? The maxim 'In time of peace prepare for war,' has done infinite mischief. It has misled statesmen, and sent millions upon millions of young men to untimely graves. It means arsenals and forts, great standing armies and vast fleets of battleships; and yet those are the very things we wish to reduce to the lowest possible terms."

The Rev. Dr. Henry A. Buchtel, chancellor of Denver University, was inaugurated Governor of Colorado, January 8, and for the first time in the history of the State the inauguration took place in a church. In deference to the Governor's wishes, the oath of office was administered to him, and he delivered his inaugural address to the Legislature in Trinity Methodist Episcopal Church, which he aided largely in building while he was pastor of that congregation.

Teunis S. Hamlin, D.D., of the Church of the Covenant, Washington, D. C., recently preached a sermon against war and in favor of peace, which must have counted with the many laymen in his congregation who are government employees or who fill important administrative and legislative positions. Dr. Hamlin holds that "it is exactly as feasible for nations to disarm by common consent as for private citizens to do so by common consent." He admits, however, that nations need adequate police force.

Mrs. Florence C. Maybrick, who spent many years of her life in an English prison for the alleged poisoning of her husband, and since her release has visited many American prisons, lectured recently at the Madison Square Presbyterian Church, New York, on prison conditions in this country. She said that all men, even prisoners, have equal rights to sunshine, the common decencies of life, and the right to labor. Prisoners know that some things which they endure can not well be bettered, so they put up with them. In Sing Sing, prisoners are kept in cells three feet by six feet, with no ventilation, sanitary provision, or water. The place is filled with tuberculosis germs, and, when the tide is high, the moisture is so great that one's name could be written on the walls. Prisoners are kept in these places thirteen hours out of the twenty-four. Recently a glass window was substituted for a wall in one place, and the death-rate was reduced sixty-six per cent.

The Rev. Annie E. Brown, of Washington, the colored evangelist, does not tolerate pipe-organs, orchestras, or cornet solos at her meetings, and the good old brothers and sisters whom the orchestras and string bands have driven from their accustomed seats in the churches are flocking to Sister Brown's meetings. These are remarkable, even among negro meetings, for the enthusiasm aroused at them. While Sister Brown sings revival songs the older negroes pray and shout aloud. "Lordy," exclaimed a venerable woman at the conclusion of one of the meetings, "dat do seem good. Dat's the first time Ah've had a chance to shout good an' hard foh de last five years, and it shuah done jes' stimilate mah religion."

Madison C. Peters, D.D., recently resigned the pastorate of Epiphany Baptist Church, New York, and has inaugurated "people's meetings" in the Majestic Theatre and become, as he puts it, a minister for all who may need his services, regardless of race or creed, instead of a private chaplain. Dr. Peters says: "I long for a freedom which no man can enjoy in a pulpit where a few men pay his salary and practically dictate what he shall say. The pulpit of America, with here and there a notable exception, is a coward's castle. I will be free and independent, and with my pen and platform work I can, if necessary, preach for the love of it.

"I emphatically say that there will never be in any pulpit a free expression of honest opinion as long as the consciences of the preachers are held in bondage and thraldom by the salary."

The Rev. Dr. Charles F. Aked has decided to accept the call of the Fifth Avenue Baptist Church, New York. Dr. Aked said the church to which he was going had been described in his country (England) as a church of millionaires, and people had begun to ask him how any man with his record of democratic sympathies and struggles could accept such a pastorate without betraying his convictions. These fears, Dr. Aked said, were grounded on a total misapprehension of the nature of the church and of the character of its individual members, and when his friends came to know the facts there would be no regret in their minds that he had elected to go to New York.

THE NEGRO QUESTION

By the Rev. W. D. P. Bliss, New York.

There were in 1900, the census year, 8,833,994 negroes in the United States, or 11.6 per cent. of the population. But in the Southern States the negro population is over 50 per cent. of the total population, while in two States, South Carolina and Mississippi, the colored population is in an actual majority, and in Georgia, Florida, Alabama and Louisiana it almost equals the whole population. Considering that over the whole country, 44.5 per cent. of the negro population is illiterate, as against 6.2 per cent. among whites; that negroes, altho they are less than twelve per cent. of the population, furnish over twenty per cent. of our criminals; considering that, at least in open sexual immorality and the lower forms of vice, the negro has still more undesirable preeminence, the progress of the negro is marvelous. He is not dying out as the following statistics will show:

Negroes Imported to U. S. from 1500 to 1800..............	10,137,000
Negro Population of U. S., 1800..	1,001,463
Imported from 1800 to 1860....	3,999,000
Negro Population, 1860........	4,435,709
Negro Population, 1900........	8,848,749

Says Dr. Booker T. Washington:

"In 1880 there were 6,580,793 negroes in this country: twenty years later we find this number increased to 8,833,994, an increase of 2,253,201 souls, or 34.2 per cent.

"Negro illiteracy is a stain which the schools are rapidly washing away. Of the population ten years of age and over, seventy per cent. of the colored were illiterate in 1880, 57.1 per cent. of the negroes were illiterate in 1890, but only 44.5 per cent. of the negroes in 1900. Despite an increase between 1890 and 1900 of 1,087,000 in the negro population ten years of age and over, there was a decrease of nearly 190,000 in the number of negro illiterates.

"For 1901-02 the common-school expenditure in the sixteen former slave States, with the District of Columbia, for both races was $37,567,552. About twenty per cent. of this amount was expended upon the public schools for the negroes. The aggregate common-school expenditure in the South since 1870 has been $687,691,329. It is estimated that at least $125,000,000 of this sum has been expended to support common schools for negro children.

"Since 1880 $105,807,930 have been spent for the negro schools in the former slave States. In the school year 1879-80, $2,120,485 were spent for colored schools, and in 1900-01, $6,035,550, an increase of $3,915,065, or almost eighty-five per cent. In 1879-80 the expenditure per capita of school population for the colored was $1.01, but in 1900-01, $2.21. It is true that in the latter year the white child received $4.92 or considerably more than twice the amount received by the colored child."

Almost more marvelous is the negro's industrial progress. Property in negro hands in the United States 1900:

Land and improvements, $324,242,997, buildings, $71,902,265; implements, $18,859,757; live stock, $84,936,215; total, $499,941,234.

Negro owners of premises: Homes, 1,832,723; farms, 757,427; other homes, 1,075,296; total, 3,665,446.

Says Dr. Washington:

"In 1860 the negro was without a home of his own, without capital, without thrift, with nothing like proper appreciation of the value of a home. And yet in 1890, of the homes occupied by negro heads of families, 18.7 per cent. were owned—an immense advance in civilization, and all in thirty years. Moreover, of the homes thus owned 88.8 per cent. were owned free of all encumbrance."

The following is the total of religious statistics:

Denominations, 29; organizations, 24,572; church edifices, 21,146; seating capacity, 6,810,965; valuation, $28,863,168; members, 3,589,780; members and adherents, 6,325,880.

TABLE SHOWS THE PROGRESS SINCE 1870 IN SCHOOL ADVANTAGES:

Years.	Estimated number of Persons 5 to 18 Years of Age		Pupils enrolled in public Schools		Per cent. of persons 5 to 18 yrs. Enrolled		Per cent. of average attendance to Enrolment	
	White	Colored	White	Colored	White	Colored	White	Colored
1901–02	6,067,310	2,786,083	4,397,916	1,587,300	72.49	56.97	66.38	63.02
1889–90	5,132,948	2,510,847	3,402,420	1,296,959	67.15	32.85	63.64	62.74

MOTIVES AND METHODS IN SOCIOLOGY

By the Rev. Rudolph M. Binder, Ph.D., New York University.

II The Task

The church has always considered her ministrations to the spiritual part of man as paramount. And rightly so! Many followers of Christ forget, however, that their Master addrest Himself and ministered to man as a whole. If they would follow in His footsteps they must do the same, since the whole man is the subject of redemption.

The prophets of the Old Testament regarded the whole world as the creation of God and as the subject of redemption. The Jews were to be a holy nation, that is, the citizens of the kingdoms of Israel and Judah were to observe the law of God not only in their religious relations, but in every relation of life: social, political, industrial. How extensive and complete a conception of redemption Isaiah had is known to every Christian from the famous passage: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

The conception of St. Paul is equally inclusive, "for we know that the whole creation groaneth and travaileth until now, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." This glorious liberty implies, according to St. John, freedom from physical discomfort. Rev. xxi., 4 and 21. The Bible certainly teaches a complete, extensive, and all-inclusive redemption.

The best theologians of all ages do the same. In St. Augustine's *Civitas Dei* the law of Christ shall reign supreme; every citizen is God-fearing and law-abiding, pure and clean. In More's Utopia there shall be no want or discomfort of any kind. All men shall be happy and free from care. The objection may be raised, perhaps, that these two books are utopistic or chimerical, and therefore not worthy of consideration for a man of the twentieth century. Very well! Let us turn to the intensely clear-sighted and practical Christian Socialists of the present day. Charles Kingsley said in 1849: "Some fancy that the business of a clergyman is exclusively what they choose to call 'spiritual,' and that sanitary reform, being what they choose to call a 'secular' question, is beyond their province. . . . But I can say proudly and joyfully, as a clergyman of the Church of England, that this notion is dying out daily under the influence of those creeds which tell us that the Son of God has redeemed all mankind, body, soul, and spirit, and therefore teaches clergymen to look on the physical and intellectual improvement of every human being as a duty no less sacred than his spiritual welfare." It was this inclusive redemption—embracing politics, sanitation, industrial improvement, physical development—which the followers of Maurice preached in the pulpit and in the press, that saved the Church of England during the last century. The Christian Socialists won back the sympathies of the workingmen as well as of many savants and scientists for Christianity with their large-hearted and all-inclusive Gospel of redemption.

Knowledge is needed for this purpose; deep and exact, broad and comprehensive knowledge. If the church of Christ would fulfil her mission to the men of our century, she must equip herself adequately in this respect. It was the lack of knowledge which so greatly distrest that stanch and zealous apostle of social reform, Frederick Denison Maurice. He wrote in 1848: "The question, What is the order and constitution of social life? what principles lie beneath all that is merely visible and conventional? we have treated in hints and fragments rather than formally and directly. Apart from blunders of execution, this has, perhaps, been our greatest mistake."

When these words were written the social sciences were still in their infancy, and Maurice had an excuse for not being better informed. It is different now. Economics, ethnology, sociology, and the other social sciences have uncovered many principles which go into the making of society in its various phases. The church has, consequently, no excuse if she is unable to grapple intelligently with present-day problems for lack of knowledge. The minister may gain a working knowledge of social problems by studying sociology. It is the basis of all other social sciences.

THE PASTOR

Prize Offer.—A first prize of *fifty dollars* ($50), a second prize of *twenty-five dollars* ($25), and a third prize of *fifteen dollars* ($15) will be paid, respectively, for the best, second best, and third best article on Church Methods, sent to us before June 1st, 1907. All persons intending to offer articles under this competition should write to The Homiletic Review for full particulars.

THE INSTITUTIONAL CHURCH—A DISCUSSION

The attention of the contributors who write the articles in this discussion was called to an utterance of Dr. A. C. Dixon in *The Ram's Horn* and Dr. Dixon's views form the occasion of these expressions on the Institutional Church. In part Dr. Dixon said:

> "The institutional church, if plentifully supplied with money, is in danger of pauperizing the community in which it is located, while it repels the self-respecting workingman. Families living three miles away have been advised by neighboring charity workers to move into the community of Ruggles Street Baptist Church for the purpose of receiving help; and, when they come with that motive, it is almost impossible to really benefit them, while the congestion of such families around the church does much to pauperize the whole community. And when a church has made a reputation of helping the poor with a liberal hand, the independent workingman hesitates to go to it, lest he may be considered as seeking charity, against which his soul revolts. One of our most intelligent mechanics tells me that when he asked his godless shopmates to come to the Ruggles Street Church with him, one of them replied: 'I am no beggar. Why should I go there?' And we find ourselves in the rather unusual predicament of having to live down a reputation for charity work before we can reach the very men for whose benefit the church was endowed.
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> "Those who secured work were not always pleased with their positions, and they blamed the church for it. If servants, obtained through our agency, proved to be dishonest or untruthful, their employers gave the church due credit for their thieving and lying. And it was to the interest of other employment agencies, our rivals, and rather bitter against us because we made no charge for services, to make every case appear as bad as possible. A few months of observation convinced me that our beautiful employment agency was a millstone around the neck of the church, and it was discontinued. We still assisted in securing employment for those out of work, and succeeded just as well without the incubus of an advertised 'employment agency.'"

Josiah Strong, D.D., New York: The institutional or socialized church can no longer be considered on trial as to its efficiency. It passed the experimental stage some years ago.

Dr. A. C. Dixon, who is beloved for his work's sake, is led by his five years' experience in the Ruggles Street Church, Boston, to speak of its "spiritual failure." His testimony surely should be accepted concerning his own church, but does a single instance, or do several instances, justify a generalization? Surely there is no lack of instances in which the old methods (or lack of methods) have proved signal failures. In 1905 there were 2,270 Presbyterian churches which did not report a solitary addition on confession of faith. There were 2,390 Congregational churches, forty-one per cent. of all in the denomination, found in the same category. The minutes of the Methodist Episcopal conferences do not give statistics for separate churches, but for charges, a single charge often including several churches or congregations, and there were 2,276 charges which last year, judged by additions on confession of faith, were spiritually barren.

Here were some 7,000 churches in these denominations which were conspicuous spiritual failures in 1905; and it is highly probable that not one of them was an institutional church.

But thousands of barren churches, using the old methods, do not prove that those methods are barren of spiritual results. Much less does a single barren institutional church (if such there be) prove that institutional methods are barren. Nowhere does the personal equation count for more than in the ministry. One man wins a remarkable success by methods which, administered by another, work complete failure. A man must be the master of the methods which he employs; and such mastery implies not only a knowledge of the methods, but also sympathy with them. I should not expect a man who occupies the individualistic point of view in religion to administer successfully a socialized church.

The only way to reach a just conclusion touching the spiritual effectiveness of institutional church methods is to compare results between institutional and other churches by a wider induction.

Of course there are no exact measurements of spiritual results; but the number of additions on confession of faith constitutes the best we have. It should be remarked, however, that such a comparison is hardly fair to institutional churches, because they are generally located in the hardest fields, where the old-line churches have utterly failed, many having died and others having run away to save their lives. Many gathered into institutional churches are from non-churchgoing families, where there is no religious instruction, while many who unite on confession with the old-line churches belong to Christian families and might be expected to become Christians simply through the home influence.

A few years ago I looked up the record of the churches in the Congregational denomination, and found that during the preceding year the average institutional church had precisely six times as many additions on confession of faith as the average non-institutional church, while all that was accomplished by the former in behalf of cleaner and healthier bodies, better informed minds, and a more wholesome social and civic life was a bonus, over against which the old-line churches had nothing to show.

Again, take a comparison from the denomination to which the Ruggles Street Church of Boston belongs. The Miami Association of Ohio includes the Baptist churches of Cincinnati and vicinity. Two of the twenty-three churches, the Ninth Street and the Lincoln Park, are institutional; the remaining twenty-one follow the old methods of work. The "down town" districts of Cincinnati, where these two institutional churches are located, are probably as "stony ground" as exists anywhere in the United States. Lyman Beecher thought that Christian work in that city was harder than in any other. But notwithstanding the unequal conditions of the "down town" and of the suburban churches, in a recent year, the two institutional churches received sixty-four per cent. of all the additions by baptism to the churches of the association, and the twenty-one remaining churches received thirty-six per cent. That is, the two churches using institutional methods received almost twice as many on confession of faith as the twenty-one churches not using them.

It is quite true that the experience of a single church does not afford sufficient data for a generalization, but the signal success of one institutional church ought to count for as much as the signal failure of another.

St. Simeon's Church, Philadelphia, is "a church of the people, by the people, and for the people." It was organized one hot summer's day, nineteen years ago, in an upper chamber, over a stable, where the stamping of the horses mingled with the songs and prayers of worship. Its methods are institutional, and their success may be measured by the fact that the present membership of the church is 1902—a gain over and above all losses of 100 a year. The total number received into the church is 2,462; of these, 1,535, an average of eighty a year, united on confession of their faith.

This is a church of working people. There is not now, and I believe there has never been, a single wealthy member. And yet they own, free from all incumbrance, a property worth $170,000, and money has passed through their church treasury to the amount of $415,000, an average of over $21,000 a year. Where is the institutional church whose failure has been as signal as the success of St. Simeon's? And where is the non-institutional church whose recor equal to the above?

M. A. Matthews, D.D., Seattle, Washington: There is no room for failure in the conduct of an institutional church, and if failure comes it will come by the permission or the neglect of those in authority. It is impossible for any of the institutional departments of a church to fail where the spiritual direction is supreme, and where the institutional departments are conducted as a means to a spiritual end. Of course, if such features are looked upon and conducted as cold-blooded business would be conducted, or as perfunctory charity is administered, failure is inevitable. To illustrate: The employment bureau of a church under the control of a paid superintendent is at once in competition with municipal and private bureaus of employment, in which the love of the salary is the supreme dynamic power. The man who is salaried for the purpose of finding employment for the unfortunate usually considers his work finished when he has secured the position for the applicant. On the other hand, if the employment bureau of a church is conducted from an altruistic standpoint, by one who is imbued with the spirit of Christian helpfulness, and who is willing to follow up each individual applicant, success will crown the work of the bureau and scores of souls will be saved. The bureau ought to consist of a committee of strong, sympathetic men and women, who will give a portion of each day or of each week to the cause of helping "the other fellow" help himself. When you have secured employment for a man follow him up. We as a rule keep in touch with the employer and employee. We make occasional visits and ask how the one for whom we secured the position is getting along. In passing the store, shop, or factory we casually drop in and ask the man for whom we secured employment whether or not he is living up to our recommendations, and whether or not he is trying to live a Christian life. We always state to the applicant that if he perjures himself in relating his history, or in making promises for his future behavior, we will go to his employer and secure his dismissal. By this method we keep him on his honor, make him respect his word, and yield obedience to the higher principles of life and morality.

The contemptible advertising feature should be kept out of religion, and out of the workings of the church. Acts of helpfulness should be performed for people as the logical result of the new expulsive power implanted in one's breast by regeneration. Hospital work done by a church should not be undertaken unless the line of discrimination is clearly drawn, and the work kept strictly within the confines of emergency work. It is the business of the church to develop self-sustaining citizens, and if one is able to pay, the church should make him go to an institution where he would be compelled to pay. Works of charity, of necessity, and of emergency performed by a church will make everlasting friends for that church. Whether the man returns to the church and becomes its member or not does not enter into the question of the success of the work. If he goes out into the world, he goes as the friend of the church that lifted him when the greatest emergency of his life demanded the offices of a friend.

An institutional church will not repel the better classes if it takes its sign down, and goes about the world doing good as Jesus Christ did. Let its institutional features be the logical features of active Christianity, and not the advertising features of philanthropic-busy-idleness. I do not advertise that I am going to send my professional nurse to any home for which I may have an application, but quietly send my workers throughout the city, and, whenever or wherever a needy, suffering woman or child is found, the nurse, medicine, physician, or food is quietly but quickly sent.

There are two kinds of institutional churches: one that advertises itself as such, and the other that goes into the field and does the work needed to be done. It is impossible for the church to go about doing good without making friends and being absolutely successful. Its success will mean the enlargement of its own membership, the increasing of their spiritual power and force, the widening of its circle of friends, and the spiritual development or salvation of all concerned.

G. R. Robbins, D.D., Cincinnati, Ohio: Dr. A. C. Dixon is a great and good man and has received many honors from man and God. His recent utterances upon the comparative failure of the institutional church are wise and otherwise. Because he has not succeeded does not augur other churches have not succeeded. Statistics conclusively prove that the institutional churches of the land lead in soul-saving and receive a larger number of new members each year than churches working after the old manners and customs, and that, instead of "pauperizing the community in which located," greatly enrich the same intellectually, financially, morally, and spiritually. Instead of decreasing they increase congregations. In almost every city investigation will prove that the pastors of institutional churches preach on an average to as many people as those of any other church. There are some reasons very manifest for the failure of Dr. Dixon.

First. He did not give enough personal attention to the oversight of the work of the Ruggles Street Baptist Church, Boston, nor did he occupy his own pulpit a sufficient number of Sundays during his pastorate there. No corporation, no firm doing business could hope to succeed very largely, whose head was absent most of the time. Brother Dixon was away lecturing, giving addresses, preaching special sermons, telling others how to do things, and bring things to pass, save souls, and evangelize the work that he had precious little time or strength or opportunity helping his own church. The pastor of the institutional church must pay a tremendous price in order to attain unto the highest success and a part of that price is being in his own pulpit every Sunday and about his own church every day and night during the year save when on vacation. No man can serve two masters. Dr. Dixon was in such demand, and he secured so much money in going about, that his own church greatly suffered.

Second. Dr. Dixon had entirely too much money with which to carry forward the institutional work of Ruggles Street Church. Churches thrive best when dependent upon volunteer laborers and not salaried officers. Love attempts and accomplishes greater things than money can hire done. Assistant male pastors are of little use in general. One consecrated, tactful, faithful woman is worth two men. Twenty or ten lady visitors, soul-winners, teachers, trainers, would accomplish great things in and about and for Ruggles Street Church. These looking after the spiritual interests of the people, following up untiringly and unceasingly those receiving any sort of assistance, would have wrought wonders. Employment agencies, medical dispensaries, industrial schools, and Sunday-schools should simply be steps to the higher interests of those sought and found. The spiritual must always and everywhere be in the lead and given special emphasis. It is evident this was not the case in Ruggles Street under the pastorate of Dr. Dixon, for the additions to the church by conversion and baptism were pitifully small considering the vast outlay of money and number of employees within the church. While the pastor was away attending conventions and assemblies, telling other ministers how to pull in the net, do personal work, and save souls, he was not doing much of this sort of thing himself in his own church. Theorizing and exhorting is of little consequence in comparison with practising and accomplishing.

The term "institutional" is used simply to designate a church where the work of ministration is constant, where the place is daily open from early morning till ten and eleven o'clock at night, during all the weeks of the year, where recreation is provided for the body, nourishment for the mind, sympathy for the heart, salvation for the soul, a little heaven is provided for the people on earth and an eternity of heaven beyond. This church aims to look after the whole man, fit people not simply for death and heaven, but for life; get heaven into them, inasmuch as the divine kingdom must first be within a person before that person can get into the divine kingdom.

The Rev. E. J. Helms, Boston, Mass.: Those of us who know the mental make-up of Dr. Dixon and the methods of the Ruggles Street Church might expect such an utterance as this.

Dr. Dixon is an evangelist. He is an able preacher, but few would select him as a man of much practical adaptation. It is not surprizing that he did not know how to change the pauperizing methods of Ruggles Street Baptist Church into channels that would build and not destroy character.

The truth of the matter is, Ruggles Street Church has suffered from a twofold curse:

1. It has had more money than it knew how to expend wisely. Its income was largely from one man who gave lavishly in wrong directions. Hundreds of Thanksgiving dinners, baskets of coal, food, clothing, rent, medicine, etc., given to persons who ought to have been given work and opportunity to earn these things for themselves, of course pauperized and demoralized the recipients. It attracted and helped to make hypocrites who would attend church so long only as it paid.

2. It has held narrow ideas of the kingdom of heaven. If one does good chiefly to add to the Baptist Church, institutional methods or any other methods ought to fail. If my neighbor is in hard circumstances and I can assist him wisely, simply to have assisted him ought to be reward enough. Why should I insist that he wear thereafter a Baptist, Methodist, Presbyterian, or Episcopal button? But Dr. Dixon confesses that he stopped helping because it was not making Baptists. I commend unto him and others

like-minded a review of the parable of the Good Samaritan.

In contrast with the demoralizing methods of Ruggles Street Church may be mentioned those practised at Morgan Memorial. With less than $1,000 in cash to be used in poor relief last year, Morgan Memorial was able to extend help in the hour of their great need to 1,360 different families. These persons earned about $5,000, which was paid to them in fuel, groceries, clothing, etc. In other words, the persons helped by their labor made $1,000 make $5,000 and while helping themselves helped others. These workers were not treated as paupers, for they earned what they got. Hoboes and professional beggars got nothing but a chance to earn an honest living. That crowd soon left Morgan Memorial for Ruggles Street and some sentimental soup missions. There is no doubt that the $1,000 used by the Morgan Memorial Cooperative Industries and Stores in its poor relief did much more good last year than the many thousands of dollars spent by some churches in their loose and ill-considered ways.

In regard to spiritual results I can say that there has not been a week for many months that men and women have not sought out the minister of Morgan Memorial or some of his helpers for spiritual comfort and counsel. Very many of these have publicly renounced their sins.

J. L. Parks, D.D., New York: As Dr. Dixon clearly shows, we risk the manufacture of pauperism; institutionalism as a means of conversion will meet with a very limited success; but the real peril is a peril to the church herself, lest she lose sight of her proper business—the preaching of a revealed salvation. The signs are not few, that in the ardor of Christian practical charity men may forget that the church is sent to declare to the nations "repentance and the remission of sins" in the name of a risen Savior; forget that charity is the end of the commandment, whose beginning is faith; may desire the fruit of the Gospel without its root. An institutional church might become a social or benevolent association, and a converted heart no longer be deemed the chiefest object of a Christian's endeavor.

Plainly now we are in a position calling for sanctified wisdom. On the one hand, there is probably no single institutional work of the modern church which is not justified, nay, one may say commanded, under appropriate circumstances. On the other hand, there is reason for the gravest solicitude, lest immersion in secular activities destroy spiritual insight and aspiration. The call is for wisdom which shall direct and restrain—which in a question of degrees shall teach the godly limitations.

It would seem a plain and safe rule, that in initiating new work a congregation should never do that which is being done or might be done by civil society. Employment agencies, clinics, *et id omne genus*, might well be and generally are provided secularly. If they are not honestly administered, humanely minded, or adequately sustained, let the church rouse individuals to their duty. Economically the gain in such a cause is evident. The public at large, irrespective of religion, can combine in such efforts. And the church gains no less by limitation and concentration. Neither would congregations lose the opportunity of charity. Parochial benevolence can generally utilize existing secular agencies, and can contribute to their support, if need be, in due proportion to service rendered.

There are, however, certain modern needs, particularly in our cities, which no congregation can ignore. The cities have no adequate home life for the poor. The great sphere of social intercourse and entertainment, the amusement and recreation which the human being must and will have, it is, at the actual moment, for the church to fill. With the young principally, but not exclusively, the social field is the church's great opportunity. Clubs, gymnasia, summer-homes, etc., should be for the exclusive use of the parish people. Settlements are worthy of all praise, no doubt; but the church is something more and greater. Let there be no confusion of ideas. If the church does settlement work, let it be wholly separated from the parish parochial life, while the parish efforts are devoted to those who are willing to receive her instruction and benefit by her religious privileges. Of course we are met here by the danger of insincerity and self-seeking on the part of those we serve. There is the same danger inherent in future rewards and punishments. Personal influence, careful training, vigilant watchfulness must avert the mischief.

H. H. Kelsey, D.D., Hartford, Connecticut: The so-called institutional church is an ideal of a church which is democratic, adaptable in method, and which seeks by every legitimate means to help men to the best possible life. It interprets life as being one whole, body, mind, and spirit. It would minister to the whole man, but understands that it has not reached and helped the man until his heart, his will, and affections have been brought into right relation to Christ. The failure of any given method in any place does not prove the idea wrong.

Dr. Dixon's experience in Ruggles Street Church is very instructive. I think very many of the things much advertised some years ago as being done with success in institutional churches are not being done now. Berkeley Temple, Boston, does very much less in the way of educational classes and entertainments than it did fifteen years ago. These things are now done by the Young Men's Christian Association, Young Women's Christian Association, or in evening city schools. If in any city or community there is a real need of this type of ministry it would be just as timely and effective now as ever.

Dr. Dixon's experience bears chiefly upon free dispensary and charity gifts. He has discovered what is true everywhere, that charity gifts do not win and rarely keep people characterwise except in unusual instances and when given under certain conditions.

The business of any church, institutional or not, is the culture of the soul-life of man; it is distinctively religious. The church which would realize its ideal, attain its purpose, must have the spirit of the church called institutional. It will be thoroughly democratic in spirit and life and by any and every available means seek to win men, women, and children to Christ and help them to grow so as to possess the truest and largest soul-life.

My own conviction, to which eighteen years of experience in a down-town, so-called institutional church has brought me, is that the kind of things supposed to be peculiar to an institutional church have a limited value except under social conditions where they are evidently demanded. The main reliance must be upon the preaching services, made rich by music produced by large choirs of young people and children; upon the Sunday-school, a yet unappreciated agency of evangelism and soul-culture; upon social life in the church for all classes and ages, particularly the young; and upon tactful, prayerful, unremitting endeavor to win individuals to exprest loyalty to Jesus Christ.

Warren G. Partridge, D.D., Pittsburg, Pa.: The institutional church wisely conducted is a great help to true evangelism. There have been some mistakes made by institutional churches. Some methods employed have been disappointing and perhaps injurious. Some churches have had too much machinery and too little spiritual power. But after everything has been taken into consideration, I believe the institutional churches have been among the most potent factors in evangelism. A wise church will adapt its institutional features of work to the neighborhood and to the class of people it can reach. The vital issue in church work is to get a point of contact with the community, and with the families and individuals in that community. Thousands of young people in our cities live in boarding-houses. They are away from home. They have no home-life. But they are surrounded by terrible temptations, and by gilded places of sin. Wickedness in our great cities is made attractive. Sin allures the young people into death-traps by the use of music, art, luxurious surroundings, and popular amusements. The wise church will have attractive places of worship, beautiful reading-rooms, refined socials, and lectures, and entertainments. Some churches will reach hosts of boys and young men by a finely equipped gymnasium and swimming-pool. I know of one struggling down-town church, which was slowly dying, with very small congregations. But new leadership secured a parish house. Soon there was a young men's club connected with the gymnasium with four hundred members. Many other clubs were organized for working girls, for women, for men also and boys. Soon the house of worship was crowded at all services. The city's population had an object lesson of a church that had the gumption to reach the masses. A point of contact was made by that church with hundreds of homes. Wise pastors, teachers, and personal workers can reach these boys and girls and young people and adults in these clubs, and by personal work win them to Christ. Some of the most successful evangelism is done by workers in these clubs. I have seen many men converted to the love and service of Christ, because the Men's club had secured them employment through its employment committee. A church can carry on a great and diversified institutional work without giving away a dollar in money to the poor. It is a great peril to give money to the destitute. It is a sin to pauperize the people. But the unchurched masses of our cities need love, sympathy, friendship, education, innocent amusement, social life that is pure, recreation, and pure religion more than they need money.

SHOULD CHURCH TREASURERS BE BONDED?

By Madison C. Peters, D.D., New York.

The fact that a man is a church treasurer does not give him the patent of infallibility. Often a rogue assumes the cloak of religion to hide his roguery from the world, just as a burglar puts on a mask to conceal his features. Many a rascal walks into the church, but that does not prove that when he goes out again he is a decent man. The church may convert a sinner, but it can not sanctify him so long as he goes on sinning, nor by any external appearance can the church distinguish the sinner from the saint. Many a man has sought a cover under the egis of the church to hide a real life. We have Dr. Jekylls and Mr. Hydes in religion as well as in the world, and eventually the soul of the iniquitous Jekyll will animate the body of the respectable Hyde and drag him from the path of right into the road of wrong. A church treasurer may neither have the wickedness of Jekyll nor the goodness of Hyde in him, but may be an ordinary, everyday individual trying to do the best he can, and fashion his life and actions according to his own standard of morality. He is simply a man like the rest of us, and, being such, is fallible. If the just man falls seven times a day, why may not the church treasurer fall once in a lifetime?

The best of men have erred before now. Temptation has taken saints by the hand and led them step by step down the incline of sin and wrong-doing, until finally it left them in dishonored graves and in an abandon of joy danced a hornpipe on their tombstones. Temptation is a wily devil, but he ever has a smile on his lips, and with insidious cunning he sometimes lurks in the most unlikely of places and sets his snares for his victims. Very few would think of meeting him in a church, but he is there nevertheless.

Money—the equivalent of value—no matter in what shape or material, whether the pebbles of the stone age or the diamonds of our own, has ever been the temptation of men. Like a dark shadow it has followed them down the centuries, penetrating into every walk of life. We find it in the marts of commerce, in the fields of literature, on the heights of science, in the domain of art, in the halls of learning—it enters the door of ignorance and it also stands at the rostrum of the philosopher, and it even has the temerity to enter the pulpit of the preacher.

Is a church treasurer exempt, is he immune from its contagion? Is he elect among men that moral rectitude should take abode within his breast? No, the church treasurer is just like the rest of men—no better and no worse. Many of his class betray the confidence reposed in them, but to the honor of religion be it said that, for every one who has erred, one hundred have sacredly kept their trusts faithful to every obligation imposed upon them. However, and we regret to say it, for every defalcation made public ten are covered by the cloak of charity, which the church is ever willing to throw over her erring children.

The church treasurer holds a responsible position, involving much time and labor, and for neither does he get any recompense. In fact his duty to his business is often neglected for his duty to the church, and consequently he is at a financial loss; even the claims of home, of wife, of children, are laid aside and the church placed first. What return does he get for his self-abnegation and sacrifice? None at all.

Many, without church experience, may be of the opinion that a treasurer has little or nothing to do. On the contrary, he has much to do. In the first place, it behooves him to be a regular attendant at the services, which necessitates much time; he has to have a regular system of bookkeeping, he has to make his reports, audit his receipts and disbursements, and give a full account of his stewardship. In many churches the office of treasurer would constitute a business in itself. .

Apart from his duties and responsibilities, the church treasurer holds an unenviable position. Like Cæsar's wife, he should be above suspicion; but suspicion loves to aim her arrows at high targets. It is an open secret that many wonder at the smallness of the collections on occasions and shake their heads and assume an "I told you so" air. Suspicion is in their glances, tho their "tongues give forth no sound." If a word should be breathed reflecting on his honesty, he would have an apoplectic fit, and, if he lived long enough, resign his office with a holy indignation. But why should he? The church, like any other landmark of civilized society, is an institution, and should be governed by the rules of an institution. The church, no less than the city or the State, requires business methods to run her interests, and no one holding any responsible position in the business world is unbonded, and no one looks upon the rule when applied to himself as an insult. It is merely a safeguard, and safeguards are always serviceable. Even the treasurer of the United States is bonded, but his honor is not impugned by the fact. Then why not bond the church treasurer? It is better to be on the safe side.

THE PRAYER-MEETING

CONDUCTED BY JOHN BALCOM SHAW, D.D., CHICAGO.

Abandoned in Galilee—February 4–9

John vi. 60–71.

THERE is interesting history behind this threatened abandonment of the disciples. It began with the rejection by Nazareth (Luke iv. 16–30), was followed by a like treatment by His adopted home, Capernaum (Matt. xiii. 57–58), and then came a growing disaffection in Galilee at large (John vi. 60–71).

And now the defection has reached the camp and His intimate disciples are showing signs of disloyalty. "Will ye also go away?" in the light of the past two years, is one of the saddest words our Lord uttered.

Wherefore this disaffection? Jesus tells the secret in verse 26. It was a materialistic instead of a spiritual attitude toward Him. What we would call to-day worldliness and self-seeking. They wanted a religion that would bring them temporal rather than eternal benefit. The loaves and fishes, the purple and fine linen, summed up their religious ambition.

He would not try to simplify or emphasize His teaching—they were too blind to its inner meaning. He would betake himself from them. This is the meaning of that strange exclamation: "What and if ye should see the Son of Man ascend up where he was before."

In Tyre and Sidon He was inactive—The Syro-phenician woman had to force out of Him consideration and help. He was there for another purpose. Imperiled Galilee was on His mind.

He comes back slowly, going out of His way to visit the foreign cities called Decapolis. When He gets back does He find the Galileans changed? There does seem to be a little more docility and openness, greater mellowness and devotion, but it is only spasmodic and not general. Galilee slowly closes its heart to Him, and those nearest to Him begin to weaken and wander away. He has given the people a great chance and they have failed to meet it.

History repeats itself. Jesus sometimes resorts to the same method these days. Because His followers grow worldly, or put Him last, and make too much of the externals, He withdraws, and these results follow: (1) Christ is not real to them—He seems indeed to be far away; (2) They have no zeal for or in His work; (3) They lose the sense of fellowship with Him; (4) Their spiritual power declines; (5) They are without the joy of His salvation.

Our only hope is in giving Him the first place, vacating our heart's throne, casting our selfishness and worldliness from our lives and making room for Him.

Insulted in Galilee—February 11–16

Luke ix. 51–56.

FROM this point on Luke is rich in incidents not found in the other Gospels and the scarlet thread is traceable through all. Jesus had left Galilee for good, and "having set his face stedfastly to go to Jerusalem" was on His way to the cross. It was a hard road from the start. The up-grade begins at once. Entering Samaria, He is insulted.

I. The reason for the insult. He is denied passage through their country because He is on His way to the rival temple in Jerusalem. Bigotry, sectarianism blocks His way and shuts out from Galilee the greatest boon that has ever crossed her boundary. Undue jealousy for one's particular church, blind denominationalism, prejudice, drive Christ out of many a modern church and life, and is an open insult to Him before the world.

II. The contrast between Christ's treatment of the insult and that of His disciples. James and John, justifying their title—Boanerges, Sons of Thunder—as they did many other times, proposed in characteristic vehemence and vindictiveness to punish the insulters. Christ, true to His precepts, resists not evil. He will not force His way through Samaria; He turns aside to another route that passes without Samaria.

But ere Jesus shakes off their province's dust, He exercises among them a gracious ministry (Luke xvii. 11–19). It was heaping coals of fire on their heads, but it was more than that—the outflowing of His great heart of pity and love, His self-chosen, spontaneous benevolence toward the unfortunate.

What lessons for to-day are here? (1) We are all heralds like these disciples sent forward to open up the country to Him, John the Baptists, preparing the way of the Lord. (2) Christ will never enter a man's heart against his will. If He makes His beneficent way through my life and being, I must give Him the keys of that country. (3) "Calling fire from heaven," like bringing the sword into service, is unchristian. We are not to smite or subdue, but to win. (4) Jesus, tho we reject Him, graciously seeks to do us and ours good. The while men are insulting Him, He is befriending them.

III. The sequel of the insult: their last opportunity gone. Jesus never again steps His feet on Samaritan soil, and what afterward comes to them of His blessing, reaches them by way of the city they hated. Many a man has closed forever the territory of his soul to Jesus Christ. Many a man who has refused Christ's entry into and through his life, has never again had so large or close an opportunity to surrender. Many a Christian who has been loudly called to a higher life and failed to respond, has thereafter continued to be an unblessed Samaritan.

Persecuted in Judea (Missionary Service)—February 18–23

John viii. 52–58; x. 39–40; xi. 47–54.

Jesus only exchanged Galilee's rejection and Samaria's insult for something worse—Judea's persecution. The scarlet thread gets redder as seen in the weave of these last weeks of Christ's life, and it is close to the surface of all of our Lord's Judean ministry. No sooner is he in the country than bitter opposition begins to show itself.

Three times He is obliged to leave Jerusalem under fire. (1) For claiming divine origin and human priority (John viii. 51–59). This Messiah was not to their liking—He violated their preconceived, self-constructed ideals, and they refused to receive Him. For this they began to stone Him and He fled, because His time had not yet come. (2) For claiming union with God and commissionership from God (John x. 39–40). Again they took up stones to throw at Him, but His words at first silenced them. Afterward He so inflamed them that they undertook to lay hands on Him and would have apprehended Him had he not again fled—this time to Bethabara, beyond Jordan, the scene of the Baptist's first work. (3) For proving His divine origin and authority in the raising of Lazarus (John xi. 47–54). Sympathy for others brought Him back into Judea. Jesus would risk anything for His friends. The Bethany sisters needed Him, and, whatever the risk, He would go to them. By the restoration of their brother He brought Himself into far more odium than before, and was obliged to flee the country again, going this time to Ephraim, on the borders of the desert, where he was wholly safe.

Against this dark background of Judean opposition and hatred several facts stand out in contrast.

I. Jesus's gentle patience with and gracious good-will toward His persecutors. In His close dealing with the various types and classes that set themselves against Him, He was always frank, incisive, uncompromising, but never acrimonious or irascible or un-gracious. Severe with sin, He was invariably merciful to the sinner.

II. The strength which even the Son of God found in the sympathy of human friendship. How a home loyal to Him in this age of religious indifference and unfriendliness must now hearten Him who still seeks the world's acceptance and surrender.

III. Christ's unceasing beneficent activity during the days of enforced retirement. In Bethabara and Ephraim alike He wrought miracles for human relief, preached the evangel with unabated enthusiasm and directness, and carried on a self-consuming propaganda of soul-winning. What an example for His followers!

IV. Our Lord's restraint of Himself in obedience to the will of His Father. Fleeing from His persecutors was proof of the highest heroism. He feared God, not man, and must abide His time. Far easier would it have been to defy His enemies than to defer to God's plan for Him. With us, as with Him, God's will must come first.

Agonized in the Garden—February 25–March 2

Matthew xxvi. 36–46.

From this point on, the record of our Lord's life all stands in red. The great drops that fell from His person left the garden ground blood-stained.

For what was Christ praying? Not for deliverance from physical death. My Lord was no coward. He had come from the upper room where he had given the cup of His blood to His disciples. Would He ask now to be spared from what He had already accepted and bade them ever afterward commemorate? Jesus was not flinching from the cross now but from what might lie beyond the cross.

What was "this cup"? Spiritual death—what is called elsewhere the second death, the death sin brings on. "Made sin for us, who knew no sin," going to the cross representatively as a sinner, the full liability of sin was likely to be visited upon Him. That would have meant the final result of sin—banishment from God, consignment to hell. "Forbid that I should carry this load of sin that is upon me into the other world," was His request. "I will bare it in my own body up to the tree, but let me drop it there. I will go as man's representative into the place of the dead, but ask me not to pass on where guilty man would have been sent, into the abode of the lost."

What depths of significance, then, has the alternative He assented to in the garden: "Nevertheless, not as I will, but as thou wilt." Literally—it is said with profound reverence—Christ declared His willingness to go to hell, if it were necessary, in order to save the lost. How does this exalt to the highest point the self-effacing love of the world's Savior!

Was His prayer answered? The author of the Epistle to the Hebrews says it was. "Who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, was heard in that he feared" (Heb. v. 7). "Heard" here is the same word as in Luke i. 13 and Acts x. 31, and must mean what it does there—affirmatively answered. He was not heard if He asked to be delivered from physical death, since later He "was crucified, dead and buried." That it was deliverance from spiritual death which was granted Him—the full and final consequence of taking to Himself the world's sin—seems apparent from the apostle's application of Psalm xvi. 10: "Thou wilt not leave my soul in Sheol; neither wilt thou suffer thine holy one to see corruption." His soul was delivered from what threatened it, even as His body was saved the usual result of death.

How much more significant under this interpretation, is the agony of the garden. What an awful wrestling that must have been as He looked from the garden down into hell and His soul shrank back at the sight. Can we wonder that He did not want to drink those dregs?

THE TEACHER

THE PASTOR AND HIS TRAINING

By Prof. J. Richard Street, Ph.D., Syracuse University, Syracuse, N. Y.

The application of educational principles to religious education is a very modern movement. So recent, indeed, is it that it can hardly be said to have yet influenced the practises of the great majority of the church schools. Here and there, in the centers of culture, specific endeavor has been put forth to bring order and method and definiteness into these institutions. One is wholly within bounds of verity, however, when he characterizes the Sunday-school as static rather than dynamic and progressive.

It is not hard to discover the reason for this condition, for if one will look but a little beneath the surface he will readily see that it is due to three main causes. First, the great army of Sunday-school workers, both leaders and followers, have not had an adequate conception of the full purpose of the school and the scope of its work. They lack perspective. There has prevailed for centuries a very narrow and mistaken conception of the end of religious education. It has been supposed that its primal function is propagandic, *i.e.*, the conversion of the children and the inculcation of the articles of Christian faith as represented in the creeds and catechism, and the familiarizing of the child with Biblical truth, with psalm-singing, and the church services generally. In past ages it was a system of instruction carried on by the church and wholly in the interests of the church. When the more modern Sunday-school was developed it departed but little in its aims and in its material from the old catechetical and catechumen forms. It has, however, made prominent the fostering of the Christian spirit, it has sought to modify the life as well as instruct the mind. Its appeal has been directed to the emotional nature with the hope of building up character. But it has led the officers and teachers to elevate the material of instruction above the individual instructed, and so to magnify the truth at the expense of the child who is to master the truth. It is not surprizing that this should occur in the Sunday-school, with its great mass of untrained teachers, when our secular schools for ages have been making the same egregious blunder.

What I am trying to say is this: the church somehow got the conception that the knowledge of certain Biblical truths is needful to the soul's salvation, and therefore the sooner these are inculcated the better. It has made instruction, and not education, its aim. It has failed to recognize the great fact that there is a natural law in the spirit development as well as in body unfoldment—that the soul grows—and the problem for the church and the school is how to best foster such growth. Such an outlook could not but issue in a form of instruction whose most striking characteristic is formality and an over-emphasis of the pious element.

The second factor in the production of this unsatisfactory condition is the teacher. I have absolutely no desire nor intention to rail against the noble band of religious workers who have kept alive the sacred fires of religious knowledge and enthusiasm. Too often they have entered upon these sacred duties in response to the urgent entreaties of pastor, or the appeal of the superintendent, because it was an eminently proper thing to do, or possibly a popular one, or they have been moved thereunto by a zeal that was lacking in wisdom. They did not hear the Macedonian cry uttered by the lips of childhood. The actuating motive was duty, and not sympathy with childhood and an uncontrollable desire to help the growing soul. As a consequence they have never sounded the depth of the significance of teacher. They have had either a false perspective of the work, or have not specifically prepared themselves therefor, so they have lived and wrought on a low plane of endeavor. Whatever men may have done in response to the call of duty in other spheres a sense of duty alone has never made a successful Sunday-school teacher. To successfully perform this great work one must wrestle with the perplexities of child nature. He must have a clear outlook and be able to satisfactorily answer the question, What is the supreme function of the teacher?

The third cause for the unenviable position which the school of the church occupies is to be found in the conditions under which it works. The effort of the church is directed toward the adult. We are seeking to save the fully developed individual rather than nourish the religious spirit of the child. We spend millions to keep men Christians, and only hundreds to make them so. As a result the Sunday-school has been pushed into a corner. In contrast to the public auditorium and its appointments, the schoolroom is too frequently a barren, cheerless room with flaring windows, a squeaky organ or a cheap piano, with practically no accommodations for a school and no equipment for its work; no paid superintendent, no trained teachers, and, worst of all, an indifferent adult community. When the emphasis is placed upon everything but childhood, how can the Kingdom of Heaven prosper in the midst? In a certain church of my acquaintance $10,000 is spent annually in the maintenance of the regular adult services, while the handsome sum of $200 is all that is invested in the childhood of its parish. What a travesty! and how it condemns the leaders! Eighty-five per cent. of all the conversions come before twenty years of age. The church is working at the wrong end of the problem of the moral regeneration of society. The Kingdom of Heaven can come into this world only through the gateway of childhood.

The church can no longer neglect attention to the problems which are thus thrusting themselves upon her and demanding some recognition. She must address herself right early to the task of creating a more healthy educational sentiment in the church itself so that it may foster in every way possible the instructional as well as her propagandic work. She must develop a Bible-school which will meet the demands of the learner in religious things as adequately as has the secular school in those things that pertain to the more temporal aspects of human life. She must educate and prepare a trained body of workers who will ever move in harmony with the best principles of educational philosophy and practise. To say that she has failed in these three vital activities is not to condemn her past, nor to disregard her great services of the present, but to become clearly conscious that changed conditions produce new ideals, and new ideals demand an educational activity in harmony with such ideals.

In this advance movement the pastor must of necessity lead on the hosts, and for this he needs a training that will specifically prepare him for this wider service. It must not be thought that I would eliminate from his life the present discipline of the theological seminary; such is far from my imagination, tho I have to confess that such seminaries have lagged farthest behind in educational progress. I would still have the homiletics and exegetics, but in somewhat more homeopathic doses. He must be able not only to expound the Scriptures or conduct a prayer-circle or foster the social life of his parish; he should have a clear and conscious vision of the moral and religious potencies that lie dormant in the little child, and the means and method of their unfoldment, that he may possess the wisdom and the power to train his band of coworkers, so that their warm-hearted, devoted, sanctified enthusiasm may not defeat its own purposes. Intelligent common sense, yet scientific instruction, is what the soul and mind of the child are hungering for. The ordinary preparation of the pastor does not meet these demands, for his whole training tends to exalt the sermon above the listener, and so the latter is lost in the former. It is therefore pertinent to ask, What should be the lines of his professional preparation?

In the first place he should possess most of the training now given in our better theological seminaries. This must not be abridged. Its disciplinary power is very great. It can be made a mighty factor in the development of those permanent interests that will nourish the life and give it power along inspirational lines. It is a mistake, however, to suppose that theology and its related subjects are all that the pastor needs. In fact his mind should be liberally bathed in the fundamental teachings of science, that it may act as an antidote to the narrowing effects of a theological training. Especially should he pursue courses in general and human biology. Such a study should reveal the nature of life in general and human life in particular, and clearly demonstrate the lines and laws of its making or marring. This does not demand a technical mastery of biology, but such a study of the field as will lead one fully to appreciate the position which man occupies in the great scheme of life, and to realize the forces and factors that are operative in his existence and development. Biologic problems underlie education. No less an authority than Spencer has said, "To prepare us for complete living is the function which education has to discharge." Might he not have added religion also? for it alone can satisfy the demands for the fullest, richest life.

The study of life is pushing to the fore a large mass of practically incontrovertible data, which the church must seize upon and interpret, or her enemies will take these thunderbolts of Heaven and hurl them against her gates. If the stock-breeder requires so thorough a mastery of life and how to control it in order that he may improve the strain of his cattle, how much more important is it that the parent and teacher and Christian worker should understand the laws of God which He has incarnated in human life? The pastor, above every one else, should understand the origin of man, the nature of man, and the destiny of man.

Man is not only an existing, vital being, he is also an intelligent being. He thinks, and his thoughts become the arbiter of his being. He is mind as well as body. Man must be known psychically as well as physically. This demands, then, that the pastor should understand the physical and mental basis of character and the vital relations that exist between mind and soul and body, and how conduct is the resultant of a proper balance among these forces of our being. If he is to instruct his flock and lead it to an intelligent and not a superstitious faith, he must be familiar with the laws of mental life, that his teachings may be in harmony with such laws and so he may be in cooperation with nature.

To be more specific, he must understand thoroughly how body states influence mental, and how body and mental states condition moral states. "A sound mind in a sound body, and a sound soul in a sound mind," and "There is nothing in the mind that was not first in the senses," are philosophemes that no reformer and educator can ignore. The body is a great mechanical device to facilitate mental operations, and they are so vitally connected that the activity of the one depends largely, if not wholly, upon the other. We have made much of this in our so-called secular psychology. Religious psychology is in no way different from secular psychology. Truth is a unit, and ramifies and permeates all the avenues of life. It is of God; and wherever I find it it will lead me to Him. Salvation of man does not consist in a mastery of passages of Scripture, valuable as this is, but a mastery of the forces of one's being so that they are brought into harmony with one great purpose, even to know God and to do His will. One does not need to look very deep to discover the origin of sin. It is through the flesh; and if it is ever to be banished from this world, such banishment can be accomplished only through such knowledge of the physical as will enable one to gain the mastery thereover. That man or that woman is moral just so far as he has made his nervous system the ally of his higher nature.

Again, since instruction and discipline are the work of the church, it is very necessary that the instructor should understand the conditions that make learning possible. An idea can be implanted in the mind only through the activity of the mind itself. The teacher may expound and explain clearly, but unless the mind of the hearer cooperates there can be no learning. The teacher must comply with the natural laws of mind, such as: attention and how to secure it; memory and how to gain it; apperception and how to produce it; association of ideas and how to accomplish it; imagination and how to direct it, and will and how to develop it. In a word, the pastor can not know practical psychology too well either for his pulpit work or for the purposes of training Sunday-school teachers or aiding the individual in his parish. There should also be a thorough understanding of reflex action and especially of acquired reflexes; how these have their root in the physical and how they practically determine the force and type of the character of their possessor. We have had many discourses on habit, but little understanding of its true nature. Mankind knows no more about the biologic basis of habit than he knew before these sermonettes. This basic ignorance is inexcusable in a leader. He should be able to teach the people the true nature of habit, and instruct them in the method of correction or enforcement or even annihilation.

Still more desirable is a knowledge of the nature and function of instinct and instinct feelings, for out of them are developed the virtues and vices of life. Their abortion means degradation and spiritual death—their purification, life in all its abundance. The regeneration of the world will have to be wrought out through the regeneration of the human instincts. There is not a single grace of character, even religion itself, that does not send its tap-root down deep into the soil of instinct.

The causes of degeneracy and crime should be studied much more than the means of reformation. Formation is the watchword to-day, and we are seeking prevention by every means, with the hope of lifting the level of humanity. An understanding must therefore be had of heredity and environment and the rôle that they play in the formation of future manhood, and the people trained to as great wisdom in rearing children as they display in producing cattle. Elsewhere I have said: "The heredity of the child should be as carefully studied as the strain of cattle with which the farmer would stock his acres, and any physical weakness in his ancestry or tendency to weakness should be made known to him in order that he may be on his guard lest the enemy that lurks in ambuscade in his very veins may attack him unawares. The forces of environment should be so controlled as to destroy as far as possible any hereditary taint, and at the same time strengthen and develop any predispositions to moral rectitude and manliness of life." The pastor must be able to show the way.

There should be a better understanding of the nature of will. We are accustomed to think of it as a distinct metaphysical entity born with us and controlling our life from its beginnings. Psychology to-day views it as a confederacy built up within the lifetime of the individual, out of instincts, emotions, desires, ideas, and ideals. A whole flood of light has been thrown upon this hierarchy of our being, by the new psychology, which it behooves every pastor, parent, and teacher to know, for from such knowledge can there come a just and sympathetic interpretation of conduct, and a clear ideal to be pursued in the production of character.

Child nature should be mastered. The child is a developing entity. He is not a miniature man, but an embryonic man. Growth is the law of his life, and it is the one thing that the adult should strive to produce. Not his information so much as his unfoldment is the goal. He grows, physically, psychically, morally, religiously. The laws of such growth should be thoroughly mastered, and also the means and the method whereby unfoldment can be effected. Developmental periods and how to treat them must be known or one will fail to bring the right material at the right time, which is at least a pedagogic sin, if not a deeper one. Adolescence with all of its inconsistencies and idiosyncrasies, its storm and stress, its restlessness, mental and sometimes moral instability, its search for ideals, its manias and its impulses toward unrighteousness or righteousness, should be thoroughly comprehended, that one may put himself into sympathetic helpful relations thereto.

In a word the most thorough training possible should be given the pastor in all those things that have to do with the understanding of a human soul.

The child is a racial being as well as an individual; therefore, ethnology, anthropology, and sociology should be found in the curriculum that is to adequately prepare the pastor for his great and holy office, a guide to the young.

Not only should the pastor be trained in those things that pertain especially to his ecclesiastical duties, and in those things that reveal to the conscious worker the nature of the individual he proposes to help; he must know how to bring the sacred truth and the mind of the child into a unity, into such a unity as to produce the largest growth in the child. This demands a mastery of the principles and practises of teaching. Education is a science fully as much as an art. It has its philosophy, which is just as significant as that of a Hegel. It has its principles, which must be momentarily complied with if instruction is to be successful. It has its history, which will reveal the ideals, the successes, and the failures of the past, and so help us to understand what education can and can not do for the child. But it has its art which should acquaint him with the principles that underlie method, discipline, organizations and management, courses of study, preparation and presentation of lessons, mental and moral hygiene, and such other arts as are contributive to character-building.

The school of the church is sadly suffering from a lack of intelligent leadership. With such training as I have suggested the pastor can be a very Moses to his community, leading them out of the wilderness of mistaken ideals and misdirected and profitless energy, into the promised land of successful effort.

THE BOOK

ARE THERE TWO FLOOD STORIES?

By Prof. John E. McFadyen, M.A., Knox College, Toronto, Canada.

Many people who have given no patient study to the literary problems of the Old Testament summarily reject the composite theory of the Pentateuch or Hexateuch on the ground that it is ridiculous. It may seem absurd that the Pentateuch could have originated in the way that critical scholars believe it to have done; but it fortunately happens that we have an exact parallel to that which the plain man asserts to be a literary impossibility. That parallel is found in what is known as the Diatessaron of Tatian.

The Diatessaron is, as its name implies, a harmony of the four (Gospels), and it was compiled in the latter half of the second century A.D. The object of the author was "to put together a single connected account of the life of our Lord, which should contain all that was essential in the narrative of the Gospels. . . . In cases of actual discrepancy or contradiction he boldly followed one authority to the exclusion of the others." But he draws from all four Gospels alike, usually keeping all the parallels in view, selecting verses and even parts of verses from them and combining them into a unity. Now the Gospel story so constructed held its place in the Syrian Church for about two centuries, and but for the intervention of certain bishops might have ultimately displaced the Gospels in their separate forms (within the Syrian Church). The Hexateuch corresponds, for the purposes of the argument, precisely to the Diatessaron. Each in its present form is a literary unit; but as the Diatessaron admittedly and demonstrably rests upon four other documents, there is no reason, in the nature of the case, why the Hexateuch may not have a similar origin.

Any one who wished to test the reasonableness of, if not the necessity for, the critical view of the Hexateuch, could not do better than begin with this story. It is customary, of course, to begin with the creation story; but here the phenomena are even more compelling. Each version of the creation story stands by itself; in the flood story the one version cuts into the other, so that it is impossible, without resorting to artificial explanations, to regard the story as an original unity. But this is to anticipate; it is better to let the narrative, as read continuously, make its own impression and suggest its own problems.

"Jehovah saw that the wickedness of man was great in the earth, . . . and it repented Jehovah that he had made man, . . . and Jehovah said, I will destroy man whom I have created. . . . But Noah found favor in the eyes of Jehovah" (Gen. vi. 5–8). Throughout this section the name of the divine Being is Jehovah. This important point is obliterated in the Authorized Version by the erroneous rendering *God* (God saw) in verse 5. This suggests, on the one hand, the wisdom of reading the Bible in the American Revised Version, which, in many respects, is superior even to the English Revised Version—here, for example, rendering correctly *Jehovah*, whereas the English is less correct with *the Lord;* and it suggests, on the other hand, that the linguistic argument, which furnishes one important line of evidence for the critical position, can not be adequately appreciated by one who is wholly dependent upon a translation. The verses that follow have a genealogical flavor and come with a surprize: "These are the generations of Noah, . . . and Noah begot three sons, Shem, Ham, and Japheth" (Gen. vi. 9–10), and it is worthy of note that the divine Being is no longer called Jehovah as in the last section, but God (Hebrew *Elohim:* Noah walked with God). Then we are told that "the earth was corrupt before *God,* . . . and *God* saw the earth, and behold it was corrupt, . . . and *God* said to Noah, The end of all flesh is come before me, . . . and behold I will destroy them with the earth" (Gen. vi. 11–13).

Now this last passage hardly advances the story one iota: it tells us practically nothing that we do not know already—that the earth was corrupt, and God had determined to destroy it. Here then is our first problem: how are we to account for this apparently superfluous repetition? The difference in the name of the divine Being, consistently carried throughout both sections, raises a presumption that these passages are really duplicates from different hands; but of that we cannot be sure till we have advanced further in our investigation. It is significant that the Hebrew word for "destroy" in verse 7 is not the same as in verse 13. But to proceed. "Make thee an ark of gopher wood, . . . and this is how thou shalt make it. . . . And, behold, I bring the flood of waters to destroy all flesh, . . . but I will establish my covenant with thee, . . . and thou shalt come into the ark, thou and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark. . . . Thus did Noah, according to all that *God* commanded him, so did he" (Gen. vi. 14–22). These verses continue the previous section with minute instructions for the building of the ark, and the name of the divine Being is God, not Jehovah, so that this whole passage is homogeneous. It is important to note that two animals of every kind are to be taken into the ark, no distinction being drawn between the clean and the unclean.

Noah must now be in the ark, for he "did according to all that God commanded him," and the command was to enter the ark. With this fact in mind, chapter vii. begins in a way that is nothing less than startling. "And Jehovah said unto Noah, Come thou and all thy house house into the ark." He is already in the ark, and does not need to enter it again. But further: "Of every clean beast thou shalt take unto thee seven and seven . . . and of the beasts that are not clean two. . . . For yet seven days and I will cause it to rain upon the earth forty days and forty nights. . . . And Noah did according to all that Jehovah commanded him" (vii. 1–5). Here we meet with the distinction between the clean and the unclean beasts; of the former seven pairs, of the latter one, are to be taken into the ark —and this apparently in direct contradiction to the previous injunction that "two of every sort shall come unto thee."

How shall we deal with this seeming confusion? Only two ways are possible. Either the latter phrase amplifies the more general instructions of the former, or there is a real contradiction. Now the former alternative is almost out of the question. No writer who understood his art would begin by saying "a pair of every sort," and then go on to explain that what he really meant was one pair of one sort and seven pairs of another sort. Then the only alternative left is to assume that there is here a real discrepancy, and that the flood story is told in two different versions. This conclusion is further forced upon us by the numerous repetitions throughout the story (cf. vii. 13, 14, with vii. 7, 8) and very conspicuous even within the passages we have been discussing. Compare "Thus did Noah: according to all that *God* commanded him, so did he" (vi. 22) with "Noah did according to all that *Jehovah* commanded him" (vii. 5). These verses are identical, with this curious and important distinction, that they use different names for the divine Being.

Here undoubtedly is the real clue to the whole situation: The story is told in two separate documents, each of which is broadly distinguished by its name for Deity—one using Elohim (God) and the other Jehovah. With this difference go others : a difference in language, for example (different words being used for *destroy*); a difference in representation (as in the number of the animals that entered the ark); a difference in style—one being terse, and saying simply, "Thou and all thy house" (vii. 1), the other being diffuse and saying more elaborately "Thou and thy sons and thy wife and thy sons' wives with thee" (vi. 18). With this key in our hands, it is comparatively easy to unlock the documentary secrets of the rest of the story. Verses which involve a distinction between the clean and the unclean animals will come from one document (viii. 20); verses which do not will come from the other (vii. 15). Verses which are diffuse and pedantically precise will come from one document (viii. 4, 5); verses which are poetic and pictorial from the other (viii. 6–12).

By frankly recognizing two versions of the flood story, many troublesome discrepancies disappear; according to one version, it lasts sixty-eight days (40, and 4 times 7), according to the other, a little more than a year (vii. 11; viii. 14). When the story is analyzed into its constituent documents, both versions read smoothly and continuously; for example, vii. 1–5 follows not vi. 22, but vi. 5–8. Any one who persists in believing that the story, as it stands, is an original unity and the product of a single mind has to pay the penalty of believing that the writer was a literary bungler who also gratuitously introduced into his story confusions, repetitions, discrepancies, and contradictions.

JESUS THE GREATEST OF TABLE-TALKERS

By Bishop E. R. Hendrix, D.D., LL.D., Kansas City, Missouri.

"While eating he did not converse," is the picture given of Confucius by his disciples. If correct it makes him a religionist of the John the Baptist type, who came neither eating nor drinking. It is the ascetic idea of religion as unsocial, and where seriousness is possible only by separation. Not the table but the desert is friendly to devotion. Jesus reversed all this conception of a religious life by coming "eating and drinking." John the Baptist was never a guest, would possibly have scorned any invitation that took him away from his desert fare of locusts and wild honey. Jesus not only accepted all invitations to dine, but was sometimes a self-invited guest. He gladly took His place in the very center of that world where seriousness is usually lost amid a congenial company at the table, and found and taught there the true solemnity of living. When Christ sat at the table a window was always opened heavenward and the company got glimpses of what He called "my Father's house." Christ's miracles and ministry began and ended at the table, with the water made wine at Cana, and the breakfast on the Galilean shore begun on a fish taken in no human net, ere our Lord said to His wondering disciples, "Now bring of the fish which ye have caught," the miraculous catch made at His command. His breaking of bread in the upper room at Jerusalem followed by His divine table-talk, when His disciples scarce knew when He had ceased to talk to them and was talking to His Father, made so deep an impression that the two at Emmaus knew Him after His resurrection by the same unmistakable sign and speech, as He opened unto them the Scriptures. The promise and vision of the Father's house are given in the assurance, "I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom." The marriage supper of the Lamb is where we shall sup with Him and He with us. Heaven itself is not complete without the table-talk of our Lord.

All this shows human society at its best, the individual made worthy of the highest privilege of fellowship, the prodigal clothed upon with the best robe, and back in the Father's house, and the plenty of heaven taking the place of the scant supply from the ground cursed for man's sake. It shows the race, not in its childhood, where men ate alone and in silence, the chief thought being the mere gratification of appetite, but in its maturity where the feast is at once social and intellectual and spiritual. So does Christ make all things new and show that the true perfection of man is not found in diminution but in completion, not in the loss of capacity for enjoyment but in the realization of every power of being.

The savage eats alone because he has nothing to say. Why expect table-talk from one who has no sympathy with his kind, no thoughts to share, no exchange of ideas? Can we expect the table to be a clearing-house where there is no currency, no medium of exchange, where speech is scant because ideas are few? The savage munches his bone in silence save as the crunching is broken by some cry of anger at being interrupted in his gluttonous meal, as he simply eats to live. Man is already well advanced in civilization when he talks while he eats. What he then eats is not simply what he has winged with his arrow or taken in his trap, but what he has chosen from his flocks or gathered from his fields. The life of the chase has given place to the care of the flocks and the cultivation of the soil. The vagrant has become fixed on some verdant hills or some fertile valleys. He has interests in common with others as he watches his flocks or tills the fields. The very change in his diet changes his manner of life. He now becomes what he eats. The song of the shepherd is answered by the song of the reaper. Men that have songs in common have interests in common that they love to talk about. Cereals are indeed gifts of the gods in helping to civilize men, bidding them sow in confidence that the earth will yield her increase, anchoring them to the soil in the knowledge that the harvest awaits them in which the women and children are permitted to glean after the reapers. They then share the common meal which all have helped to make possible. How sympathy in toil makes speech possible at the table! No longer is the theme that of the cannibal as he devours his victim, but the Lord of the fields who giveth seed-time and harvest, the story of the earth's increase, or the plans for larger harvests another year, and larger barns and better facilities of exchange. The merchant now follows the tiller of the soil and "the corn-ships" which he sends out bring back the teas and spices of other lands, whose peoples no less than their products furnish new themes for discussion at his table. There is a commerce of ideas no less than of products of the soil or of the loom. Man's table-talk tells with rare accuracy the measure of his civilization or enlightenment. He is well advanced when he abandons his savage tendencies to discuss his enemies at the table and begins to talk of things. And he has become a thinker when he talks more of ideas than of things. He is at his best when he is fitted to enjoy and to share such table-talk as our Lord gave in His dinner parables or at the Last Supper. As he eats the broken loaf and drinks the crushed cluster which tell him of the great sacrifice, and discerns his Lord's body, he is getting robed for the marriage-supper of the Lamb.

Now nothing next to the very passion of our Lord has so brought about this change in our humanity as His intimate personal contact with men as He was alternately their host and their guest. What tables Christ spread for men as He fed now five thousand and now four thousand in the wilderness; and what access did He get to the hearts of the fishermen-apostles as He told them where to cast their nets, and then ate with them on the shore or in their homes. What new meaning had life to Zaccheus after our Lord was once his guest and drew open the curtains of the kingdom of heaven in His table-talk! What new views of both earth and heaven did Christ give men in His parables of the Great Supper and the Wedding Garment, which He spake as He reclined at meat! Who could ever forget the parable of the Two Debtors which He spake in the house of Simon the loveless, as the weeping woman bathed His feet with her tears as He talked and ate, the crumbs of His conversation being to her as angels' food? What table-manners have been taught by the selfish guests seeking the best places at the feast and what unselfish motives in the invitations which do not look to being invited in turn! But above all, what new meaning is given to life when at the Last Supper we learn that our true life is found in participation in His life who gave us His flesh and His blood! Our Lord's greatest gift to men was not His sermon on the Mount, as some have thought, but Himself, as He taught in the symbolism and talk of the Last Supper. By this He wished to be remembered, as He said, Do this in remembrance of me. This is at once monumental, symbolical, and commemorative. If His table-talk on the night that He was betrayed is remembered, His followers will ever be the salt of the earth. What words were His which made such saints as Mary of Bethany and John the beloved disciple! John's gospel is fitly called "The Gospel of the Conversations." And the heart of John's gospel is Christ's table-talk. It was not a fast but a feast that Jesus instituted to be remembered by. Well do we call it The Holy Eucharist.

Our Lord taught anew the sacrament of hospitality. Among the Orientals there are no doors to lock in the tents. The life is freer. Travelers are the only bearers of tidings from the outside world, and they are welcome and their safety guarded even in the presence of their enemies. "Given to hospitality" was a Christian grace, especially as that hospitality was extended to strangers who were often God's messengers, very angels unawares, who brought messages to "the church in the house," and sometimes carried even the parchment of a gospel or an epistle. In many a humble refectory have been rehearsed the sayings which shall never pass away, as the angels of the churches have given and received the "God-speed." Our risen Lord is continually made known in the breaking of bread as His disciples remember the gracious words that proceeded out of His mouth. His presence is always sure when He Himself is the theme. "Did not our hearts burn within us as he talked with us in the way?" His golden words are the currency of Christendom. The coinage of His lips has given not only new commandments but new speech to the world. The seat kept for Elijah at the table of many a devout son of Abraham has been filled by the Christ, whose day Abraham rejoiced to see and saw it and was glad.

Where should Christ be more expected and more welcome than in the home which He, the homeless one, delighted to visit and to bless? And where in the home would His presence be more grateful than at the table, to bless the interchange of observations and thoughts and experiences which make the family life so sacred?

The meal-hour measures terrestrial time no less than the sun and moon measure celestial time. The necessary meal taken to satisfy hunger helps to divide the day as the sun and moon divide the day and night. We reckon events not only by sunrise and sunset, but by "before dinner" and "after supper."

Is not conversation like letter-writing fast becoming a lost art? In our mechanical and metallic age, where we dictate to stenographers and typewriters and talk over "the wire," are we not becoming unfamiliar with the finest accents of the human voice? Is not this reacting upon thought itself, since "thinking is but speaking low, while speech is thinking aloud"? Is it not become noticeable in society that there is a diminishing use of speech, the social evening demanding the use of the hands and feet in cards and dance, because the tongue can no longer be trusted to contribute its share of bright, entertaining speech?

The art of conversation can be recovered in part at the table where the flow of gastric juice and of ideas has so close a relation. Hannah More said, "The two great evils in the world are sin and bile." Good digestion helps to make good and wholesome speech.

THE DISPENSATION OF THE LOGOS

By D. C. Hughes, D.D., New York

By the dispensation of the Logos is meant the relation of Christ, as the Divine Logos, to the universe, as to its origin and maintenance and His incarnation as taught in the New Testament. We have to consider first the Johannean doctrine of the Logos. "In the beginning was the Word (the Logos) and the Word (the Logos) was God." "The Word (Logos) became flesh."—John i. 14. Several things are here taught of Christ as the Logos: (1) That the Logos is a person; *i.e.*, an intelligent, conscious, free, self-acting being. Personal and creative acts are ascribed to Him. "All things were made by him." To Him is ascribed the source of intellectual and moral life. "In him was life (*i.e.*, its source); and this life was (*i.e.*, became by impartation) the light of men." (2) That this personal Logos, originator of the universe and source of intellectual and moral life, became incarnate, and that this incarnate personal Logos is He whom we know as the historic Christ. (3) That this historic Christ, personal Logos, is eternal in respect of duration of being. "In the beginning was the Logos." (4) That He was eternally in affiliation with Him whom the Apostle calls God: "And the Logos was with God." (5) That this Logos is Himself divine: "And the Logos was God."

In Christ's doctrine concerning Himself Jesus teaches: (1) His identity of substantial essence with the Father: "I and the Father are one." (2) His hypostatic or personal differentiation from the Father: "No man hath seen the Father at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him," "and now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."—John xvii. 5.

We are taught here by our Lord that in this preincarnate period there was a differentiation of hypostasis (personality) between the Father and the Son, and that this differentiation was not the result of the Son's incarnation, but its condition.

In perfect accordance with these affirmations is the teaching of the great Apostle of the Gentiles. In Colossians Paul calls Christ "The Son of his (the Father's) love," "The image of the invisible God," "In him dwells all the fulness of the Godhead bodily."—Col. i. 13, ii. 9. The first phrase presents Christ as the object of the Father's personal affection, and therefore as personally distinct from the Father. The second presents Christ as one who manifests the Father, as one who represents Him, in His essential qualities, perfection and glory, so that Christ could say, "He that hath seen me hath seen the Father also."—John xiv. 9. This corresponds with what is said of Christ in His relation to the Father in Heb. i. 3: "Who is the outbeaming splendor of his (the Father's) glory and the express image (or character) of his person (hypostasis)." This phrase, *χαρακτὴρ τῆς ὑποστάσεως*, is very significant. Literally: the character of His (the Father's) understanding.* The third phrase represents Christ as being in the highest and fullest sense God. "In him dwells (as immanent and eternal) all the fulness of God." The pleroma of God signifies every attribute, quality, and perfection of deity, in its completest and most perfect sense. Another phrase is equally noticeable: "In whom are hid all the treasures of wisdom and of knowledge." Col. ii. 3. Both of these declarations emphasize the absolute deity of the Son of God beyond question.

Again, Paul says in Phil. ii. 6: "Who being in the form of God, and thought it not a usurpation to be equal with God." "Form" here does not refer to any metaphysical or ideal image, but to the rank or dignity of divine majesty. This is seen by the antithetic phrase: "Took upon him the form of a servant" (δοῦλος, a slave), which expresses the self-abasement of Christ. Literally: "He emptied Himself" of rank, of majesty, of glory, "and humbled Himself and became obedient," as a servant—slave. In the "form of a servant" He lived to serve; in "the form of God" He lived to be served. In "the form of a servant" He was "despised and rejected of men"; in "the form of God," glorified of the Father and worshiped by the angels.

Thus uniformly Christ as the Logos is represented by Himself and by His Apostles, as "very God," and yet as hypostatically, or, in respect of personality, distinct from both the Father and the Holy Spirit. This mysterious distinction our Lord plainly implies in the words "But when the Comforter (Paraclete) is come, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me." Again: "I will pray the Father, and he will give you another Comforter, that he may abide with you forever." "But the Comforter, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all things which I have said unto you." The will is an essential element of personality. To the Father and to the Holy Spirit is ascribed severally and distinctly this essential element of personality, by our Lord Himself, and yet to each is also ascribed full deity; thus they constitute one divine substance, possessed with all its qualities by Father, Son, and Holy Spirit, and are therefore Triune—three persons in the one Godhead. And this it is proper to reiterate, namely, that the true Deity of the Logos is as emphatically taught as is His personal distinction. "And the Logos was God" settles the first question. "And the Logos was with God" settles the second.

The Greek word used in the N. T. rendered "dispensation" is *oikonomia,* and is from *oikos,* a house, and *nomos,* a law—the law of the house. It will be used here to express the relation of Christ, as the Logos, to the universe, both as to its origin and maintenance, or government, or both.

What is the Johannean doctrine of the origin of the universe? "All things (beings) were made by him (the Logos); and without him was not anything made that was made "(John i. 3). "Made," "came into being" (foot-note in the A. B. U. version). Professor Thayer, in his Greek-English Lexicon of the N. T., defines *ginomai,* the word rendered "made," to become, to come into existence, to begin to be, to receive being. The aorist sense of this word used by John is suggestive. It signifies a definite past act, not an act that continues into the present (cf. Professor Stuart's Gram. N. T.). It is also noticeable that the phrase "all things," which the sacred writers frequently use, is explained by Paul to be so comprehensive as to include intelligent beings. "For by him were all things (intelligent and material beings) created, that are in heaven and that are on earth, visible and invisible; whether they be thrones or dominions, or principalities, or powers."—Col. i. 16. These classes called "thrones," "dominions," etc., are evidently heavenly intelligences, indicating distinctive ranks and offices. So that the phrase "all things" (*ta panta*) does not mean "things" in the ordinary acceptation of the term; but "beings," whether animate or inanimate, whether material or spiritual, cogitative or incogitative. The phrase, then, includes all forms and classes of created beings, "whether visible or invisible," "that are in heaven and that are on earth."

The Apostle John, in the verse quoted, says that the "all things," in this all-comprehensive sense of material and spiritual beings, were brought into existence by Christ as the Divine Logos.

Paul also has a doctrine of the origin of the universe. Paul says in Col. i. 16, 17: "All things (*i.e.*, all beings) have been created through him and for him, and he is before all things'' (beings). The verb used here by Paul is a different one from that used by John. Paul uses *ktizo*, to found, to form, and to shape, sometimes to transform; thus including both origination and fashioning, or molding into skilful shapes, those things that had been brought into existence. The prepositions used by the Apostle here are profoundly significant: "In him (ἐν αὐτῷ) were all things (beings) created''; "through him'' (δι'αὐτοῦ); and, "for him" (εἰς αὐτὸν); and "he is before (πρὸ πάντων) all things'' (beings). Thus the whole story of creation is told in these brief terms, both as to the mind in which lay the ideal of the whole universe—the agent through whom all beings, inanimate and animate, were brought into being—and the purpose for which they were created.

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* The word *understanding,* Greek *hypostasis,* here signifies the foundation qualities, or the real essence, of the perfections of God the Father.

Several facts are suggested by these affirmations of the Apostle. (1) That Christ as the Son of God, whom John calls the Logos, has, in the order of time, the priority over all classes of beings in the universe. (2) That all these classes of beings enumerated in verse 16 were in "Him," as ideals. (3) That all these classes of beings were not only brought into existence, but they took form or shape and character "through Him''; *i.e.*, by His all-skilful hand, as the word here rendered "created'' (*ktizo*) implies. (4) That the whole universe, including all classes and forms of existences, was brought into being and that these forms took their respective places in the order of creation "for him." Professor Thayer classes this word rendered here "for" (*eis*) under the heading "The end which one has in view; *i.e.*, the object, or purpose." It thus has a telic or purposeful meaning. This purpose or design, the Apostle says here, was "for him," the Son or Logos of God. "For" His glory, and for the accomplishment of the wise and gracious ends He had in view in bringing them into being. (5) Still another suggestive preposition should be noticed, which the Apostle uses: "He is before (*pro*) all things (*i.e.*, before, in the order of time, all forms and classes of beings). Professor Thayer renders this clause, "Prior to all created things." Professor Strong says: "Before the world was.'' "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God." These representations of Scripture are not only most consistent with the view that the universe was created by God, without the use of preexisting material, but they are inexplicable upon any other hypothesis" (Strong's "Syst. Theol.," p. 186). Thus, according to the most unequivocal use of language, the inspired writer attributes not only creative power to Christ, but holds that all beings that have been created were in Him as ideals or thoughts, before they were brought into existence, and that He was "before,'' or prior, in order of time, to them.

Concerning Christ's maintenance of the universe, the climax to which the Apostle brings this magnificent tribute to the Lord Christ is this: "And in him all things consist'' (or, are held together, *i.e.*, maintained as a unity). That is, by His all-wise skill and omnipotent might, Christ, as the Divine Logos, as an ordered unity, holds this vast universe, with its multifarious forms of beings, from the tiniest atom of matter to the archangel that glows before His throne. "He links all creatures and forces into a cooperant whole; reconciling their antagonisms; drawing all their currents into one tidal wave; melting all their notes into music, which God can hear, however discordant it may sometimes sound to us. He is the bond of perfectness, the keystone of the arch, the center of the whole."—McLaren, on Col. i. 17.

Thus upon the brow of the Divine Logos is placed the crown of creative power and of universal dominion, by virtue of which all creation is a universe, and the most distant orbs of space and all sentient beings are united in one rational bond.

Nevertheless, in this "ordered unity'' there seems to be not the slightest hint of the identification of the Logos with the beings He has created, whether intelligent or non-intelligent. The created is not identical in substance or qualities with the creative Logos. Even in His incarnate state, to the Logos should be rendered the honor and worship due to God only; which would be a heinous sin to render to any created being however superior in substance or exalted in quality or office. There has, however, of late been put before the world a theory called Monism, which is professed by its advocates to be in harmony with the Logos doctrine of the New Testament. In another article I hope to consider this question.

SERMONIC LITERATURE

SERMONS—ADDRESSES

THE SEVENTY TIMES SEVEN

By William R. Huntington, D.D., Protestant Episcopal, New York

So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.—Matt. xviii. 35.

The subject of the forgiveness of injuries interests everybody, for the simple reason that everybody has, or fancies he has, injuries to forgive. But if the subject is interesting in itself considered, doubly so ought it to be in Lent, when the soul is supposed to be setting her house in order, and trebly so on a Communion Sunday, when presently we are to hear those searching words of invitation, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, draw near."

There is no passage of New-Testament scripture that more clearly or more fully sets forth the Christian law of forgiveness than the parable of which the words of the text form the climax—the parable of the unmerciful servant, the man who, having been forgiven a vast debt out of pure kindness of heart on the part of the creditor, went out and took by the throat a poor fellow who owed him a mere pittance, threatening his life.

The story was told, you remember, in response to a request from one of the disciples that the Master would lay down, in so many words, a definite law of forgiveness. Simon Peter, the one who raised the point, was under the impression that forgiveness could be regulated by arithmetical rule. With that desire for definiteness and absolute precision which is the stumbling-block of so many religious minds, and is to-day carrying not a few to Rome in search of what is called "direction," he requested that a fixed limit might be set, a sharp boundary-line drawn. "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" What a natural question it was! How easy it is to see into the process of the man's thought. "There must be some limit," he said to himself, "in this matter of indulgence. It is childish to go on forever forgiving the man who is forever offending. What if the judge on the bench should say to the criminal brought up for the one hundredth time on the same charge, 'You have broken the law, but no matter, I have not the heart to condemn you. You are pardoned. Go in peace.'" Simon Peter saw plainly enough that such practise as that would break down all discipline, make an end of order, dissolve society; and yet the other alternative, of never forgiving the man who had once offended, looked harsh to him.

He could not bring himself to tolerate the soft-heartedness that would never condemn, but neither could he contentedly take up with the hard-heartedness which would never forgive. And so he sought to strike a middle course, to find a compromise. Let the number of possible forgivenesses be arbitrarily fixed by authority. Should it be seven? Why not? Seven was a sacred number. There were seven gifts of the Spirit, seven planets, seven days of the week, seven lights upon the golden candlestick—then why not seven forgivenesses, since the limit must be determined somehow? And yet he could not feel sure that he was right—there really was no good reason to give why the number should not be six or eight. He would appeal to Christ. He would suggest his notion of seven, but only suggest it. "Lord, how oft shall my brother sin against me and I forgive him? Till seven times?" Now what I would have you note is the very singular—nay, I may put it more strongly, the very startling—character of the reply. Christ multiplies Simon Peter's seven by seventy, and then, to our amazement, goes on to illustrate His meaning by instancing the case of a king who forgave one of his subjects his first offense, but resolutely and peremptorily refused to forgive him a second time. Simon Peter had been willing to concede seven forgivenesses, but strangely enough this king, whose story is introduced with a "therefore," as if it were the direct outgrowth of the seventy-times-seven principle, refuses to forgive his offending servant even twice. Certainly, at first blush, this looks like a most self-contradictory setting forth of the doctrine that the obligation to forgive has no assignable limits. And yet, as I hope easily to persuade you, there is no real inconsistency here.

Our Lord's purpose was to show Simon Peter that he was entirely off the right line of thought in his effort to formulate the true law of forgiveness. The disciple had it firmly rooted in his mind that the whole thing was a matter of quantity, whereas in point of fact, as Christ took pains to show him, it is a matter of quality.

We ought not to ask, "How many times is a man to be forgiven?" That is a point aside from the real issue. What we ought to ask is, "How does the man take his forgiveness?" It is impossible to suppose for a moment that our Lord's seventy times seven was intended to be a literal solution of the moral problem He was about to take in hand. There are just as many and just as good reasons against fixing the limit at four hundred and ninety, the product of seventy multiplied by seven, as there are against fixing it at seven. The arbitrariness is precisely as evident in the one instance as in the other. Have done with this whole method of computation, is what the "seventy times seven" means. The calculus of ethics, the solution of the problems of conduct, rests on a different footing altogether. To cases of conscience the multiplication-table does not apply. Should we forgive a man seven times? Yes, certainly, an indefinite number of times—if need be, seventy times seven, we will suppose; but hearken! not even seven times, nay, not three times, nay, not a second time, unless at the first time the forgiveness was taken aright.

Thus interpreted, you can see how the parable harmonizes with the maxim to which it is fastened by so strong a link as "therefore." Otherwise interpreted, I know not by what logic the consistency of the two can be made plain.

The most obvious inference to be drawn from this story of the king and his servants is the reality of future retribution, either in this world or in some other. Whatever we may think of the details of the parable, whatever spiritual significance we may be disposed to assign to this or that feature of the narrative, whatever ingenious explanation we may hit upon of the immensity of the one servant's debt and the insignificance of the other's, ten thousand talents (the revenue of a kingdom), a hundred pence (the three months' wage of a poor laborer), however adroitly, I say, we may deal with these niceties of interpretation, there is no mistaking, there is no escaping those concluding words which I have taken for my text.

We shall pay bitterly, my friends, for whatever gain may have come to us from the relinquishment of old notions about a material hell, with its visible smoke and flame, if we permit ourselves to be lulled into the fatal delusion that it will not matter very much in the eternal years how we may have borne ourselves during these swift years of time. There is reason to fear that the reserve which, for the better part of a generation, the Christian pulpit has exercised with reference to this whole subject, has partaken somewhat of the character of mistaken kindness. Preachers have been so anxious to have it understood that they did not hold such views of future retribution as are pictured on the walls of the *Campo Santo* at Pisa, for example, and on the pages of the illustrated Bibles of a hundred years ago, that they have unwisely left the people to whom they preached at the mercy of the false inference that a loving God can never punish, and that a pitying Savior will never blame. But notice that it is the heavenly Father of whom this thing is said in our text. In the parable He was called "king," and of kings we expect stringent measures; but in the lesson drawn from the parable, the monarch is merged in the parent, the representative of law is transformed into the representative of love, and yet—"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not." People are making themselves merry over the supposed abolition of future punishment. "The old notions have been exploded," they say. Yes, the old notions have been exploded, doubtless; but as for repealing the law of retribution, we might as well undertake to repeal the law of gravitation. Our improved telescopes sweep the sky, and those who look through them tell us that it is as difficult to locate hell as it is impossible to discover heaven But do we not deceive ourselves in this effort at localization? Are we sure that the telescope is the right instrument? Perhaps the human conscience is a better. But of all dangerous fallacies, one of the most dangerous is that which would persuade us that, when we spiritualize a law, we nullify it. When a man is struck by lightning, we no longer say that a thunderbolt had killed him, for our better knowledge of electricity assures us that the thunder had nothing to do with it. But the man is killed. So with regard to the threatenings of Holy Scripture. We have by no means emptied them of their force when we have convinced ourselves that the fire which melts iron can not burn souls. There are powers spiritual in this duplex universe of God that can afflict the soul even as flame afflicts the flesh, and he is an untrustworthy counselor who assures us that we need give no thought to them.

I do not preach to you the doctrine of ceaseless, never-ending torment. I do not tell you, as Christ's minister, that it is the divine purpose to torture everlastingly those who have refused to accept the offer of forgiveness here, for neither in the Scriptures of God nor in the creeds of His Church do I find such a duty laid on me. Least of all could I do so in the face of this parable, with its merciful suggestion of a limitation of sentence—"till he should pay all that was due unto him."

But neither, on the other hand, would I have you take your minister to be the herald of a rose-water gospel of the divine indulgence. Not yet has either scientific research or Biblical criticism or literary *finesse* emptied of significance the supplication "In the hour of death, and in the day of judgment—Good Lord, deliver us." Not yet has either pathos or virtue gone out of that familiar cry, "O Lamb of God, who takest away the sins of the world, have mercy upon us."

We are now in a position to look intelligently at this matter as it directly concerns ourselves. It is clearly the teaching of the parable that a certain subtile interdependence exists between God's willingness to forgive us and our willingness to forgive one another. This apologue of the king and his servants is really nothing else than the doctrine which lies enshrined in the very heart of the Lord's Prayer, reappearing in story shape.

The gospel message is not, as so many have misunderstood it to be, a general permission to do what we will, to sin at our pleasure and to repent at our leisure, so long as we are careful to maintain a stedfast faith in God's mercies through Christ. The heavenly Father asks for guaranties of our appreciation of His pardon. It would appear that the king was willing, upon reasonable cause shown, to cancel a money obligation. "I forgave thee all that debt because thou desiredst me," but it stirred wrath in him, and what we call a righteous indignation, to see that the man who had received mercy was utterly unwilling to extend mercy. Look how far away we have got from the seven and the seventy-times-seven notions! We are face to face with the great truth that, in our relations to God, gratitude is our first duty, and the proof of gratitude our second.

What progress are you and I making in the practise of that mercifulness without which, as now ought plainly to appear, there is no such thing as pleasing the God who has been merciful to us? Ten thousand talents, that almost immeasurable amount of our indebtedness to Him who made us and placed us where we are, He, "the Father of Heaven" and Heaven's King in one, stands ready to forgive us. How are we evidencing our appreciation of this His so great goodness? In what fashion and by what methods and in what instances are we who have received mercy showing mercy? Are we showing it in our modes of speech, in our daily measurements of praise and blame, in our criticisms of actions imperfectly performed but presumably well meant, in our behavior toward those dependent on us, in our expressed estimates of those who differ with us, in our interpretations of motives, in our judgments upon conduct? In all these ways the king is giving us opportunities of showing mercy, of bearing witness to our appreciation of his mercy—are we using these opportunities, or are we giving them the slip? Moreover, what is our attitude toward the sins, the sorrows, the troubles, the unrighted wrongs, the unconsoled distresses, the unhealed sicknesses of this sad world in which we live? Are there no opportunities for the practise of mercifulness here? These are our fellow servants, these men and women and little children. They and we are knit together, whether we choose to acknowledge it or not, by a common obligation to the one Employer of us all.

THE FLUX OF LIFE

By President William H. P. Faunce, D.D., Baptist, Brown University, Providence, R. I.

Now there arose up a new king over Egypt, which knew not Joseph.—Ex. i. 8.

It is a bewildering and sometimes a pathetic experience when we come to realize that the things which count for most in our own life frequently count for very little in the lives of our fellow men. The events that bulk largest in our own experience, the personalities which seem to tower around our own horizon, somehow shrink and dwindle the moment we cross our boundary walls and find ourselves in new places or among new acquaintances. That touch of nature, whether in Egypt or otherwhere, makes us all akin. How could any one 'know not Joseph? We know him across the centuries better than we know the dynasties of ancient Egypt. The most romantic story of the Old Testament is his story, as it came to us in our childhood—how he grew up the spoiled darling of an aged father, dreaming foolish dreams of greatness, but never of service, became the victim of his brothers' jealousy; was sold as a slave, carried down into Egypt, flung into prison; and wrought out a great crisis in Egyptian history; saved the king and kingdom by his foresight, sagacity, and faith—all that was engraved in Egyptian granite, sung in the Hebrew hymns, and taught to every Hebrew child; and now the king was dead, and the new king knew nothing and cared nothing for the whole story. To him the Hebrews were a race of useful servants, Joseph was a palace favorite, and Jehovah a dream. It seems like a reversal of history and a defiance of the moral order of the world. Yet who can not recall some fading hero of his own early life, perhaps some political or military leader, who came home fresh from his triumphs, from the battle, or the debate? How the streets were alive with moving men! How the crush was all about! And when at last the hero of the hour came riding down the street, the enthusiasm of the people was boundless. But now when the boy in your home asks, "Who was that man, and what did he actually do, and what became of him afterwards?" somehow it is hard to tell. The perspective is changed; the kings of yesterday have lost their crowns, and the saints of long ago seem to wear a diminished halo.

Or perhaps the hero of your childhood was, as has so often happened in America, some preacher of righteousness. Happy is the man in which the greatest incitements are ever moral issues, and some of whose heroes are creators of a faith in the unseen. You can remember that old-time preacher as he stood in the old-time pulpit; how he pleaded with men, invaded their personalities; how he dwelt upon the future danger, until strong men bowed themselves and accepted the preacher's view of life; and yet somehow you are conscious, if that same man were here again, he would not influence you in just the same way. It is not because you have learned to disbelieve what he has said, but because now we use a different vocabulary. We approach all truth from a different angle. We live in another psychological climate. You could never explain to that old-time preacher why he could never explain anything to you to-day.

But perhaps the strangest experience is when we ourselves come back to the home of our childhood and find ourselves somewhat out-of-date. Once we knew almost everybody in the old village. Once as we walked down the street every door swung wide open upon our approach. And now, as we come back, curious eyes follow us down the street; men ask why we are there, and there are those in the old home that once never thought even of knocking at the gate.

The experience is as old as the world. It was told to the Greek boys in the story of Ulysses, coming back to Ithaca; to English boys in the story of Enoch Arden, and to the Hebrew children in the story of the king that knew not Joseph. It is the inexhaustible theme of the pessimist and the cynic. But how shall we who are neither cynics nor pessimists—and by the grace of God never will be either—how shall we deal with this universal human experience?

We must remember that it is through these changes that society is able to make advances. Change means freedom and possibility. The opportunity to change is the cost of progress. Are you willing to pay the cost? If the old-time heroes are forever to sit upon their thrones, how shall there come any new and off-side message from God to man? If he who preached to your childhood is to sit forever in his high-box, puritan pulpit, how shall the world ever be led into a nobler and brighter day? But, indeed, God buries His worker sometimes in order that He may carry on His work. If Augustine and Aquinas are to have the last word in theology, where is there room for Luther and Channing and Bushnell and Phillips Brooks and Henry Drummond? If the political economy of James Smith is to be inscribed for all time, where is there any place for William Morris and John Ruskin and all the men who had a vision of a better social order? If Comenius is to have the last word in education, where is the place for Froebel, Pestalozzi, and Horace Mann? Without social progress men always shrink into the same formulas and systems that have had their day and cease to be.

The Old Testament is particularly modern in relation to this fact; far different from the conception of the ancient Greeks. In Plato's "Utopia," you may remember he draws a picture of the ideal republic and a perfect society; but he makes no place in it for any progress. Once attained, that social condition was to endure forever, it was the perfect social order. But Isaiah, in his "Vision," says that of the increase of Christ's government there shall be no end. To the Greeks the world is a cosmos—an arrangement of things in space—and, once perfect, was to endure forever; but the Hebrews thought of the world as an eon, or age, or rather a series of ages through which the life of God is to be progressively realized in the lives of men. The symbol of perfection to the Greek was the Parthenon. The symbol of vital meaning to the Hebrews was the grain of mustard-seed, which when sown is the least of seeds, but when it becomes a tree the fowls of the heaven lodge in the branches of it.

Men now see that God's method is that of development through human history. Of course, the idea of evolution explains nothing; it can tell us nothing about the original creation, but it does tell us about the divine method. Christ's first parable was that of the sower, and after that He said to His disciples, "Understand ye not this parable?" That is to say, "until a man has grasped the idea that God is a *becoming*, an apparition of the divine that is in human life, he will never understand either the parable or any teaching of our Lord. After all, have we not had God a hundred times more, after some of the old powers of which we used to stand in awe have released their hold? We no longer fear them. How thin and unsubstantial they seem to-day. Some have vanished well-nigh from our social life. The old follies of philosophy—atheism and materialism and cynicism and pessimism—at last begin to seem, as they always were, but "dressed in a little brief authority." The "papal bull" no longer holds the world in awe; and the things the world feared for many years at last crumble and decay. I have seen the wicked in great power, and spreading himself like a green bay-tree; yet he passed away, and lo! he was not; yea, I sought him, but he could not be found.

Through these changes truth enters into our personal life, and God reveals Himself to men. The living organism is constantly adjusting itself to its environment. How many times we have been told that, and none too many! and through this adjustment, which must disturb and often pains, the great world outside is able to get into the smaller world inside, and remold and remake it. You can not let the sunlight into the bark, but when that same sunlight falls upon the green bud in the spring it touches that which is all astir, and every folded leaf in the bud is trying to unfold and let in the larger life outside of it. The greatest power that any of us can possess is this power of unfolding and welcoming something greater than ourselves. The power to respond, the power to open the soul to the higher and the holiest, the best and the noblest, is the greatest power that any man in the world possesses.

There are some things young people are very poor in; they have very little experience to fall back on; they are very poor in the philosophy of life; very likely every defeat seems like hopeless disaster, and every little victory may seem like the end of the war; but they are rich in the power to change, the power to open, the power to welcome the vision of holiness; and if they will all keep that, they will all keep their youth and their usefulness.

I am more and more getting accustomed to divide men into two classes—not the rich and the poor; what has that to do with our manhood? not the wise and the unwise; for how little is the knowledge of the learned among us! not the strong and the weak, for the man who is strongest this morning may lie on the bed of sickness to-morrow—but the two classes are the men with the open mind and the men with the closed mind; the men who have settled everything, and desire nothing new; and those who keep their mind open, and believe that every morning there comes a fresh message from the Father, and some new claims of the divine relation. If we keep mind and heart open, then God has a place for us, and a work for us to do, just as long as life shall last.

Recently I talked with an official of the Chinese Government, who has brought a number of Chinese students to study for a few years here. He said, "Our people want your Western knowledge, but they dislike you thoroughly." "What is the cause that they dislike us?" I asked. He thought a moment and answered: "What the Chinese so abhor in you Western people is your lack of uniformity and your willingness to change. They say that you actually wear one collar to-day and another to-morrow; that you are quite willing to build your house in one fashion this year, and in another next year; and that change seems to them childlike and contemptible." That is a difference between the Orient and the Occident. The Orient, for the most part, in recent centuries, has been hermetically sealed. The Occident believes that through change, founded on fundamental principles and ideals, we shall obtain the best and highest possible manhood and womanhood.

In some lives these changes are sharply stratified, and life is divided into distinct sections. So it was with the Apostle Paul; so it was with Augustine, who, after he heard the voice, "Take up and read," became an utterly different man. So it is in our time with Tolstoy, whose stormy and tumultuous youth seems to be truly broken off from his serene and philosophical old age; and in many lives there must be that break in the strata; and yet it may be that the most helpful time and experience are those in which truth comes to us as the dawn passes into the day, or the spring passes into the summer. Let God have His own way; only be willing to follow whithersoever that way may be.

But the hardest experience is when these changes, from which no life is exempt, mean to us the vanishing of friends from our side, when they reach the bounds of life, and pass into the unseen. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead"—whom? "did lead Israel." Not some hostile power was this that pushed the brood out, but the mother bird herself, because she loved them. Just as we thought we had reached the glowing and placid years; just as we thought the tumult and the disturbance were over, and that we were ready for the quiet and serene spaces, there came a sudden sundering of the old ties, and nothing has been quite the same since; and we can not explain it, and much speaking seems like desecration.

Yet if we have to choose on the one hand between a life fixed and motionless and between a world statuesque, a world struck as by some enchanter's wand into marble fixity, and on the other hand a real world of surprizes, vicissitudes, and disappointments, would we not all choose the real world as God has made it? If we had to choose between a world static and motionless on the one hand, and a world of struggle and achievement and uncertainty on the other hand, would we not all say, give me not the chill and silence of the art-gallery, but give me the dust of the arena? Give me a world where new voices are heard, even tho it means that old voices must falter and some day cease. Give me a world into which streams of childhood are constantly coming, even tho it means that for some the almond-tree must blossom and the grasshopper become a burden. Give me a world in which the angels sing over Bethlehem, even tho it means that some old seer must chant the *Benedicite* and retire. And is there anything more beautiful than to see an old man ripened with a splendid experience, welcoming the young man for whom he himself has prepared the way? Is there anything finer than to see a man of ripe years in business, in philanthropy, in the church, welcoming gladly the young men who are to wear his mantle and take up his work? God grant us that when our message has been spoken and our work has been done we may go in no bitterness of spirit, as crowded off the stage, remembering that exit is as divinely appointed as entrance, and that both evening and morning make up God's own day. If what we have said be true it appears then that a broad view of history, and the simple Christian faith, lead us to precisely the same result—an unswerving confidence in the leadership of God in our human life, and in His protecting and unceasing providence behind all the vicissitudes which life may bring us.

When the disciples were starting out to find the kingdom of God in the world Jesus said: "Ye shall be brought before governors and kings for my sake, but fear them not." Some of us well know what that means. How many times we have been summoned before little impertinent tribunals by the roadside, to the bar of society, and condemned for daring to live our own life.

How many times we have been summoned before the bar of commercial life and condemned for daring to mix religion and business. How many times have we been condemned by the hasty standard of press or pulpit, who little understand us. What shall we do but look forward to the final judgment-day:

When none but the Master shall praise us,
And none but the Master shall blame.

If we can live each morning in His presence, how we shall be delivered from the rash judgments round about us; and we shall not be afraid of evil tidings, because we shall see behind the tidings Him who sends all tidings. Look onward, then, for the life of unceasing change, the life of vicissitudes, of constant uncertainty, and sometimes of apprehension; yet do we not all see throughout the thread of the divine leading, and has it not been true that life has grown richer and deeper and nobler as the years passed on? The God of yesterday can be trusted for to-morrow, by the individual, by the church.

Chance and change go on forever,
Man decays and ages move;
But His mercy waneth never.
God is wisdom, God is love.

THE LAW SET TO MUSIC*

By Prof. Hugh Black, M.A., Union Theological Seminary, New York.

"*Thy statutes have been my songs in the house of my pilgrimage.*"—Ps. cxix. 54.

My subject is the law set to music. This verse is, I think, the keynote to this wonderful psalm and in a really deep sense it is the keynote to the Psalter. This psalmist tells us that God's statutes have been his songs, and the only subject of his psalm is the praise of the divine Law. Every verse of this psalm is lovingly circled in the contemplation of God's law, with marvelous variety, expressing to his own happy heart its priceless value. Every verse of the psalm has a word to express God's law, statutes, commandments, ways, etc. His one subject is the praise of the law, the duty of studying it, and the happiness of following it. He never gets away from that for a single verse. The law covers the whole of life. There is nothing outside of that blessed circle, nothing the law does not touch with glory. The subject of all his psalms is God's law, its beauty, and joy and peace, its power to control, to protect, and comfort. Life is a house of pilgrimage, a brief time of trial, and such songs refresh him and sustain him. Life is a night of hopelessness and such songs beguile the waiting hours and solace its weariness. Life is a journey and the road is long, and sometimes the road is hard, but such songs enliven every step of the way. And what are these magic songs? They are the statutes turned into music; the commandments, the old commandments delivered in perfect harmony; the law bursting into song filling the singing heart with joy till the whole world joins in the harmony and reflects back the radiance.

Fletcher of Saltoun said in oft-quoted words: "Let me make the songs of my country, and let who will make the laws." It is a true thought and a beautiful one, for men are moved and influenced and touched to the very heart by true and noble songs. Compared with it what kind of influence has this representative legislation? Legislation only influences life on the outside; the things that the law compels us to do. Songs and poetry appeal to the emotions, and can draw men when the law can not drive them. The ideal is reached at last when, as with the psalmist, the highest dictates of the law are transmuted into music, when the noblest thoughts of duty are made into songs.

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* Stenographically reported for The Homiletic Review.

"Perhaps it may turn out a psalm, perhaps it may turn out a sermon," wrote Robert Burns in the first verse of one of his poems, and I suppose he thought he was giving the deepest and widest possible antithesis; but the best sermons have something of the qualities of the best songs, simple, direct, going straight to the heart, touching the emotions, making an appeal to the deepest feelings of human nature, singing, singing in the mind, striking the chords of the primordial elements, and when the law comes to us in that attractive guise, not as something to be dreaded, not as something to be sullenly submitted to, but something that brings light and joy and music into life; why then it fulfils itself. Obedience is not in such a case a necessity merely, but a privilege, an occasion for rejoicing; and tho the sermon does not turn out to be a song, it at least achieves its purpose if it turns hearts to singing, for praise is the culmination of all the powers of man. Praise is the end of preaching. It has been said that praying is. True, true, but the end of praying is praising. It is so even in our poor earthly worship; the purpose of both preaching and praying is served when men learn to praise God with humble and sincere and rejoicing hearts; and it shall be so hereafter, when the redeemed of the Lord shall return and come singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away.

Our lives are set in the midst of law; even physically. That is the fact of life. We can only live under certain fixed conditions. We are in a network of cause and effect, governed and ruled and controlled by irrefragable laws. Now the secret of life even here on the physical basis is to learn the laws of the world and submit to them willingly and cheerfully. To make the best of them is the way to make the most of them. Every advance of material civilization consists in discovering the laws that actually exist, and in adjusting ourselves to them, not in making new laws. If we were to fight against them, sullenly acquiescing in them only when we, through pain or distress, found them to be inevitable, what a miserable life we would make of it! Imagine a man always protesting against the law of gravitation, never once accepting it as part of the conditions under which he must live, kicking the pricks of necessity, an unhappy rebel in the domain of nature! If we were to refuse to accept the fact that water will boil, and that steam will propel, we could only sit down with scalded fingers and scowl at the phenomena, but if we take it and use it and harness it to the service of man, as the engineer does, we turn the statute into a song, change the blind force into the very poetry of motion. When practical science turns a necessity into a privilege it has mastered the situation. Is not that so physically? It has mastered the situation when it changes what is a necessity into a privilege.

And similarly our lives are set as truly, just as rigidly in the midst of law, and here too we are governed and ruled and controlled. The secret of life here also is to learn the laws of life and submit to them willingly, and cheerfully obey them; we must, or suffer; just as truly as we must obey physical laws or suffer. Here too everything depends on the mood in which we obey; the attitude we take up with regard to moral necessity. The law of God comes to us—oh, that we might see it!—as a categorical imperative; there is nothing that "thou mayst," as we sometimes think it comes, but "thou shalt," "thou must," and "thou shalt not," and we are preparing only sorrow for ourselves if we think otherwise. Listen to all the prophetic voices throughout all the ages declaring it—we are preparing only sorrow for ourselves if we live as gloomy rebels in this domain of law, refusing to accept the facts in our folly; refusing to acknowledge obligations; it does not alter the facts; the facts remain, but only it adds to our pain. If we chafe against duty, if we ever seek a loophole where we can transgress we are laying rods in pickle for ou own foolish backs. Or again, we may submit as many a man does, with nothing better than dull resignation; we may say, as many a man says, in sullen tone, "It is the will of God, and I suppose I must surrender; I must submit." We may make a virtue of necessity,—in the mood of our phrase, "grin and bear it"; we can grope about in the house of our pilgrimage with a lackluster eye, in submission, yes in submission, but always in passive resistance.

Now religion masters the situation. How? By turning the statutes into songs, till the house of pilgrimage rings with music; and before asking how it is done, let us be sure of the fact that it has been done, and can be done. How often we hear that very triumphant note in the records of religion, when a man's life moves in harmony and rhythm with God's work and God's world: "Oh, how I love that law," cry those same psalmists. "I like to do thy will, oh my God," says another psalmist. "His commandments are not grievous," asserted the Apostle John in the passage we read this morning. Duty, what we call duty, which sometimes seems so irksome and heavy, may be transformed till it is welcomed as a gracious gift. The burden somehow is transmuted into music; in many and many a life, duty so accepted, and not as a necessity merely, but as a joyful privilege, is transfigured with light. Wordsworth's remarkable ode to duty is not a mere poetic affectation. No great poetry, believe it, is ever that. It is always true with the deepest truth in human life.

When the law of God is accepted as a privilege, when it is no dull task to which we must submit, but when we submit our will to God with a bounding joy, when we take it in cheerful, willing, ready obedience, we are safe, and only then are we safe. The statute has no secure hold on us till it sings in our life, and is a delight. Many a man has found how unsafe he was because he did not have the law right down in his heart like that. Change his environment, send him from the country to New York, send him from England to India, change his conditions, and you see how easily there can be a shipwreck. The statute has not secured hold of us till it is our delight. When it is only an external thing, a matter of constraint, a routine duty, performed without spring and without heart, it has left no real and permanent mark on us. The law has begun to do its perfect work in us when it is accepted, not in the service of routine order, but in the service that is perfect freedom. Would we consent to have it otherwise?

What can turn statutes into songs? What can take the sting out of the commandment and make the will of God a delight? Oh! it is simple—simple like all great secrets—it is to be transfigured by the glory of love. Thou shalt love. Love is an expression of obedience to the law, and makes it easy. If we see the law, not as something external, not an obligation imposed on us from without, to which we can only sullenly submit; if we see law as the law of our own lives, the fruit of the tenderest and highest love, why, the commandments are seen not to be grievous, and obedience becomes sweet and natural. We know, every one of us, we see it every day, in our homes and in our lives and work — the difference between obedience dictated by fear and obedience dictated by love; and when we approach into a personal relation to God and enter into fellowship with Him, we realize that even in the making of our own moral life, even in the creating of our own character we are fellow workers with God—as the great phrase has it—fellow workers with God, when we desire the same end that He desires, and it is the best end that we know.

The life of Christ is the greatest instrument of sanctification. This is a matter of experience, not my experience merely, not merely the experience of many hearts, many minds and lives, but a matter of experience which the church has known and taught throughout the centuries. To us the love of Christ is the great instrument of sanctification, for it breeds in us passion. Where will you get such a passion as comes to the heart that knows that love—a passion to do God's will and keep His commandments? "Ye are complete in him," says St. Paul. He thrust out our incompleteness and for the first time we feel we are truly ourselves, and for the first time really possess our souls; and are in harmony, also, with the great end of our existence. When the heart is enlarged we can run in the way of God's commandments. Life breaks out into music and into light. The obedience which the law demands, at first promised only to bring constraint; for it does look so. It is not playing fair to young life to hold out anything else; but at first when the hard law of God comes to the young man or the young woman it does look like constraint, and a gloomy darkening of life's joy; but it is not so when we discover it is the spring of happiness and peace, and in the joy of reconcilement we are in accord with God's will for us, and in tune with the whole universe; and we know at last the service which is perfect freedom. The house of our pilgrimage is made glad with music. Life laughs back its radiance in the sunshine of God's smile.

People go about saying that there is something wrong with the environment; the conditions are not right. But it is the inner adjustment we want, which makes us fit into the whole scheme of God's world, and makes life a joy. Life will laugh back its radiance in the sunshine of that smile of the law when we can say with the psalmist, "O, how I love thy law"; then we have no difficulty, at least, in understanding how he could also say, "Thy statutes have been my songs in the house of my pilgrimage."

A sweet, a beautiful ideal, almost impossible, you think, as your eyes turn up to these stainless pictures. Well, even so, look on that picture, even if it brings the pain of unrest and of unsatisfied desire. Look at that picture of the psalmist; and look on this, which is perhaps the picture of your own heart this morning, and you can only cry, even in God's temple, like the publican of the Master's story, and beat upon your breast like him, and say, "God be merciful to me a sinner." Look at that picture and then even that thought that seems like dismay may be the first note of the heavenly music, that will change all your life and turn the statutes into songs in the house of your pilgrimage.

GRATEFUL REMEMBRANCE

By the Rev. Percy Trafford Olton, Protestant Episcopal, Greene, N. Y.

Bless the Lord, O my soul, and forget not all his benefits.—Ps. ciii. 2.

One of the frequent causes of our failure to have the thankful spirit is forgetfulness of past benefits. Concerning the past the majority of people try either to forget it altogether or they try to live in it altogether. Both are equally wrong. It is not intended that we should live only to forget, nor is it meant that we should live only to remember.

The past is a book in which we record the experiences of our journey, and to which we can refer for guidance and comfort as we press on through the unknown future. And when the day's travel happens to be through a barren and cheerless country, we should be able to turn to those pages which record days of great blessing when we were passing through a land flowing with milk and honey.

But we are apt to forget the benefits of the past. When we come to the end of a day's journey and sit down to enter into its experiences how readily do we record the disagreeable things—the disappointments, the vexations, the crosses that have been met with. Somebody has passed us traveling in ease and luxury while we tramped it on foot; somebody has spoken an unkind word or has done us an injury; somebody has gone by that day with head erect and smiling face, while we staggered under the burden of a heavy cross, with the pain of a great sorrow cutting like a knife into our soul, and we pour out the bitterness of our life on the pages of our book of memory.

All that has not been as we should like is carefully entered, and as we sit there and turn over the pages of the book we find entries similar to the one we have just made—records of trials and disappointments and hardships—and reading them it seems as if there was no other soul in the wide world whose lot could be more cheerless and desolate than ours.

We have no song of praise, for there is no melody in our heart; we can not say "Bless the Lord, O my soul," for we feel that for us there is no special reason for thanksgiving. Why is it thus? It is because we have forgotten to make notes of the benefits.

Oh, the patience and long-suffering of God! Truly He can say of us as He said concerning the children of Israel, "How long will this people provoke me, and how long will it be ere they believe me for all the signs which I have shewed unto them?" He has led us step by step through the wilderness; He has provided for our every need, and yet we are constantly doubting His wisdom and goodness; we will not call to remembrance His unfailing providence.

Let us look back and see how great and manifold have been the blessings. There is no child of God who has not abundant reason to thank God for past benefits. If we will but look over the past and count up some of the innumerable blessings, a great wave of praise and thanksgiving will sweep over our souls and out of overflowing hearts there will burst forth the song of the Psalmist of old, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

THE CONFESSION OF SILENCE*

By James Moffatt, D.D., United Free Church, Dundonald, Scotland.

The Lord is in his holy temple, let all the earth keep silence before him.—Hab. ii. 20.

Why does the prophet begin this deep and prophetic sentence with a contrast? Is it not because the proper focus for understanding it lies in the words of the oracle? The fifth wo or taunt in this great passage of Habakkuk is flung against the absurdity of idol-worship. Those blocks of gilt wood and stone stand before the prophet motionless, speechless, powerless to interfere in the affairs of men and incapable of stirring to teach or help their worshipers. "There is no breath in them," cries the prophet, "but the Lord is in His temple, alert and watchful." In opposition to these idols, which speak not, is the character of the Lord, a personality of reserves, resources, wisdom, and power, and therefore the great contrast appears to me to be that of the two silences: the silence of the idols, and the silence of the Lord; the one literally a dead silence which is in the repose of death and in the absence of emotion, with no vitality; the other is the pregnant silence of life with its emphasis on fresh forms, and hence not so much an emphasis as an intensity; and consequently this silence of God in the great crises of the prophetic age appears to me to be but a temporary confession of the self-revelation of God, and to impose upon man a corresponding silence which is the hush of expectancy. God's silence is expressive of the power of love, man's silence is or should be the answering mood of faith. Idols a man may talk to with familiarity if he pleases: "Wo unto him that saith to the wood, Awake; to the dumb stone, Arise!" You can order idols about, implies Habakkuk, for all the good it does, but who will pose as the adviser of God? What man will make suggestions to the Deity or expostulate with Him, even when great changes are imminent? He will have a more critical discernment, a stronger nature for reverence, and a greater element of moral strength who should well believe that the control of things is in the hands of One who is preparing and is prepared to interfere at the right moment, proving our faith and right triumphant. The issues are hidden with Him! Hush! cries Habakkuk, so that they will then realize the meaning and action of God. It is no time or place for faithless complaint or remonstrance, but for a devout silence, not for faith in a capricious and arbitrary power, but for trust in the self-revelations of One whose reserves and resources are as yet unmeasured. This counsel of silence, which is repeated more than once by the later prophets of Israel, is intended as a protest to the faithless and intrusive cries of persons who can not be still and submissive—it is a form of that restlessness which in the physical life is due to lowered vitality, the restlessness of those who imagine that God needs to be prompted and advised by some privy counsel of humanity, or that His policy and His providence are to be revealed by means of clear and short explanations. Habakkuk's point is silence about God and silence toward God.

Now it is no depreciation of that frank and simple speech which is one of the symptoms of genuine piety to say that there is a strong temptation among people to discuss the dealings of God with far too fluent and facile a manner. Such people affect a superior knowledge of the purposes of providence and seem able to read off providence as the record of a thermometer. They speak, and speak often, with unconscious cruelty of the objects of God in punishing So-and-so, and of His intention with the nation or with the individual in sending certain disasters, and talk with conceited phariseeism of His favors toward themselves as tho the counsels of God and eternity were laid bare to their understanding. Seldom do they understand that silence which is the Cordelia of religion:

"Thy youngest daughter doth not love thee least,
Nor are those empty-hearted whose low sound
Reverbs no hollowness."

Rarely do such persons abstain in our day, more than in Habakkuk's, from speculating on the purposes of providence. We all know the type of character. We have all indulged in the habit and suffered from it like Job. And to such a people, a people who have a mouthful of words at every crisis and turning-point of life, these words come very strangely: "The Lord is inside his holy temple, let all the earth keep silence." God has His mysteries, and they are not all revealed to the observation of careful and competent men. He keeps some secrets to Himself, and therefore let the speculators keep silence before Him. Surely life is bewildering enough without the bewildering explanations which are offered by this one and that! Was not Habakkuk right? Are we not too apt to talk over what is best and holiest in the ordinary flow of life? to be previous with Yes or No in mysteries which are being wrought out in the church and in the world? How often must we have felt it to be enough for us to be left alone with God and life amid some great scene of nature or art! There are moments when the soul resents the comment, however relevant, and the suggestion, however admiring. And it is the personality of God which prompts this confession of silence as the highest form of faith. We would banish the glib expression of faith when the sense comes upon us that God has depths in Him which are as yet unscrutinized by our knowledge.

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*Stenographically reported for The Homiletic Review.

"Personality," I admit, is very inadequate to express what a man like Habakkuk meant in this sentence, with its ritual metaphor drawn from his Levitical experience—"The Lord is in his temple." He is no idol of our creeds or speculations, no abstract symbol that benumbs our thought in an iron system, no substance void of character; "the Lord is in his temple."

Doubtless the ancient world had a difficulty in conceiving what we mean by personality, much as the modern world finds it hard to express the thought of God's ends. But we see that this term does answer to that true craving of the religious spirit for a conscious and loving God, and corresponds to the deepest and holiest thing known to a man who is conscious of personal life; and that is the God we worship. He is no inscrutable and mysterious mystery; not one who is remote from all our modes of knowledge, thought, and experience. He who has the wealth and wonder of God's love will not speak about Him; "The Lord is in his temple."

There is a mystery in God, a mystery of a life too great to be bounded; free to act along the lines of its wise and loving personality; there is an inscrutable element in God, an incalculable element which none can focus, which springs from the fact that God is too great to be averaged or measured even by the revelation of history and providence, for the greater the personality is as we know it in our minds, the more we feel there is always in it something finer and deeper than has yet been exprest. It is one of the advantages of genius and greatness that you can not get to the end of their phenomena. I suppose that is what Tennyson meant in describing Arthur Hallam's character. You remember those four lines:

"For what wert thou? Some novel power
Sprang up forever at a touch,
Hope that could never hope too much,
In watching thee from hour to hour."

That is what a great human personality could do for its friend—imparting so keen a sense of reserve force, of unknown energy and capacity, that hope could never hope too much in watching it from hour to hour. No past wisdom or effort can exhaust the loving personality of a man who is high in life; and we may compare that reverently to God's revelation, and with the sense of that which is only in Jesus Christ, in whom the known and the unknown are altogether unmeasured. There is a sense of quiet confidence which will protect us from sensation or from distress, the silence that comes upon us as we face God's great revelation. This silence should be that of one whose soul is keen to catch the faintest touch of God, and ready to accept the slightest indication of His purposes.

And I think it is this very sense of reserve toward the mystery that is in God which permeates the author as he treads upon the field of human duty; silence not only about God, but silence toward God. For here again it is no injustice to prayer which leads us to be on our guard against the profusion of prayer in the day of trial, and the spirit which puts even sometimes generous prayer into a form of dictation toward God. Prayer becomes a clamor in these moments. I have no doubt, while we must make all allowances for the wild cries at the first touch of anger and trouble, when the heavens seem as brass, there are times when such words are evidence of unbelief; they are not the absolute assertion of a trust, which will presently regain its balance, and swing back to silent trust and faith in the divine faithfulness.

So we may say that man's sense of God's character and abiding purposes and redemption prevents him from rash impressions and all mistrust when crises may come. These are signs of unfaith, incredulity, distrust, and presumption; and presumption is only a form of distrust which comes in prayer not less than in action sometimes. If we believed more we would say less to God. A critical and pregnant silence is one of the clearest notes of faith, and this is Habakkuk's great point in the sentence before us. He had his sensitive soul outraged and disquieted by the cries of the marts of that day, and he begins his prophecy with a querulous complaint. Soon the turbid stream clears itself; and while he still wonders at God's tolerance of injustice, the prophet no longer expostulates with God or becomes cynical or skeptical. God's character becomes to him the promise of God's future action, and he cries: "The Lord is in his holy temple: let the whole earth keep silence before him."

It ill becomes us surely to be feverish and fussy in hope or speech toward God, as if He required correction or advice. Let all the earth keep silence before Him. We are glad to confess God by our silence because God's personality does not mean a life apart from ours, but a life ever unfolding itself through us and for us; an operation which we can not comprehend, but which we are sure comprehends us. And this stillness of the soul before the mystery of God and before all the contradictions of a personal life and the creeds of the church is no unacceptable worship. It denotes expectation, and expectation is the temple of faith. Let us remember, then, that whatever the conditions of life may be, when fate may seem to be closing up our paths, to leave more and more the directing of affairs to the divine purposes, and learn the duty and profit of the sealed lips and of the unsealed heart.

A SIN UNTHOUGHT OF

By Charles Elbert Hamilton, D.D., Methodist Episcopal, Albany, N. Y.

God forbid that I should sin against the Lord in ceasing to pray for you.—1 Samuel xii. 23.

It takes but three letters to spell the word "sin," but I think we will all agree that that small word is nevertheless the largest and most terrible one of which we know. Brutes do not understand the significance either of the word or of the idea, so they live their lives unconscious of virtue and of vice. But men are compelled to recognize it and as a most intimate fact in their lives. When sin becomes personal it becomes a veritable nightmare, as when David exclaimed: "My sin is ever before me." What to do with sin, how to put it away, how to wash out its stain and guilt—these constitute the supreme problem of life. Macbeth will be forever immortal because all the world is trying also to wash the blood spots from its hands.

Every effort to deal with sin shows us that the conception of sin is itself an evolution. It is in the beginning a negative conception and involves the other idea of the righteousness of God. The sin of the first parents and their direct descendants consisted in turning away from God and from His righteousness, but by and by covenant and revelation begin to be given and sin consists in a departure from or transgression of definite laws and commandments. So the conception broadens and deepens and intensifies from the garden to John and James and Paul. One of the great discoveries about sin is made when a man sees clearly that his sin is not simply against man but it is against God. David was so overwhelmed by this thought that he declared: "Against thee, thee only, have I sinned," altho his had been conspicuously a transgression against his fellows. So in this text Samuel speaks of sinning against the Lord.

Another discovery comes to us when we realize that there are sins of omission as well as sins of commission. Not simply what we do contrary to God's will, but what we omit doing that we ought to do constitutes transgression. It is easy to see that there has been a great evolution in the conception of sin from the crude idea of the barbarian to the twentieth-century idea where sin shows against the white background of the crystal Christ.

So there is an evolution in the notion of sin in the individual life. When men have conquered certain primitive and original sins, they discover that they have other foes yet to fight. In history and in individual life alike there comes the discovery that sin is not to be avoided merely by keepting the Ten Commandments. There are other sins than the sins of youth. The aged, in whom the primitive passions have fallen asleep or died, have yet their own sins to combat and their own dangers to avoid. Let no man who is on earth think that his battle with sin is finished.

The text shows us a grand old man shrinking from the commission of sin. Grand indeed this old man is, who for many decades was made the supreme power over a great people, but who can lay down his office under the pressure of persecution and can yet challenge friend or enemy to point out any stain upon his official garments or in his private life. An old man, a great man, a clean man this! A man of God also! One of whom it could truthfully have been said:

"With God he passed the days,
Prayer all his business,
All his pleasure praise."

Yet here he stands shrinking from a sin that to him appears to be heinous, dangerous, fatal. It is a sin unthought of, perhaps to this very hour, by most of us. Yet it has in Samuel's conception certain marks by which we are accustomed to distinguish sin. Is is a sin of omission and it is also a sin against God. What is this strange and startling sin? It is neither more nor less than the sin of neglecting to pray for others. "God forbid that I should sin against the Lord in ceasing to pray for you." If this is indeed sin, as Samuel was positive that it was, it must lie against many a door; for if ever there were circumstances that would make it seem unlikely that one was called upon to pray for others, it was in the case of Samuel whose loving counsel had been disregarded, whose beneficent and life-long service was unprized, and who was deposed and driven from the God-given position in which he had served his country so faithfully. I think Samuel had not realized it so intensely before, but when the people in distress and penitence besought him to pray for them, there rose up before his vision the fact that perhaps to a certain extent he had forgotten that; and then he saw how great a sin it was, how great an injury to others, how great an injury to himself, how great a sin against God, and exclaimed far more earnestly than some good men would concerning sins that we call great, "God forbid that I should commit this sin." If Samuel was called upon to pray for Israel and if it was a great sin to neglect to do this, we can hardly beg for ourselves release from this duty.

This is certainly a common sin of parents. They plan for their children, they work for them, they slave for them, but oftentimes they forget to pray for them. It is doubtless a common sin of ministers. They toil and work for their people unselfishly, but they forget to pray for them. It is certainly a common sin against ministers on the part of the church. The apostles are insistent in calling upon people to pray for their ministers, and only as they pray can they expect the church to prosper. How often Sunday-school teachers grow weary and discouraged with their work when the reason why it does not have more power is that they do not pray for those committed to their care. But we must go farther than these examples if we follow Samuel. We shall need to pray, not only for our children, for our ministers, and for our absent friends, but we have need to pray for our enemies. We shall need to pray for the vicious and for those who have injured us; for the treatment accorded Samuel by Israel was outrageous, yet he exclaimed: "God forbid that I should sin against you in ceasing to pray for you."

You will notice that Samuel's prayers were balanced by effort, for he constantly adds: "I will teach you the good and the right way." There are some people who make much of prayer, but who never engage in strenuous effort. This is as much a trying to fly with one wing as is the case of the man who works but does not pray. Samuel's prayers were far more efficacious, both with God and with the people, because of the unremitting effort that he put forth in service, and this effort is the more conspicuous because he was now aged, he had been deposed from official position, he had not the resources at his command to which he was accustomed, and yet praying his best he would toil his best for the advancement of those he loved.

Prayers may not be effectual without the cooperation of those for whom they are offered, but they are, nevertheless, the mightiest agency that we can employ. It takes our best effort to wing our prayers, but when they are once freed they go farther than the greatest effort can possibly reach; so far, that we are persuaded of the truth that "Satan trembles when he sees the weakest saint upon his knees"; and we know how one who was styled "a man of like passions as ourselves," shut or opened heaven by His word of prayer. We remember the wonderful prayer of Abraham as he pled for Sodom and entered into the very audience chamber of Deity Himself. We can never forget the intercessory prayer of Moses for the people who had sinned, in which holy exercise he attained such self-abnegation that he was willing to have his own name blotted from the Book of Life that the people might be saved. We have followed Elijah to the summit of the mountain and have listened to his prayers until he has eyes to behold the fire of God coming down to consume the sacrifice spread by such devoted hands. And a greater than all, under circumstances into whose agony we can not fully enter, nevertheless "poured out strong crying and was heard in that he feared."

This power resides in every child of God and it is a sin to withhold it. We may not know into what transgressions any of us would have fallen had not some one prayed for us. We may not know what arms we may nerve with power, what arms we may hold back from sin, by the exercise of our sincere prayers. No wonder we exclaim with the dying Arthur: "Pray for my soul. More things are wrought by prayer than this world dreams of."

What infinite yearning there must be on the part of a God concerning whose relation to His rebellious children a statement could be made like this of the text: "God forbid that I should sin against the Lord in ceasing to pray for you." What desire there must be for the redemption of men in Him who, no matter what their frailties or their follies, regards it as a chief sin if prayers are not offered in their behalf.

We speak of the reflex influence of prayer. Behold it in this petitioner. I think you will agree with me that here Samuel stands on the summit of his glorious career. At any rate this is the verdict of inspiration, for we read (Ps. xcix. 6): "Moses and Aaron among his priests, and Samuel among them that call upon his name." Among the great men of prayer Samuel occupies the chiefest place in the old dispensation. He anticipates the Savior in his prayer for those who had persecuted and for those who had deposed him. He anticipates the magnanimity of John the Baptist as he prays for the prosperity of those who had taken his place. It is difficult to conceive in earth or in heaven a more sublime picture than that of Samuel spreading holy hands of prayer in behalf of Israel.

There can be nothing to make us larger, nobler, or more useful than this—the habit of prayer for others, the habit of prayer backed by effort in behalf, even of those who have injured us or who are far away from the better life. And surely there can can be nothing in which we can be more serviceable, for the greatest thing that Jesus Christ ever did for His apostles was to pray for them, and the last thing that He did for them upon earth was to pray for them, and the fact in His heavenly and eternal life of which we are the most sure is that "he ever liveth to make intercession for them and for us." Samuel must be right. It must be a great sin against the Lord as well as against our friends and foes if we neglect to pray for them; and by such prayer we may perhaps not only save ourselves, but also those for whom we pray, and such praying will surely reach the height where we can be satisfied only by the supplication: "Thy kingdom come; thy will be done in earth as it is in heaven."

The Permanence of Washington

THIS nation may perish, the cities be burned and forgotten, and its armies conquered and bound in chains. The rainbow of peace may melt into blood, the stars of hope be curtained with midnight darkness, the arch of liberty may fall, and every stone of the nation's capitol may crumble into dust, but as long as the name of America shall live the name of Washington will be pointed to as the father of his country.

It is a mistake to think that all the good and great men lived in Biblical times and that we do sacrilege when we set aside for a service the names sacred by Holy Writ, to consider the names which illuminate the pages of modern history. The celebration of Washington's Birthday, like the Fourth of July, is an event which continues to grow.—C. L. DOUGHERTY, D.D., PITTSBURG.

From Washington's Farewell Address

To the efficacy and permanency of your Union, a government of the whole is indispensable. No alliances, however strict, between the parts can be an adequate substitute. . . . Sensible of this momentous truth, you have improved upon your first essay by the adoption of a constitution. . . . This government, the offspring of our own choice uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty.

I have already intimated to you the danger of parties in the state, with particular reference to the founding of them in geographical discriminations. Let me now . . . warn you in the most solemn manner against the baneful effects of the spirit of party generally. . . . The alternate domination of one faction over another, sharpened by the spirit of revenge natural to party dissension, . . . is itself a frightful despotism. The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual; and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation on the ruins of popular liberty. . . . . .

The spirit of party serves always to distract the public councils. It enfeebles the public administration. It agitates the community with ill-founded jealousies and false alarms, and kindles the animosity of one part against another. . . . . . .

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these foremost props of the duties of men and citizens. . . . And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.

Lincoln and Patriotism

A STUDY of the life of Lincoln and of the present times suggests that we need a renaissance of patriotism—a new birth and baptism in this direction. I fear we have fallen upon the era of the professional politician. After the Civil War the commercial spirit seized upon our people like a fever, and that spirit has crept into our city, State, and national politics, until in many cases a high position is regarded as a prize to be captured at any cost—rather than an opportunity to serve one's country. With the Hebrew nation patriotism was a passion. This led the psalmist to cry out, "If I forget thee, O Jerusalem! let my right arm forget her cunning!" The prophets, those ancient statesmen, stood always for their country at the risk of stones and martyrdom. With Washington the love of country was so deep and stedfast that he could refuse a crown, and he may well be called the "Father of his Country." The heroes at Concord and Lexington and Bunker Hill did not calculate on emolument or advancement; they thought only of their country. They left the plowshare in the mold, their flocks and herds without a fold, seized their rude guns, and fired the shot heard round the world.

But the lesson—*par excellence*—in patriotism is from the sad-faced Lincoln, whose birthday we celebrate, who, in the face of misunderstanding, opposition, jealousy, and treason for long years, trod the wine-press almost alone, and who, standing on the sacred soil of Gettysburg, where thundered the cannonade that shook the continent and where swept the cyclone of war, leaving the ground all billowy with heroic dead, besought the living to dedicate themselves anew at Freedom's altar, to the end that "a government of the people and by the people and for the people might not perish from the earth."—O. P. WRIGHT, D.D., DENVER, COLO.

OUTLINES

FROM SERMONS BY DAVID JAMES BURRELL, D.D., LL.D., NEW YORK.

The Call of the City

Send me David thy son who is with the sheep.—1 Sam. xvi. 19.

HEAR the call of the city. "I am the city!" it says. "Give! give! Give me the strength of your farms and villages and towns! Give me the choicest and best! Give me your sons and your daughters! Give me the vigor and beauty of the land!" The drift is centripetal. Our cities are filled with men and women who were country-born and bred.

I. Here is the center of ambition. A man in the city must make his own credentials. He must "get on" for himself. Be ambitious, therefore.

II. The city is a center of universal benevolence. The place where the people are is the place for the helping hand.

III. The city is the great center of religious enterprise. Let those who are ignorant of the facts, indulge in thoughtless denunciation of the city churches; they are fountains from which flow streams of gracious power to gladden the earth.

IV. True, the city is a place of temptations. But are there not temptations everywhere? When the Lord said to Satan, "From whence comest thou?" he answered, "From the going to and fro in the earth and walking up and down in it." He is in the village and on the farm as well as in the city.

The Evangelism of Christ

And Jesus went about all Galilee, teaching in their synagogs, and preaching the Gospel of the kingdom.—Matt. iv. 23.

THERE is no "new evangelism." Evangelism is as old as the evangel; and the evangel is as old as sin. No theory of evangelism, old or new, can be accepted unless it conforms to the method of Christ. The so-called new evangelism is distinctly at odds with the evangelism of Jesus at three points.

I. As to the relation of preaching the Scriptures. It affirms and insists that the work of evangelism has nothing whatever to do with the question of the reliability of the Scriptures as the Word of God. The preaching of Jesus was founded on the very opposite.

II. As to the relation of truth to ethics. The new evangelism calls for "Ethical Revivals." It affirms that creeds and dogmas have little or nothing to do with the salvation of men. The greatest of ethical preachers was Christ. But, as a sound reasoner, He based His ethics on truth. The doctrinal system of Christ may be briefly summed up in three fundamental truths: 1. The doctrine of sin. To His mind it is a violation of the holy law of God; and its only remedy is regeneration. He taught that it is followed by retribution. And what that retribution is He indicates. The sinner is "lost"; is dead; is doomed to hell. 2. The doctrine of salvation. He held that all men are salvable. No doctrine of total "depravity" can be true which does not allow that the worst of sinners can turn and live if he will. 3. The doctrine of sanctification. These are the essential doctrines of the Christian system as laid down in the teaching of Christ: Sin, salvation, and sanctification; and upon these rests the technical system as a superstructure. Any evangelism, new or old, which ignores or minimizes the importance of truth is not consistent with the evangelism of Christ, and is therefore not for us who profess to follow Him.

III. As to the relation of the individual to society. In the sociology of the new evangelism we hear much of "the regeneration of society"; the idea being that if society is reformed *en masse*, the individual will of necessity be lifted up. The thing needed, we are told, is a better social environment, an improvement in the housing and clothing and feeding of the community, improved sanitary conditions, a higher degree of culture, instruction in arts, in books, and industry. When this is accomplished, we may look for the Golden Age. It is an impossible proposition. The method is exactly the reverse of that employed by Christ. He directed His thought to the betterment of the world through the conversion of the individual. Of His own mission the Lord said, "The Son of Man is come to seek and save the lost." And this He proposed to do, not by presenting abstract truths to masses of men, but by going out after one.

How to Spend Sunday

The Sabbath was made for Man.—Mark ii. 27.

In an ordinary lifetime of threescore years and ten there are no less than ten years of Sundays. Ten Sabbatic years! Who shall estimate the possibilities of eternal good or evil involved in them? Christ says two things: One is that the Sabbath is His: "The Son of Man is Lord of the Sabbath." And He says also that the Sabbath is ours: "Sabbath was made for man." Consider the things that are right and lawful on this day.

I. Rest. There are two kinds of rest, which the Romans would have distinguished by the words *sopor*, that is "sleep," and *solatium*, that is, "solace or refreshment." The rest designated as *sopor* is for the night-time. In this there is a suspension of the conscious activity of all our powers. Our energies are repaired by such an intermission of our effort. The rest designated by the word *solatium* is different. The faculties are all awake and alert; they are being reinvigorated by change of activity.

II. Devotion. "The Lord blessed the Sabbath day and hallowed it." It is not a holiday, but a hallowed day; set apart for spiritual uses. 1. The world should be shut out. (1) "In it thou shalt not do any work." The hammer should lie unused on the anvil, the ledger should be closed; and there should be a suspension of all work except such as is necessary for the sustenance and comfort of life. The argument against the Sunday newspaper is that it brings the world into the Lord's day. (2) There must be a cessation of secular pleasures. The great multitude of those who insist on having their Sunday pleasures are not our busy toilers. But suppose they were. Is it not true that you have no other day for the culture of your spiritual life? When will you attend to your immortal soul? When will you read your Bible, worship in the sanctuary, meditate on holy things, and prepare for the endless life? 2. We should be "in the Spirit on the Lord's Day." So writes John in Patmos, "I was in the Spirit on the Lord's Day, and I saw——." Then follow the apocalyptic visions. No such dreams and visions come to the man who does not allow himself a suitable time for the trysting-place, sanctuary, the reading of the Word of God.

III. Service. Sabbath is not indolence.

> "Rest is not quitting the busy career,
> Rest is the fitting of self to its sphere."

This is the church's busy day. The Sabbath is designed not only for our happiness here and now, but preeminently for preparation for the life beyond.

Books and Reading

Of making many books there is no end; and much study is a weariness of the flesh.—Eccl. xii. 12.

It seems to be assumed, on all hands, that reading is a good habit. Whether it is or not depends on what one reads and how he reads it.

I. What to read. There are three kind of books—good, bad, and indifferent. 1. A good book is one that contributes to our need, sharpens our faculties, stimulates our highest hopes and aspirations, moves us to nobler thoughts and deeds, can be transmuted into life and character and usefulness, will make us more loyal to our best interests, truer to our friends and neighbors, and more reverent to God. 2. A bad book is one that has the contrary effect; one that wears off the fine edge of conscience or minimizes our regard for truth and goodness. An irreligious book is to be avoided because it suggests doubts and cavilings which are difficult to dislodge. 3. An indifferent book is one that ministers only to our recreation. Nor are such without their value. The danger lies in excess. The reading of poetry, fiction, or lighter works of humor should bear to our more serious literature the ratio of play to work, not be made the business of life.

II. How shall we read them? 1. The final object of reading is the quest of truth. Is it wise to read on both sides of a question involving truth? The wrong side of every such question will thrust itself upon us. Avoid contact with error. 2. Read with the eyes open. No reader can wisely farm out his thinking. Do your own thinking! 3. The reader should have some touchstone of truth. Is there such an ultimate test of truth? This is the claim made for the Bible as the Word of God.

Washington's Message to the Twentieth Century

FROM A SERMON BY FRANCIS E. MARSTEN, D.D., NEW YORK.

"*By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing him which is invisible.*"—Heb. xi. 27.

MOSES forsook Egypt, and Washington turned his back on King and Court, that he might leave an imperishable heritage to his country. We do not deify our great men, but we recall and commemorate their virtues and service.

1. All witnesses prove his mingled greatness and goodness. The Marquis de Chastellux said he left on him the impression of a perfect whole. Guizot calls him "Of all great men the most virtuous and most fortunate. Channing says: "He serves us by his high moral qualities. He led a revolution without suggesting a doubt of his own purity."

2. This made him the center and bond of the nation's confidence.

3. He shows us how personality counts in public affairs; personal integrity is the secret of good-citizenship.

4. He shows how great ideas and great movements reach success through personal contact. What we need is applied personality.

5. Our problems of bewildering growth—the city slum, the Southern race problem, the Mormon menace—can be met only by personal virtue.

6. Washington shows the need and power of true religion. Our three great Presidents found the help of prayer: Washington at Valley Forge, Lincoln at Gettysburg, and McKinley with the Philippines.

Thoughts for Washington's Birthday

IT was wise forethought that set apart these national holidays. They bring us again face to face with the fundamental elements on which our government was founded.

This was characteristic of Jewish life. The Jewish home was a school. The story of Israel was the lesson. The child was continually pointed to the hand of God in their history.

We may learn from Washington's connection with our early history:

I. The need of a recognition of God. One of the first things in his character was the recognition of God. Valley Forge—Washington in the stillness of night on his knees before God. This fact must continue to be the ground and stability of our institutions. Freedom is not insured by a free government, but by truth apprehended and lived. Recognition of God is foundation of all truth.

II. The need of your heart in your work. Signers of the Declaration of Independence pledged their lives. Washington put the whole man into the cause. A country is what its citizens make it. Learn from the Father of our land the need of being the best and doing the best in everthing.

III. The necessity of an open stand. This is the difference between a politician and a statesman. Washington fought openly for what he believed was right. Contempt always forces itself upon the man who will not commit himself on any question of importance.

In every great crisis of our nation these elements have stood out. There is need that they have a large place in every citizen's life every day. Once there was a call for soldiers to save the nation. Now there is a call for men to do their best against the forces of greed, graft, and selfishness—things that undermine all that is real and true.

Life's Reserve Fund

But the wise took oil in their vessels with their lamps.—Matt. xxv. 4.

NOT merely oil in the lamps for the present, but also oil in their vessels for the future; a wise policy which emphasizes the importance of life's reserve fund. We see that such fund—

I. Depends upon foresight—a look into the future. The student who studies for the present simply to make grades misses that benefit which comes to him who studies with an eye on the future. So with life itself, which can not be lived for the present only.

II. Depends upon present vigilance, or a careful scrutiny of immediate surroundings. Garfield's lecture on "Margins" helped many a student to a right use of odd moments as a means of providing the reserve fund of life.

III. Equips one for the crises. The darkest midnight will be bright with hope if the reserve fund has not been overlooked. Daniel's triumph at Babylon was determined by the reserve fund acquired during the brief moments before the open window. C. R. S.

ILLUSTRATIONS

Results.—Washington's coat of arms, here reproduced, bears a significant motto, which may be freely translated, "The test of an act is the result" or "The issue proves the act." This is in a way a reflection from the words of Jesus—"By their fruits ye shall know them." If we have sufficient patience to await results, we may be confident that our actions, if right, will justify themselves, and that wrongdoing will find its own retribution.

Machinery and Power.—Some churches are breaking down from the same causes as the cotton mills referred to here by *Fiber and Fabric:*

> "In these days of high speed we ought not to be surprized at the great number of accidents to engines. Too much is expected of them. It must not be expected that an old engine of twenty years ago is capable of turning, not only the amount of machinery of former years, but an addition of twenty-five per cent. of more highly-speeded machinery. It is well enough to put new machinery in mills so as to keep in the race with others, but it should be remembered that new machinery will not accomplish the object unless there is power enough in the engine and boilers to give good and regular turning power."

What an illustration of Luke xxiv. 49 and Acts i. 8! If the church has more work to do now than ever before, she needs not only improved organization and methods, but a correspondingly large increment of spiritual power. Too much of our ecclesiastical machinery is merely a poor mechanical device to supply the lack of such power.—*E. C. M.*

Lincoln's Religion.—If ever a man lived a religious life that man was Abraham Lincoln. Love to God and Love to man was his creed. The world was his church. His sermons were preached in kindly words and merciful deeds. His loving benediction still rests upon the heads of millions of his fellow men, whom he raised up from the humiliation of bondage to the level of manhood and womanhood.

Oh, slow to smite and swift to spare,
  Gentle and merciful and just!
Who, in the fear of God, didst bear
  The sword of power—a nation's trust!

Thy task is done; the bond are free;
  We bear thee to an honored grave,
Whose proudest monument shall be
  The broken fetters of the slave.

Pure was thy life; its bloody close
  Has placed thee with the sons of light,
Among the noble host of those
  Who perished in the cause of Right.

Almost.—Alexander Graham Bell did not make application for a patent for his telephone until 1876. Paul Latzke, writing in *Success* magazine for February, says that Philip Reis, of Friedrichsburg, Germany, who coined the word telephone, exhibited in 1860 and 1861 before a scientific association in Frankfort a telephone which could transmit musical sounds and individual letters; but, when the letters were put into words and an attempt to transmit the words was made, only an unintelligible jumble was the result. Mr. Latzke says of Reis: "He always proceeded on the theory that the telephone current must be of the 'make and break' order, that is, that the electricity must be turned on and shut off. To-day the whole scientific world knows that the electrical current must be continuous to make talking over a telephone possible. There is no 'make and break.' The transmitting apparatus is in continuous contact with the line. The variations of sound that produce spoken words are produced, accordingly, as the sound waves strike the diaphragm with increasing or diminishing force. By simply giving one additional turn to the screw that held the diaphragm in his transmitter, Reis would have had the continuous contact. One of his telephones was exhibited at the trial of the Bell patent cases, and the 'miracle' was actually performed. The instrument that had remained dumb under all his coaxing came to life and talked." But he failed to turn the screw the turning of which would have put his name where Professor Bell's now stands, and would have given him fame and fortune, which years afterward fell to another. Many a man has "almost" succeeded in his search for salvation, who needed only the wisdom and persistence to turn the last screw and make his connection with God and power continuous. Failing at the critical point, his failure seems absolute.—*W. T. C.*

The Heaven Within.—To my mind heaven is a place where one's highest ideals, which were never attained here upon earth, reach perfection. It is in part to my old music-master that I owe this comforting idea.

I had been directed to him as a man of power who because of age and sickness was sadly in need of help. When my friend and I, as would-be pupils, mounted his rickety stairs, we found the old man, with rapt expression, striking the keys of a worn-out piano with the touch of a genius. The sounds we heard were anything but melodious, yet he looked as if he were hearing angel music.

When at length we attracted his attention, he exclaimed in a dazed way, "What divine harmony! What exquisite tones!"

Then a suspicion of a blush passed over his face as he hastily said: "I beg your pardon, ladies. But all my life long I have been poor and now I have nothing. For years I have not had a good piano and now I never expect one. However, I have dreamed so long of heaven, where I shall have a beautifully toned instrument, that sometimes I succeed in imagining that this cracked affair is such a one. While my fingers are touching these poor keys, I sit with my ears above the sky and am content. But do the ladies wish to take lessons?"

Tho he did not seem to be a master with much power of teaching left, we were so sorry for him that we answered, "Yes," and for weeks went to take our lessons at his piano. It was necessary that we go to him as he grew more feeble every day.

One day when we went we found him sitting at his piano dead. As we saw the happiness in his face we could not doubt that even then, up in heaven, his wish was being gratified.—*E. S. L.*

Heart Cleansing.—It is reported that a contractor in California, while riding a motor cycle, collided with a hay wagon and was pierced through the breast by a rake. On examination the attending physician found that particles of sand had been driven into the wound as far as the heart. The latter organ was removed, carefully washed and replaced, and, unless unexpected complications shall arise, there is reasonable hope that the patient will fully recover.

There is a promise in the word that by divine power even a greater miracle than this may be done. An "old heart of stone" is to be entirely taken away and "a new heart of flesh" put in its place. A multitude beyond number have been washed thoroughly from their iniquity and none need fear or doubt the Great Physician's skill. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—*G. H. W.*

Courage through Confidence.—A few days ago I noticed a father walking along the street with his little child. The child ran on in advance of his father some distance when suddenly he stopped at the sight of a large dog standing by the side of the walk. He paused for a moment in a half-perplexed, half-frightened manner, then turned quickly, ran back to his father, took him by the hand and walked on by the ferocious beast with almost a defiant air.

My mind went back to the great heroes of the cross who have stood alone and faced the fiercest foe without a tremor, and I could account for their peculiar courage only as having its source in a confidence like that little child's. They were not alone, tho they appeared to be; they had hold of their Father's hand.

This same truth is beautifully illustrated by the following incident which I read the other day in the *Boy's World:* "I was never badly frightened but once in my life," said Frank Stevens, of the Southern Pacific Railroad system, "and that was on a voyage home from Cape Nome, Alaska. Our ship ran into a terrific ocean blizzard, and I felt confident that we were going to the bottom. Finally, having some liberties on the boat, I made my way to the quarter-deck and the little house in which the captain was sheltered. Wrapt in his great-coat, he looked at me with unshrinking blue eyes when I asked:

"'Cap, can we weather it?'

"'Put your ear to that tube,' was his reply. I did so, and could hear the steady 'chug' of the engines as they performed their full duty.

"'Down there,' he said, 'is the chief engineer, and he believes in me. I'm up here, and I believe in him. I rather guess we'll ride this blow out.'

"I did not worry any more. With two such men standing together for safety of ship and passengers, I was content to go to my stateroom and sleep as if I were on land."

If confidence in beings of limited resources can inspire a courage like this, so a Paul, a Luther, a Livingstone, can demonstrate fully the courage of a man who has real confidence in God.—*M. J. C.*

Seeing God.—Guido Reni's famous "Aurora" is a fresco on the ceiling of the Palazzo Rospigliosi in Rome. It is in such a position and so high that one could not look at it without discomfort to himself and danger of its being distorted. Therefore a series of mirrors have been placed in the floor in such a way that one can look down into them and see the wonderful beauty of the great masterpiece.

In some such way is God seen by us. He is so high and holy that we can not see Him in His right proportions, but Christ has come down to earth and reflected His character so that we can look at Christ and see God. "And the Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth. No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath declared Him."—*H. G. P.*

Assimilation.—A young lady, noticing that she was failing in physical health and failing in ability to perform mental tasks, altho she had a normal appetite and an abundance of food to satisfy that appetite, appealed to a physician for a prescription.

After a careful examination, the physician told her that she was slowly starving to death. Altho her digestion was good, she failed to assimilate her food, and the result was that the various organs of her body were insufficiently nourished, altho she was eating plenty.

How true this is of many people, spiritually. They apparently avail themselves of every means of grace. They attend church regularly. They never miss a prayer-meeting. They always give in their testimony. Yet as the years go by, they seem to have no spiritual development. They are always lean. The reason is they do not assimilate the spiritual food that is given them. One great need in Christian life is power of spiritual assimilation.—*Z. I. D.*

Life.—A reminder of the fleeting course of life that might be taken as a commentary of James iv. 14, is given in verse in the selection that follows:

Life ebbs and flows like some resistless sea,
Each billow threatens to o'ercumber me;
But as it dies with disappointed roar,
It leaves me nearer to the beckoning shore.

O'er soundless deeps, o'er mountain-peaks unseen,
O'er coral forests, fields of ocean green,
Courting the deeps, communing with the sky,
Yet farther on the golden homelands lie.

Calm rests the wave; the sounding sea grows still,
Soft lambent zephyrs all the spaces fill.
The air breathes perfume and the sky is red,
While sunset darkens till the day is dead.

What lights are those!—what siren-noted song!
What soft-accented speech,—what white-robed throng:
A dash of tears, a sigh, a moan, no more,—
Another wave has broken on the shore.
—*F. E.*

God's Abundance.—Oxygen is being constantly manufactured; we do not need to cheat our lungs to-day in order to save up for to-morrow. Every twenty-four hours the globe swings out into new light and heat sufficient for all; it would be foolish for us to stay indoors and shut the blinds tight for fear of robbing some invalid of her share. The violets fling out their fragrance, with no diminution whatever, each succeeding springtime; it is not economy to stint ourselves in the enjoyment of their sweetness. And God's mercies come new to us every morning, and His faithfulness is very great. Giving does not impoverish Him. His arms are just as full of blessings, heaped up and running over, as when He made His first gracious approach to Adam and Eve. And we can not diminish the supply. And always the challenge comes to us, "Open thy mouth wide and I will fill it."—*T. H. H.*

THEMES AND TEXTS

By the late George Matheson, D.D.

Light before Shadow. "A new heart also will I give you. Then shall ye remember your own evil ways."—Ezek. xxxvi. 26, 31.

The Power of First Associations. "On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."—Acts xvi. 13.

What Makes Life Worth Living. "The kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and goeth and selleth all that he hath, and buyeth that field."—Matt. xiii. 44.

The Empire of Jesus. "The men marveled, saying, What manner of man is this, that even the winds and she sea obey Him?"—Matt. viii. 27.

The Beginnings of Salvation. "How beautiful upon the mountains are the feet of Him that bringeth good tidings!"—Isa. lii. 7.

Worship Under the Shadow. "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint Him."—Mark xvi. 1.

The Silence of God. "Occupy till I come."—Luke xix. 13

The Ground for Spiritual Anxiety. "Shall not the day of the Lord be darkness, and not light?"—Amos v. 20.

The Needs of the Secular. "Come over into Macedonia, and help us."—Acts xvi. 9.

The Gift of Sanguineness. "That ye may abound in hope, through the power of the Holy Ghost."—Rom. xv. 13.

The Premonitions of Divine Grace. "Jesus sent messengers before His face."—Luke ix. 52.

My Knowledge of God a Recognition. "Return unto thy rest, O my soul!"—Ps. cxvi. 7.

God's Standard of Prosperity. "Surely goodness and mercy shall follow me."—Ps. xxiii. 6.

Where Shall I Most Miss God. "If Thy presence go not with me, carry us not up hence."—Ex. xxxiii. 15.

The Voice Before the Desert. "And Jesus, when he was baptized, went up straightway out of the water, And lo, a voice from Heaven saying, This is My beloved Son, in whom I am well pleased."—Matt. iii. 16, 17. "Then was Jesus led up of the spirit into the wilderness."—Matt. iv. 1.

The Conversion of the Sea. "The abundance of the sea shall be converted unto thee."—Isa. lx. 5.

The Liberation from Legislation. "Blotting out the handwriting of ordinances, and nailing it to his cross."—Col. ii. 14. "No man ever hated his own flesh."—Eph. v. 29.

The Key to Practical Service. "Then the spirit took me up . . . and the Lord said unto me, Arise, go forth into the plain, and I will there talk with thee."—Ezek. iii. 12, 22.

The Abuse of Religious Faith. "Then the devil setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down, for it is written, He shall give his angels charge concerning thee."—Matt. iv. 5, 6.

The First Sphere of Regeneration. "He that was dead sat up, and began to speak. And he delivered him to his mother."—Luke vii. 15.

The Deed of Preliminary Shelter. "Hide the outcasts."—Isa. xvi. 3.

The Prayer Prompted by Heaven. "Ask of me, and I shall give thee the heathen for thine inheritance."—Ps. ii. 8.

The Change in Religious Aspirations. "Oh that I had a lodging in the wilderness!"—Jer. ix. 2.

The Arrest of Premature Old Age. "Her sun is gone down while it is yet day."—Jer. xv. 9.

The Test of Our Hopefulness. "It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. iii. 26.

The Highest View of God's Government. "The light shineth in the darkness, and the darkness comprehended it not."—John i. 5.

The Secret of Reverent Research. "They shall ask the way to Zion with their faces thitherward."—Jer. l. 5.

The Prayer that Follows its Answer. "Before they call, I will answer."—Isa. lxv. 24.

The Service Rendered by Death. "Precious in the sight of the Lord is the death of his saints. O Lord, truly I am thy servant; thou hast loosened my bonds."—Ps. cxvi. 15, 16.

The Help of Beauty to Goodness. "The light of the body is the eye. If, therefore, thine eye be single, thy whole body shall be full of light."—Matt. vi. 22.

God's Promise to the Cloud. "The shadow of a great rock in a weary land."—Isa. xxxii. 2.

The Self-interest of Being Good. "If thou hadst known the things which belong unto thy peace!"—Luke xix. 42.

How Heredity Affects Salvation. "I will cleanse their blood."—Joel iii. 21.

The Foundation of the Altar. "I beseech you by the mercies of God that ye present your bodies a living sacrifice."—Rom. xii. 1.

The Glorifying of Memory. "The angel of God, which went before the camp of Israel, removed and went behind them."—Exod. xiv. 19.

The Ground of Divine Compassion. "Should not I spare Nineveh, wherein are more than six score thousand persons that can not discern between their right hand and their left hand?"—Jonah iv. 11.

A New Road to an Old Mortality. "Think not that I have come to destroy the law; I am not come to destroy but to fulfil."—Matt. v. 17. "Ye are become dead to the law."—Rom. vii. 4.

The Call Not to Go. "He that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends."—Mark v. 18, 19.

The Revelation in Common Life. "I went up by revelation."—Gal. ii. 2.

The Hour of Divine Inertness. "He was in the hinder part of the ship, asleep on a pillow."—Mark iv. 38.

The Qualification Conferred by Suffering. "The Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee forever."—Ex. xix. 9.

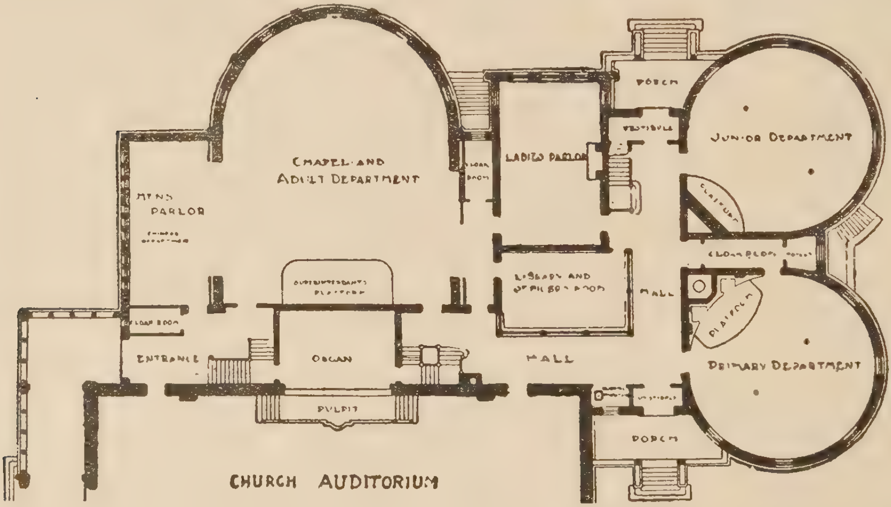
From "Rests by the River," by the courtesy of A. C. Armstrong & Son, N. Y.

CHURCH TECHNIC

FOR A MORE EFFECTIVE SUNDAY-SCHOOL

By Samuel E. Gill, Superintendent of the Sunday-school, East Liberty Presbyterian Church, Pittsburg, Pennsylvania.

"How can we make our Sunday-schools more effective?" Great stress has been laid upon improved methods of teaching, better organization of the individual school, and co-operation of all the schools in a given district. Increased attention is being given to nature-studies, that the instruction may be better adapted to the age, attainments, and environments of the pupil. In consequence of these efforts, great progress has been made. There is, however, another phase of the problem which has received comparatively little attention. That question is whether our Sunday-schools, as generally conducted, deserve the name of school in a broad sense, or whether we are not satisfied with something in the way of an alleged school which would not be tolerated in any other branch of education? One must recognize the fact that the Sunday-school, by reason of its necessary limitations, must not be judged by the same rigid rules which would be applied to day-schools.



Making due allowance for such limitations, and freely granting that great progress is being made in our Sunday-school methods and work, it has long been the conviction of the writer that in one important point our schools lack an important element of success.

Great attention is being paid to teacher-training and Sunday-school management, and yet, strange to relate, one of the first essentials to good management and one of the fundamental principles of the school idea have been largely overlooked or disregarded. What we have in mind applies more particularly to the large school; but the principle holds good for the moderate-sized school as well.

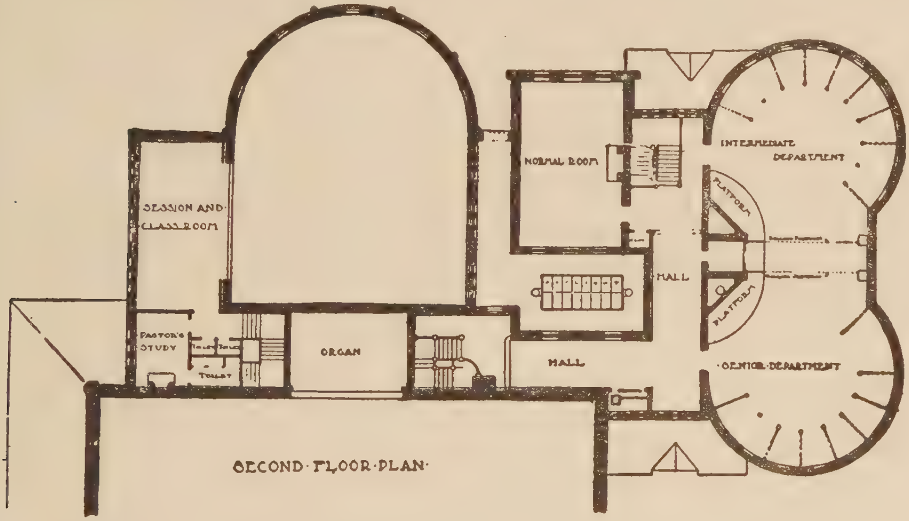
No one in planning a day-school building for a large number of pupils of various grades would think for a moment of constructing one large room where all must assemble for "general exercises" in which about one-half of the entire time of the school session would be consumed. Neither would we be satisfied in such a case with two or three rooms. All experience and all practise, except Sunday-school practise, demonstrate the utility of separate rooms for the several grades of pupils, and the adaptation of the instruction, from the opening to the closing word, to the age and attainments of each grade.

This idea has been partially recognized in the provision for separate primary rooms in many Sunday-schools. Why not awaken fully to the truth that the Sunday-school should be a school in the truest and fullest sense, providing for each department an opening and closing service, as well as a lesson, adapted to the ability and needs of its members? To bring about such a result, it will be necessary to change our building-plans so that we may have schoolrooms instead of auditoriums.

Recognizing the correctness of the principle outlined above, the East Liberty Presbyterian Church of Pittsburg, Pa., several years ago built for its Sunday-school the "Kumler Memorial Chapel," which is believed to be the first of its kind.

Mr. Marion Lawrance, in his book, "How to Conduct a Sunday-school," writing of Sunday-school architecture in connection with the idea of separate departments, says of this idea:

> "It has its highest concrete expression, so far as the writer is aware, in the building of the East Liberty Presbyterian Church, Pittsburg, Pa. It is built upon the principle that the Sunday-school should be a school, and not a mere mass-meeting. All departments have separate rooms adapted to their use and so arranged that no two of the departments meet together except on special occasions when they all go into the auditorium of the church."



There are five departments with two sub-departments. Each department has a separate "chapel" with its own officers and its own opening and closing services. The accompanying floor-plans will show clearly the arrangement of the departments. The building is also provided with cloakrooms, lavatories, kitchen, dining-room, bath, etc.

The International Lessons and a supplemental course of grade studies, adopted by the church and school authorities, are used in this school. Teachers stay with their classes through each department; but when pupils are promoted to the next department, the teacher remains, taking a new class in the same department.

The advantages claimed for separate departments may be briefly stated as follows:

1. Every part of the service can be made to suit the capacity and advancement of the pupils in each grade, and thus utilize every minute of the short period allotted to the Sunday-school.

2. It permits teachers and officers to specialize their work and so to become experts in the particular grades most to their liking and best adapted to their capabilities.

3. It provides greater variety of service and more systematic development of the pupil's powers and knowledge without waste of time and effort, and by promotion stimulates them to greater achievement.

4. As each department superintendent has a comparatively small group to supervise, he can give more attention to detail, easily secure better order, come into closer personal touch with teachers and pupils, make more progress, and can save time, energy, and patience.

The plan of organization of this school provides for a general superintendent, with two assistants, besides the superintendents of the several departments. These officers constitute the "Cabinet of Administration," and through it the instruction planned a correlated and the school-work unified.

PREACHERS EXCHANGING VIEWS

The Unjust Steward

Editor of The Homiletic Review:

Referring to the interesting article of the Rev. Epiphanius Wilson, of New York, on "The Unjust Steward," published in this month's Review, may I venture the remark that what he calls the steward's "commission," namely fifty per cent on a bill of 100 measures of oil and twenty per cent on a bill of 100 measures of wheat, would be called a rake-off to-day? F. A. Manlove.

Editor of The Homiletic Review:

I was interested in the article by the Rev. Epiphanius Wilson on the Parable of the Unjust Steward, but to my mind his explanation only increases the difficulty. Of course it is perfectly true that the steward was only "accused" of wasting his master's goods. It is not proved that he was guilty. But if the charge was unjust why did he not try to defend himself? If he had the *mens conscia recti* he would surely have tried to clear his character.

Of course the mammon of unrighteousness does not necessarily imply evil. It only means worldly things as opposed to spiritual.

Had the steward simply sacrificed his commission, as suggested by Mr. Wilson, I do not see how he would have established a claim on the debtors. It would have been an appeal to their kindness, but no more.

I think what he did made them partners in his guilt. My suggestion is that he gave them a receipt as in full payment while the account was incorrect. Thus the debtors were partners in the steward's guilt. They could not show him up, as they had agreed to his suggestion. So he established a claim upon them which they could not well get out of, and so in a most unjust way he provided for himself.

The lord in the parable only sees the result—all he can see is that the disgraced steward has done very well for himself—how, he can not tell—so he commends him for doing wisely.

Of course the difficulty is that it seems to sanction immoral action. But surely the point is that money expended for others' benefit may do good. Our Lord does not sanction the steward's conduct. It is only the lord in the parable who does that. In fact our Lord's remarks in verses 10–12 show that He meant to depict the character of the steward as that of an unjust steward. The point is his anxiety to provide for the future. The teaching is that worldly goods are intended to be our friends—not our masters—simply our friends, as they may help us to higher things. If we are as anxious about heavenly interests as we are about earthly, what a good thing it would be. The parable is simply an illustration. We must not press it too closely. The morality is wrong, but the lesson is right. Reginald E. Frye, M.A.,
Rector of Leckhampton, Gloucestershire, Eng.

Training the Conscience

Editor of The Homiletic Review:

Among the list of illustrations given in the November number of The Homiletic Review is one entitled "Training the Conscience." It seems to me that that phrase and title are psychologically incorrect. Conscience can not be trained. It is as perfectly developed in the child as in the adult.

Conscience does not distinguish and point out to us what is right and what is wrong. The function of conscience is the same in every man; but one man's conscience impels him to do what another man's conscience restrains him from doing. The reason for this is that the two men have exercised their judgment and formed different opinions and come to different conclusions as to the merits of the act in question. They exercised their intellects—their judgments—their powers of discernment—and discovered what they believed to be the right and the wrong course to pursue; and after they had formed their opinion, conscience stepped in and said to each the one and only thing it ever says: "You must do what you believe is right: you must not do what you have adjudged to be wrong." So one man does one thing and the other does the opposite, yet both act conscientiously.

The training we need then is training that makes us capable of discerning and judging the merits of an action. Conscience will always give the same mandate. F. E. Barrett.

A Correction

Editor of The Homiletic Review:

I regret exceedingly the "slip of the pen" that gave the address of the Duplex Envelope and Printing Co., Baltimore, in my article in The Homiletic Review. I meant to write Richmond. I was greatly chagrined when I saw it in print.

Bloomfield, N. J. Charles A. Cook.

Living Topics for Ministers.

We reproduce below two comments from the press, the first from the Toledo *Times*, the second from the Detroit *Free Press*. We invite on them the comment of our readers. —*Eds.*

1. Church or Circus?—The trustees of a large church in Chicago have requested the resignation of the pastor because he is too old to be of further use. He is sixty years old.

Furthermore, they say:

"What we need is a hustling business man who can raise money, and a man who can preach sermons that will attract, a man not afraid of notoriety."

The conception of the church held by these trustees is the conception of too many churchmen—that of material prosperity, influence, and power in the community.

In the carrying out of this idea many churches have entered the contest for expensive plants, artistic music, and sensational preaching. They require a pastor who has business capacity, social leadership, who is capable of making an impression.

In all this miserable program there is not one iota of real Christianity.

If the church is anything more than an ethical society it is a divine institution which is set for the cultivation of spiritual life. All else is incidental to the main purpose—the engaging and saving of the souls of men.

It is well enough to have expensive churches —if they reach the people and minister to their spirits. And good music—if it does not degenerate into mere entertainment. And good preaching—if it is gospel.

But the church that is looking for a combined orator, social leader, convassing agent, and financier to be its pastor—regardless of the depth and sweetness of his spirituality—ought to go out of the church business and go into the show business.

2. The Want "Ad." and the Ministry. —A Macedonian cry is being raised by the synods and conventions of the various churches for help in the ministry. Pastors are at a high premium and Dr. Bruske, at the session of the Michigan Presbyterian Synod, confest that the district had been sadly put about to find ministers for every field. They were compelled to advertise in British periodicals for ministers, and were at times compelled to accept pastors from other denominations. The day is thus ushered in when the "want ad." becomes the means of recruiting workers in the vineyard. The first enlistment when the Master, finding fishermen at their nets, said "Come," and they followed, finds no duplication in this sinful and worldly era. The passion for commercial advancement is so strong upon the race that our plight is not so much the deaf ears of the people as the impossibility of enlisting an Ecclesiastes to preach to them. "Wanted—a preacher" is the signal which has been hoist in more than one parish, remote and unattractive to the modern pushful minister.

When the problem is considered in all its economic phases, and the ministry can not dissociate itself from economics, it is seen that this development must of necessity have resulted from our modern complex social organization. The processes of selection obtain here as in the business world. The parish will seek the man, and the man will seek the parish. And the search unavoidably carries both parish and minister to the one highly developed and minutely specialized medium of exchange, the newspaper advertisement. "Wanted—help" is the oldest and strongest cry uttered by man; it is the bond of sympathy and the basis of mutual development. "Wanted—a minister, Presbyterian, unmarried, graduate in arts and theology, good organizer, fond of social work, must come well recommended. State salary expected. Manse has furnace. Chickville, Mich. P. O. box 18." It is thus easy to see how a perplexed church board could adapt the ubiquitous "want ad." to the process of selection.

On the other hand, the preacher without a call has some rights. He might advertise with equal propriety: "A Baptist minister, A.B., LL.B., young, refined, strong on doctrinal theology, unmarried, effective speaker, Greek scholar, exceptional talent for organizing aid societies, wants pastorate in city." How is the general public to suspect the need of the churches for ministers or the need of the ministers for pastorates unless their wants are made known publicly? The "want ad." and the ministry are both honored institutions since the first voice cried in the wilderness.

RECENT BOOKS

NELSON'S ENCYCLOPEDIA. Volumes II. to VIII. Thomas Whittaker & Sons. By subscription.

The favorable impression made by the first volume of this new and popular encyclopedia is confirmed by the later volumes, which succeed with praiseworthy rapidity. As far as tested, the work seems to be fairly accurate and is certainly very wide in scope, with information that can be obtained on almost every topic that a preacher would be likely to introduce by way of illustration. A valuable side of the work is the bibliography, which is tolerably full in the more important articles, and, what is of more consequence, is fully up-to-date. This implies a confidence on the part of the publishers that they will be able to keep this feature up in future issues.

As before remarked, the theological articles, so far as they go, are colorless in tone and present the main facts of the religious life on a scale sufficiently adequate for general purposes. No theologian would resort to the pages of a general encyclopedia for information about Calvin, the Devil, or Heresy, but the articles on these burning topics in the present encyclopedia are sufficiently explicit to the ordinary reader and give the technical student of theology references to the latest researches on the subject. It is probably with regard to an article on heredity rather than on heresy that our readers would consult such a work, and on topics of this kind the encyclopedia is quite trustworthy and up-to-date. In particular, the biographical articles are excellently done, and in the American edition a discreet selection from the American " Who's Who " often supplies details as to living contemporaries. Again, the geographical articles are very full, almost too full, so that the work will take the place of a gazetteer for most purposes.

The encyclopedia is profusely illustrated, but can not be said to be altogether a success in this direction. The process plates are not of a high order and the paper used does not adapt itself to good impressions. This is the weakest side of the Nelson Encyclopedia, which is however balanced by the relative cheapness of the volumes, which brings it within the financial ability of most persons. It can be cordially recommended to every preacher who desires to illustrate and enliven his discourses with reference to the current topics of the hour, which are adequately tho succinctly dealt with in almost every case by this encyclopedia. If the remaining four volumes keep up their standard, Nelson's Encyclopedia will serve for a time all the purposes of a cheap but trustworthy work of reference.

THE OTHER SIDE OF GREATNESS. By James Iverach, D.D. Cloth, 12mo, 269 pp. A. C. Armstrong & Son. $1.50 net.

Dr. Iverach's method of sermon-building follows excellent homiletical methods. A single idea is stated and then progressively analyzed and illustrated until it is driven into the mind beyond all danger of being forgotten. These sermons lack almost entirely the element of appeal, and have almost no emotional atmosphere; but they present great truth in a thorough way, and throw valuable light on the text employed. The volume contains sixteen sermons.

THE PHILOSOPHY OF CHRISTIAN EXPERIENCE. By Henry W. Clark. Cloth, 12mo, 243 pp. Fleming H. Revell Co. Price $1.25 net.

The writer pilots us through nine brief chapters of moral and religious material, which he properly calls " The Philosophy of Christian Experience." It is not often that a writer who goes to the depths of religious experience succeeds in making himself understood in the same way that the author of this book has done. He has disregarded the beaten paths of theology, and has wisely steered clear of technical and theological expressions. The book is a lucid interpretation of fundamental verities in the spiritual world ; an interpretation that the ordinary individual can understand. And the fact that he states his ideas concerning these great realities somewhat differently from what we are accustomed to hear—as when he says so often throughout his book that man's failure is to be found in the lack of response of his moral qualities to moral qualities in God when we would perhaps express the same truth in the language of scripture—should not bias us one iota so long as the endeavor in both cases is to throw light upon the question how man may be brought back to the state where he belongs.

THE LIFE OF SIR GEORGE WILLIAMS. By J. E. Hodder Williams. Cloth, 12mo, 358 pp. A. C. Armstrong & Son. Price $1.25.

Preachers have often occasion to speak to audiences of young men. Many of these young men are discouraged and dissatisfied with their lot in life. There is in this book material for the strongest kind of sermons for such young men, sermons that will inspire and hearten. The founder of the Young Men's Christian Association made for himself a royal road (it was not an easy road) to fame, fortune, and work, by a life of noble and untiring Christian service.

AND JUDAS ISCARIOT, WITH OTHER REVIVAL SERMONS. By Rev. J. Wilbur Chapman, D.D. Cloth, 12mo, 403 pp. The Winona Publishing Company. Price $1.00.

A selection of sermons, presumably the best preached by Dr. Chapman during his famous " simultaneous " evangelistic campaigns. The reader can form no adequate conception of the public effect of these sermons as preached, from the printed page. As sermons they are by no means equal to Gipsy Smith's or William J. Dawson's. They are divided and subdivided by the use of numerals that give them a scholastic, not to say pedantic, aspect, but the substance of them is very simple and direct. The editing and proofreading could have been improved.

LITTLE TEN-MINUTES, OR A PASTOR'S TALKS WITH HIS CHILDREN. By Frank T. Bayley, D.D. Cloth, 12mo, 189, pp. The Carson-Harper Company, Denver.

Here is a collection of fifty-three sermons to wise people by a wise preacher. If all the children in his congregation under seventy did not enjoy them it must be because they had lost the child's secret. One might suspect that Dr. Bayley preached them for children, but we doubt if his grown-ups get anything half as good. If our ministerial readers could all catch this fine knack of preaching to the wise, ten years old and under, the future of our churches would be largely secured.

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Author of "The Bonnie Briar Bush," etc.

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Especial attention is called to the PRIZE OFFER for articles on Church Methods, to be found at the head of our department "The Pastor." Write for the circular of directions.

EDITORIAL COMMENT

"Christian" Barbarism

THE race-prejudice of some Californians against the Japanese is a relic of the primeval barbarism which civilization is supposed to have outgrown, and against which Christianity protests. "Scratch a Russian and find a Tatar" is a maxim of wide pertinency. Under the skin of American civilization the barbarism to which "foreigner" and "enemy" were anciently synonymous still lurks in the blood and shows in pimples. That the Japanese have shown themselves in the arts of war and peace the peers of Western nations is nothing to the Californian demagog. They are Asiatics, yellow men; their children, however decent and docile, must not associate with his. A close match to this appears in the anti-Semitism of New York. Years ago one or more gentlemen of high merit were blackballed by the Union League Club on no better ground than that they were of Jewish birth. To-day the admission of Jewish families into certain apartment houses is resented by "Christian" families there resident. In high-class private schools the rule, "No Hebrews admitted," is maintained by fear of the withdrawal of "Christian" patronage, which once befell a hopeful attempt to disregard race-prejudice. Amid such experiences it is not strange that the African race fares no better. Strange it is that their status in Northern cities is less favorable now than before the Constitutional amendments which gave them citizenship. Color is too commonly a bar to any higher than menial employment. If a prosperous and respectable negro family would move up into a better residential neighborhood, white neighbors protest. But in the Northern universities a man still counts for what he is. Black and white there compete on equal terms for honors, and the palm goes without prejudice to the better man. It is time to prefer the University for social leadership to the trade-union, which denies the black an equal chance with the white. The shocking outbreaks of Northern mobs in race-animosity are only an extreme of the spirit which refuses equal opportunity to a fellow citizen if his cuticle is not white. Does not this state of things somewhat concern the Northern churches, which before the era of emancipation took such interest in the negro as a brother man? In this strange negrophobia, in the anti-Semitism of New York, and in the anti-Nipponism of San Francisco they have a race problem at home to attend to before they look further. It is a matter of common morality which demands of them moral leadership. Their gospel of human brotherhood is flagrantly contradicted by the spirit of heathenism, uprising against the spirit of their Master with denials of the equal worth of every man to Him, and the equal right of every man to human opportunities. It is to be feared that they themselves are not untainted by this anti-Christian spirit. If it be as true now as in the Apostolic time, that the spirit of Jesus tolerates no discrimination against Greek or Jew, barbarian, Scythian, bond or free, it is time for all who profess it to purge themselves from contradiction to it, and to bear public witness to that great truth both by word and by deed.

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The Neo-Theology

Every alert observer must be fully cognizant of the positive change of attitude adopted in many quarters toward systematic theology. Some of the most noted of present-day leaders have recently delivered epoch-making, or at any rate epoch-marking, utterances, which denote that the ordinary work of individuals and churches is by no means sufficient to absorb the interest and engage the attention of very many of the most active minds. The Rev. R. J. Campbell, the Hon. and Rev. Dr. Fremantle (Dean of Ripon), Dr. Horton, Dr. Forsyth, Dr. Bernard Snell, Canon Hensley Henson, and others have been either demanding the "recasting of theological formulas" or have been so preaching and writing as to prove that they are actually engaged in the process of this "recasting." Meantime the rank and file are looking on with wonder, for the question is being asked whether we are in our own time to witness the supersession of the old orthodox doctrines of Christianity, and the substitution for them of a new setting of theology. Complete uncertainty prevails as to what are to be the postulates, axioms, enunciations, and positions of the new theology, if we are to have one. In its relation to society unquestionably a radical change has actually already taken place in religion in Protestant lands. We are witnessing a real attempt to work an applied Christianity in the shape of the institutional church, which is not theological at all, for it is perfectly interdenominational. Practical religion, for the time being, is taking the place of theoretical, and doctrinal Christianity is very much at a discount. The old idea of constructing a rigorous, rational, consistent, and compact "science of God" is generally recognized as a philosophical impossibility. The arguments derived from experience are evidently about to displace dogma to a large extent; for dogmatic theology rests largely on the assumptions of unproved hypotheses, or on the creedal deductions or inferences of great and logical minds. Spiritual experience can never be doubted. But theology will never die. It will be more than ever needed in order to explain the experience of the soul, and from that experience it will be constantly traveling back to God and to the problems relating to the divine and human existence, the universe, time, eternity, destiny, happiness, and misery.

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"Signs of the Times"

Some Christians are ever looking for and talking of the "signs of the times," which means, of course, the terrible things that are to usher in the final act of the world's drama. Everything that savors of war, of disaster, every earthquake or railway horror becomes a part of the abomination of desolation predicted by the Gospel-writers. Now since everything, as it happens in time, is a "sign" of the time in which it happens, always expressing the all but discredited *Zeitgeist*, and having the promise and potency of future events only because it mirrors the present—why not call attention to some of the other, no less authentic, no less significant signs of the times? China is moving to destroy the opium business, a curse which has over forty millions of victims in thrall in China alone. Spain has at last begun to see something brutal in its bull-fights and has decided to remove, with the cooperation of many toreadors, the worst features of this popular national pastime. France has abolished the guillotine, and is determined to remove the odium which has heretofore attached to the proverbial Continental Sabbath, as a day of hard work by those who serve the multitudes that make it a holiday. England's conscience can not rest until she has heeded the cry of her children of many beliefs, and decided that it is better to be just than to be religious in conformity. As in Switzerland, so now in Belgium, sober living wins a victory in the law prohibiting the manufacture, sale, and importation of absinthe. Slavery and lotteries and dueling, once almost universal, are now almost wholly abolished. So one might move across the continent and see what one looks for. Are not these also signs, signs of the better times?

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Is the Pulpit Cowardly?

FROM various quarters ministers have recently been accused of timidity in pulpit utterances. Madison C. Peters says the ordinary pulpit is a "coward's castle," and Dr. Mark Allison Matthews affirms that the pulpit is "muzzled." He says:

> "There are thousands of ministers who apparently are afraid to speak and act as the authority of the pulpit warrants. They are certainly in need of holy boldness. Were they bold in proportion to their righteousness, and were they to speak as such boldness would demand, the moral conditions of this country would be instantly changed. Many ministers who are lacking in the quality of boldness defend themselves by saying: 'We preach the plainest of truths.' Perhaps they do, but they speak the plainest truth in an apologetic manner, and in many instances actually apologize for statements calculated to expose personal sins."

Neither of these critics seems to have noted the fact that every year thousands of ministers take all the consequences of fearless preaching, either by losing influential hearers or by being driven out and forced to resign because they rebuke individuals in their churches. On the other hand, the greatest successes in the pulpit are won by hundreds of brave ministers who tell the truth without fear. If compared with the number of physicians who toady to crotchety patients, or lawyers who cringe before possible and actual clients, the ministry should be lauded as eminently heroic. Win or lose, we doubt if there is on earth an equal number of more fearless men elsewhere than are to be found in the Christian ministry.

The standpoint of these criticisms is probably partial, and the accusations quite undiscriminating. The fact is that for the most part the pulpit is a place of liberty. It is no place indeed for a common scold nor for misdirected shafts. Some ministers suppose they are curtailed of their freedom if the churches fail to approve tirades, and constant attacks on particular classes of sinners. That way of preaching the gospel is not an easy one by which to succeed, and it ought not to be. Temperament and method unseat more ministers than real boldness. Dr. Reuen Thomas, after a quarter of a century in one pulpit, where he is still beloved and listened to, declares that he never knowingly withheld a truth or a rebuke that needed to be spoken. Thousands of honored ministers could truly say the same. If a minister speaks the plainest truth in love, choosing the fit time and occasion, tho he may offend some he will "win out" in the end. Nor should any minister suppose, however rampant sin may be, that his whole duty is one of denunciation. That duty is rare, and when it arises it requires far less boldness to do it than some suppose. It is a cheap way to get a reputation for boldness, but the really free spirits in the pulpit are not of this kind. Most ministers can distinguish between a Christian congregation and a Donnybrook fair.

Home Training

The case of young Thaw, the murderer of White, the architect, brings to the forefront a commonplace in the lives of most men—the abusing and outraging of the nature God has given them. Exhibitions of moral turpitude on the part of conspicuous individuals are often used for the purpose of illustrating afresh the fall of man, which is true doctrinally because it is true experientially, and doubtless moral lessons can be drawn therefrom. But the habit of fixing the attention on the overt act, to the exclusion of rousing the capacities and possibilities latent in human nature so that men may get a vision of the One whom they have forsaken, is always weak and hurtful. Simple condemnation of a certain act, whether it be the repetition of the story of Cain and Abel or the less heinous sin of the office-boy stealing stamps, is far easier than redemption by the process of education.

There never has been a time since man began his career that he did not require the constant application of moral and religious principles to his life. He was born into a moral realm, and to the Father of that realm he must be loyal and obedient or pay the penalty for nonconformity to His law. That penalty often brings reproach upon those who bear the honorable name of father, mother, sister, or brother. We are born into homes, and homes are the cradles for the race. It is where we are born, where childhood is fed, clothed, and sheltered, that we must begin the life beautiful, the life radiant, the life eternal. When these forces live and thrive, the child may sometimes fall, but it will as surely rise again to its normal life as water rises to to its level. The father and mother are responsible, first of all, for seeing that the child secures that indispensable quality so necessary for all succeeding stages—the sense of God in things seen and unseen. What is left undone at this early period by unfulfilled parental obligations can never be regained in the life of the child. Thaw's young manhood reflected the lack of moral discipline of his early childhood. Early moral and religious training demand much time and strength, much patience and sacrifice, but that was Christ's way of securing the best. The longest way round is often the shortest way home—it is so in the religious training of the young.

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French Liberals' Christianity

No greater fallacy could prevail than the idea which possesses multitudes of Anglo-Saxon minds, according to which all advanced politicians in France are infidels. It is very commonly assumed that all the cabinet ministers of the republic are pronounced atheists, and that every progressive or radical statesman in the Senate and Chamber is certainly antagonistic to religion in any form. M. Alexandre Ribot, the eloquent leader of the Liberals in the Chamber of Deputies, has taken the late Duc d'Audiffret-Pasquier's chair among the Forty Immortals of the French Academy, the foremost institution of literary culture in the world. "First of French Parliamentary orators," exclaimed M. Deschanel, when, at the end of his address, he gave the newcomer the traditional welcome. The level of oratory in the Palais Bourbon is undoubtedly higher than in any other of the world's parliaments. The aptitude of the members for the ideal side of things may in part account for this singular display of fascinating eloquence. The speeches of M. Ribot, of the Count de Mun, of M. Clemenceau on the current crisis, of M. Jaures on Socialism, of M. Briand on the Pope's proceedings, and of M. Viviani, Minister of Labor, are all something more than mere Parliamentary utterances. With their intuition, idealism, philosophy, logical acumen, refined rhetoric, and profound intellectualism, as well as with their felicitous phraseology, they remind the cultured listener of Platonic or Ciceronian discourses. In his Academic address on his installation M. Ribot, coming to the stupendous question that has been convulsing France, made an allusion to those who, "in the name of scientific progress, strive to destroy faith in the supernatural, to destroy the consolation which religion affords the human race in moments of despair in its battle with the evil of the world. A barren, vain metaphysic is this negation of religion!" M. Ribot went so far as to say that he sees "no incompatibility between the principle of a National French Church and the principles of the French Revolution." Thus, while advocating Separation, the foremost of French Liberal orators also strenuously champions the Christian faith as essential to the national welfare.

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"Salome"

THE leading playhouse of New York and of the Western Continent recently presented, but at length withdrew, the vilest stage production of modern times. The play in question is an adaptation from an author whom British laws punished for a beastly crime. It used a Bible character for presenting harlotry, and included scenes so revolting that a large portion of the secular press unsparingly denounced it. The directors who ordered the play withdrawn are among the richest men of New York. It speaks volumes to the credit of such men that they had the moral courage to protest. The realization of moral responsibility by the directors may have been voiced by Mr. J. Pierpont Morgan, who, when told that the withdrawal of the play would entail a great loss upon the opera management, is reported to have said, "I would rather pay it all out of my own pocket than permit the thing to go on."

It is the repetition of this kind of thing, however, not infrequently at what we call our best playhouses, that has seemed to many ministers to make theatergoing a morally unsafe practise. It is the duty of Christians to discriminate the bad from the good, but there is a duty still more imperative—to protect young people by every means from stage pruriency and dramatic vileness. Ministers can better afford to be accused of prejudice against the stage than to fail of their duty in the face of so much evil as the stage propagates. If any one desired to understand why ministers do not commend theaters in general he would find some answer by examining the stage plays in particular.

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James Bryce

THE new British Ambassador to the U. S. A. is one of the most versatile of Englishmen. His favorite recreation is mountaineering. Mr. Bryce was the first Englishman to scale Mt. Ararat, the resting-place of the Ark. He is very familiar with Bible lands. Mr. Bryce is one of the chief living authorities on the complicated Eastern question. It was when he was mountaineering in Armenia, on a tour for health and recreation, that he first became interested in the welfare of the Christian races oppressed under Turkish sovereignty. He has made eloquent and impressive speeches on the international problems involved in the condition of the Near East.

"WHAT THE PEW NEEDS FROM THE PULPIT"

(*Continued.*)

By Caleb T. Winchester, L.H.D., Wesleyan University, Middletown, Conn.

Having, then, very roughly and imperfectly indicated the kind of man I would like my pastor to be, as a pastor, what, in the next place, do I expect of him as a preacher? Undoubtedly it is his work as preacher that bulks largest in the thought of most people, and that is likely to win for him widest and most immediate notice. The Protestant minister, it must be admitted—in modern times, at least—is, first of all, in the thought of the world, not a priest or parson, but a preacher. Personally, as I have hinted, I can not help thinking that the relative importance of the preaching office is sometimes unduly magnified. The sermon is often thought of as the essential part of the Sabbath services, and the church as a mere preaching-house. Ask any New England child what we go to church for on Sunday, and you will probably be told, not "To worship God," but "To hear the preacher"—which is sometimes quite a different thing. Yet it is natural and proper that we should place a high estimate upon the sermon. For the sermon is the minister's unique and distinctive duty. If he is the authorized teacher and preacher of righteousness, it is in the sermon that he delivers his message to us. There is no higher, no more solemn privilege committed to any man in this world than that. Regarded even from a lower point of view, there is no other place I think that, to-day, offers such an opportunity as the pulpit, for influence and reputation, by the persuasive power of human speech. Other forms of public speech have lost much of their influence in these later days, or are losing it. The business of great legislative bodies is done in committees, and the day of the orator seems to have gone by. Public opinion is formed by the press; and the swelling periods of the old-time political orator would probably now be greeted with a derisive suggestion that he "hire a hall." Eloquence now finds its most congenial home, not at the bar or in the senate, but in the pulpit. I know it is sometimes said that the influence of the pulpit is declining too, that the press is crowding out the preacher, and the Sunday newspaper taking the place of the Sunday sermon. I hope this is not so; and I do not believe it is so. It seems to me, on the contrary, that there was never such an opportunity for the preacher to exert a wide and searching influence as at the present moment. The pulpit, I verily believe, is the one best place left for the real orator—the man who can use the strange power of speech to move and uplift his fellow men. And, assuredly, there is no form of public speech that may bring into exercise a range of power so wide and so high, or that more emphatically demands of the speaker for its highest possibilities breadth of culture, a profound and sympathetic knowledge of human nature, and a sense of the sweep and range of religious principle.

And to preach two sermons a week, or even one, demands a fertility of mind, a command of resource, an unslackened interest in his theme, which to a candid layman must seem amazing. Indeed, if I venture to say what I expect of my preacher, I feel that I ought, first of all, to say that it seems to me almost incredible that he should give me what he does give me every Sunday. Every week he must produce one, sometimes two, specimens of original composition about as long as one book of "Paradise Lost" or the

Epistle to the Romans, or the last half of the book of Isaiah. Unlike most people, he can not follow the good rule of speaking only when you have something to say: he may not await the impulse of some new thought, or the inspiration of some profounder conviction. When Sunday comes, he must be there with his sermon in his hand or in his head, in any case in his heart. Moreover, in most other professions that demand much speaking or writing, the theme is decided by the occasion or by the hearers. The lawyer has his subject chosen and exactly defined for him; the journalist must discuss the matter that is on everybody's tongue to-day. But the preacher has a whole Bible full of texts and a whole world full of truths to choose from, and is often doubtless very much at a loss what to take. And he knows that to mete out a blessing suited to the several needs of us who sit in the pews would be very difficult—for no two of us want the same theme. I may choose to want what I call the simple, old-fashioned gospel; but my neighbor in the next pew, with a wider notion of religious truth and duty, wants a sermon on the relation of the church to practical politics; the refined sister across the aisle wants something graceful and moving, that shall gently touch the chords of pathos; while some good soul on the other side of the church the preacher—and perhaps he only—knows is under some stress of trial, and needs some words to hearten and comfort him. I profess, in all sincerity, that I marvel at the man who can, Sabbath after Sabbath, under all these difficulties, address his hearers in a speech that is living, fresh, and original.

It would, then, be impossible to answer directly the question, what the pew expects of the preacher, because the different pews expect very different things; and, collectively, they expect little short of omniscience and universal benevolence. We may, however, with some reason, ask what has the pew a *right* to expect of the preacher; what are the proper function and value of the sermon, as the layman conceives it? What have we in the pew a right to expect of the sermon as an aid to our religious life—if I may use the time-honored phrase, "as a means of grace"? For, I take it, pulpit and pew will agree that it is as such that the sermon should be primarily regarded. It is not a lecture, an address, a speech; the preacher is not an entertainer; and if we settle back in our pews after the second hymn, expecting to be entertained by a not too strenuous intellectual exercise, enlivened by fancy and rhetoric, why, we deserve to be disappointed—and probably shall be. Of course you will not understand me to be depreciating the value of intellect and imagination in the sermon, or to be excusing mere pious emptiness of thought—far from it. The work of the preacher will certainly afford ample scope for the exercise of all his powers. It may have pleased God to save those who believe by the foolishness of preaching, but not by the preaching of foolishness. I only say that all the highest powers manifested in the sermon are directed, and must be directed, to distinctively religious ends; and we who sit in the pews must remember that.

"The only use of books," says Emerson, somewhere, "is to inspire." With even more of truth might that be said of sermons. The statement is not, indeed, entirely or literally true of either books or sermons; but it will serve to rule out all sermons whose end is purely intellectual. Controversial sermons, purely dogmatic sermons, purely philosophical sermons—I do not think we in the pews need many sermons of either of these kinds. "The hungry sheep look up and are not fed." Instruction in dogma, theological or philosophical, is not exactly the same thing as instruction in righteousness. I hardly think I go too far when I say that no sermon from the pulpit meets rightly the need of the pew, unless it tends clearly and unmistakably to strengthen our distinctively religious motives. I must feel, when it is over, a stronger purpose to be a good man, to be a religious man. If I do, whatever its excellencies or its defects as rhetoric and oratory, that is a good sermon. We may say, at all events, that the best test of the sermon is "to inspire."

But, on the other hand, we may remember that there are manifold ways by which to stimulate and inspire. All my highest desires may be roused by the sight of goodness in the lives of others, by the contagious influence of noble example; and so, a purely narrative or historical sermon may be intensely practical. Or a purely expository sermon, by disclosing to us the meaning and the beauty of some great truth as we had never seen it before, may stimulate most powerfully our religious purposes. Or, again, there are few better ways in this world of strengthening our motives than by showing us just how to put them into action—wise moral guidance always implies moral purpose and confirms moral purpose; and so a nearly or purely didactic sermon in its general effect may be a most inspiring one. Indeed, it is a commonplace of rhetoric, that all effective appeals to one's emotions must be in some sense indirect and incidental, as an accompaniment or result of the contemplation of some truth or fact. If you intend to quicken my torpid feeling, or correct my wayward feelings, do not bluntly tell me so, at the outset. Of all kinds of preaching, the frankly hortatory sermon is the feebiest and most ineffective. When a man tells me in substance, if not in terms, "I will now proceed to make you feel as you ought to feel," something inside of me at once stiffens, and I feel like saying, "Well, go ahead, my friend, and let us see if you can." I do not think that is altogether a proof of an unregenerate nature; it is the instinctive assertion of one's own personality, the revolt against any attempt at spiritual control by another person; and it makes avowed and pronounced exhortation of little avail with thoughtful, well-poised people. In fact, if I were a professor of homiletics, I would advise young preachers, in nine cases out of ten, to leave off the "application." If we who sit in the pews have not seen and felt the bearing of what the preacher has been saying all through his sermon, it will be useless to point it out laboriously to us at the end. The good sermon rather commands at every point the consent of our intellect. We find ourselves saying, "Yes, yes; that is true; that certainly is true." Our emotion kindles unconsciously under the growing thought till at the close, tho perhaps we recognize only the truth of what we have been hearing, in fact, our whole nature has been swung into glad accord with that truth, and we are ready to love it and to wish to practise it.

The range of subjects that my preacher may present to me is practically infinite—as wide as human life; for he is helping me to bring all my thought and action under the sway of religious motives, to make the love of God the compelling force in all my life, and then he is helping me to know how to use that life for wise ends, to direct all its efforts to the glory of God and the good of my fellow men. "Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good repute; if there be any virtue, and if there be any praise," he is to help me to put my thought on these things. He is not merely to give me a good half-hour once a week, the influence of which may trickle through the other six days; he is to lift all my ideals, to deepen my convictions of duty, broaden my charity, enlarge my vision of the possibilities of service in this world, and to make all life here seem at once more sweet and more solemn. If I were to select one saying of the Master, in which His whole work for mankind seems best summed up, I should select instantly those blessed words of His, "I am come that they might have life, and that they might have it more abundantly." No other statement so comprehensive of all good was ever put into the speech of man. The whole gospel is in it. And conceived in the light of such a statement as that, the religious life becomes a system of the highest culture on the highest motive. Why is it that so many of us who sit in the pews, good, pious folk tho we be, are so often undeniably uninteresting? And even the lives of the saints are sometimes rather dull reading. Simply because we are so narrow; we have no conception of the breadth of a genuinely religious life, and often seem to think we must be in the strait and narrow way, simply because we can not see anything on either side of us. Now, it is the great work of the Christian minister to hearten men with a new sense of the largeness, the charm, the infinite possibilities of this human life, as revealed in the teaching and the life of our divine Master. And when difficulties baffle us and failures discourage us, when age begins to lay its numbing finger on our pulses, slackening our resolves, reminding us that we are nearing the inevitable term of our little day, then it is for the preacher to remind us that this day is only a morning twilight, and to fill us with the power of an endless life. Am I not right, then, in saying that the range of his appeal is practically infinite? The preacher, like the poet, may play upon all the noble chords of the human soul.

It is true, as is often stated, that the great fundamental truths of the gospel which the preacher has to declare and to apply are few, and they are familiar. It was a remark of Burke, somewhere, that there are not many discoveries to be made in the realm of ethics; and there are still fewer to be made in the realm of religion; but in the application of these few old truths to the manifold forms of human character, and the intricate and changeful phenomena of human experiences, there is infinite variety.

And then, how imperfectly do we who sit in the pews understand the meaning of these great familiar truths? We do not mean to fall into cant, and yet I fear we use some of our commonest terms of religion with very little sense of their deep significance. Repentance, faith, the love of God, the justice of God—they are often on our lips, but do we understand what we are saying? Every Sunday, with uplifted hands and solemn tone, my preacher invokes upon me "the grace of our Lord Jesus Christ." What does he mean? "The *grace* of our Lord Jesus Christ"—would I might comprehend all the wonder and the beauty of that benediction!

Now surely I may expect my preacher to help me into a more intimate sense of the meaning of these great truths of the religious life. I do not know that I have any right to claim that my minister should be a better man than I—or, as I might more wisely put it, conversely, I do not think I have any right to excuse myself for not being as good as my minister; yet I do have a right to expect that he shall be able to instruct me in righteousness—that is his profession. His thought, his study, are given to the endeavor to understand, himself, and to enjoin upon others, the truths and the obligations of religion.

He is to meditate upon these things, to give himself wholly to them—not merely in the quiet of his study, but in the noisier school of active life. Assuredly he will be able to lead my thought where his own more habitually dwells, to give me a warmer love for those truths that are the theme of his constant study.

I do not think that we who sit in the pews have any right to clamor for eloquence, for rhetoric, for charm of manner and grace of delivery. Not that we are indifferent to these things, and rate all ministers alike. I take it that ministers, themselves, do not wish to be accounted, like members of a trade-union, as all on a level in ability, doing equal work and demanding equal wage. And assuredly no minister who is earnest will spare any means in his reach, any cultivation of his natural gift of speech or elocution, that may make his message more effective. But I have no patience whatever with those finical people in the pews who complain that their souls can not be fed by their preacher because he will "split his infinitives," or because some tones in his head register jar on their nerves.

One thing I think I have the right to demand of the preacher who ministers the truth to me—I must feel that he himself is sure of that truth, that he has tested it by his own thinking or his own experience, that he has made it his own truth. I do not care to have him minister to me somebody else's probable opinion. I do not care to have him preach his reading to me. I would have him read—the more widely and deeply read the better; but his reading should have passed through his own mind, have been assimilated, become his truth, before he gives it to me. Quite possibly the preacher might do worse than to follow the advice I saw given in a paper by a clergyman a little while ago, and now and then frankly read to his congregation a sermon by Jeremy Taylor or Frederick Robertson or Cardinal Newman; but I do not like to have him take a text from Scripture, and then preach to me for thirty-five minutes William James's "Varieties of Religious Experience" or Shailer Mathews's "Jesus Christ and the Social Question."

"Reading," says Lord Bacon, "maketh a full man"; but when a man is constantly spilling over his reading, it looks as if his capacity were not great. What my preacher says to me from his pulpit on Sunday may not be novel, nor profound, nor brilliant, nor striking; I have no right to expect that—I do not greatly care that it shall be—but I do expect that it shall be vital, not second-hand, but fresh from his own thought, warm with his own feeling. If the preacher's message is thus vital, individual, he may not be elegant, but he will at all events be secured against that hollow conventional diction, that merely formal speech, easy but empty, which, intolerable everywhere, is most intolerable in the pulpit. The real thought will find its fit word; homely, perhaps; inadequate, perhaps, since our speech at best is but an imperfect instrument; but fresh, genuine, with the impress of the man himself upon it—his best endeavor to speak to me. To such a message coming from such a man, this man whom I know and love as my pastor seven days in a week, whom I never see without wanting to shake the hand of him in good-fellowship—to such a message from such a man I shall listen, you may be sure. Nor can I conceive any higher service that man may render to me in this world, than to speak to me Sabbath after Sabbath thoughtful, loving words of divine truth—which he knows to be truth—that shall guide, console, and inspire. This is the need of the pew; it is the opportunity and privilege of the pulpit. Opportunity and privilege higher than these no man can conceive.

THE MINISTRY AND SELF-SACRIFICE*

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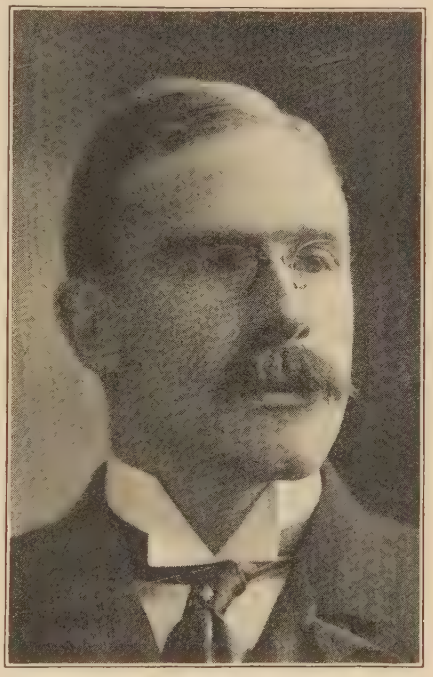
THERE was a time, within the memory of men still living, when the Christian ministry offered large worldly rewards. It carried with it a position of honor and of responsibility in society. It opened up avenues of pleasant contact and of wide experience. At a time when learning was confined to a few, the minister was the scholar of the community. In a day when official position was the badge of public respect, the minister shared with the judge and the doctor the social distinctions of office. But these conditions have largely passed away. Other professions compete with the ministry, and the prizes which they offer seem to many to be greater. Nor is it simply that other professions have grown more attractive. The ministry itself, regarded simply as a profession, seems to have changed for the worse. Considered merely from the economic standpoint, the ministry is one of the few professions in which the scale of compensation has not risen to meet the advancing cost of living, and this in spite of the fact that the demands upon the minister, social and charitable, are constantly increasing. Add to this the increasing uncertainty of tenure, the fierce competition for places, the unreasoning prejudice on the part of many congregations against calling an older man, the prospect at the end of an honorable and faithful life of being forced to depend upon the charity of the church for the support of one's family or the education of one's children—all this is a prospect from which high-spirited men naturally and rightly shrink. If we still believe in the ministry as a profession, it is not because of these things, but in spite of them. It is not that we accept these conditions as normal, but that we regard them as abnormal, due to changes in the social and economical environment which have taken place so quickly that it has not been possible as yet to make the proper adjustment, but which in due time are certain to be righted or to right themselves.



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It is not, then, of these outer and temporary sacrifices that I would speak, but of something much deeper, penetrating to the very essence of Christian life. To understand the sacrifice required of the Christian minister we must first ask what is the nature of the sacrifice which the Master requires of all His disciples.

Jesus Himself has given us the answer to our question in His well-known words in Mark viii. 35, "For whosoever would save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall find it." The picture which these words bring before us is not of a narrowing, but of an enlargement of life. It is not self, as such, that we are asked to renounce, but the narrow self which is satisfied with little things and low ideals, in order that we may discover the true self which lies hidden in each one of us, and which finds its satisfaction in the things that are inherently worthful and abiding.

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None the less, renunciation there must be if there is to be enrichment. It is characteristic of the life of self that that which at any moment we may chance to desire so fills the stage of our consciousness as to obscure everything but itself. The hidden capacities which sleep within us, still unrealized, the desires and aspirations which await only the appropriate stimulus to spring into life, the spiritual self which is the true self, uttering itself in the ideals which are inwrought into the very structure of our being, all this deeper and better part of ourselves is ignored when the little self of the moment, the self of desire or passion, or it may be simply of indolence, has gained control of our conscious life and masquerades as lord. If we are to be our true selves, this intruder must be cast out; and that means renunciation, sacrifice; and the sacrifice is at first always painful. The old self dies hard, and the man who renounces his present desire seems to himself to be giving up life itself. It is only afterward, when the new Master, at whose behest we have yielded our will, has gained complete possession; when the ideals he brings, and the ends he presents, so hold the center of our consciousness as to command our undivided allegiance, that we discover that what has really taken place is not so much a loss as a discovery. We have found a life larger and richer than any for which we had dared to hope, and, finding life, we have found ourselves.

For, in fact, these two words, life and self, express the same idea. The word, *ψύχη*, which the older translators rendered *soul*, and our revised version translates *life*, may with equal propriety be rendered *self*. What is self but life appropriated and made one's own? What means the enlargement of self but the enlargement of life and the enrichment of experience? And how is this enrichment to be gained save as some new object enters the field of consciousness in order to call forth within the soul powers still unsuspected? We grow by what we appropriate. We are what possesses us.

In all this there is nothing singular or unnatural. Christ's law of sacrifice is only the application to the religious life of principles made familiar to us by the commonest experience. It is the affirmation in religious language of that law of the *social self* which is one of the most fruitful discoveries of modern psychology. We have come to see that our personality is not a constant, but a variable; that we are not one self, but many; and it depends upon our attitude to the many conflicting objects by which we are surrrounded, which of our many possible selves we shall be.

We see this law at work through all the higher ranges of human experience. Everywhere men are winning mastery through renunciation, self-realization through self-denial.

What is it that makes friendship so sacred an experience? Is it not the enlargement of self which it brings? Within the sphere of mere acquaintance our judgments are largely regulated by the sense of our individual rights or desires. We are continually asking ourselves as to other people, what they ought to do for us, or what we are required to do for them; and we judge our own acts and theirs by this standard. But when we pass into the higher realm of friendship, such considerations are forgotten. The difference between ourselves and our friends becomes a vanishing difference. What they desire we desire, and what we desire they desire; so that in doing for them we are doing for ourselves and fulfilling our own self end. To become a friend means to exchange an outer for an inner constraint. It means to do things, not because we must or because we ought, but because we can not help it. And what is true of friendship is true of human love in all its forms, whether it be the love of father for son, of mother for daughter, of brother for brother, or of husband for wife. Love is everywhere and always self-discovery through self-forgetfulness; it is a dying to live, a losing to find.

In art too we find the same law at work. What is it that makes the difference between the true artist and the man who is simply clever? Is it not the fact that the former has learned, as the latter has not, this lesson of self-effacement? When we look at the work of the mere technician we are conscious always of the workman. We say, "How skilful so and so is! What admirable workmanship! What an original treatment! How unlike that which any one has done before!" But when we come into the presence of a really great work of art we forget the workman and think only of the object which his reverent devotion has caught and passed on to us. We enter the Dresden Gallery and stand before Raphael's great Madonna, and Raphael himself is forgotten in the light of the divine majesty and conquering love which shine upon us from the face of the marvelous child.

It is the same in the world of scholarship. Here too supreme achievement involves self-abnegation. A pedant may feel concern for his own reputation for knowledge. No facts which have entered the capacious storehouse of his memory but must be deposited in his work. No opinion which any learned man may have uttered in the past, however irrelevant or antiquated, but he must controvert it. No logical possibility, reasonable or unreasonable, but he must catalog and pass judgment upon it. But with the great scholar it is not so. He is a glass through which you behold the truth. If he be a historian, the living past is brought before you and you say, "Yes, so it must have been." If he be a philosopher the inner structure of the problem under consideration is revealed to you, and you see for yourself the inherent reasonableness of the laws which are set forth. Most of all, the poets possess this high faculty of imaginative insight. In their fellowship we touch what is greater and more abiding than ourselves, that which our hearts tell us is inherently noble and worthful, that for the sake of which one would gladly lose himself.

This outgoing life finds its highest expression in religion. All religion involves the exchange of a narrower for a broader life, a losing of self to find it again in God. The difference between religions is not that some require sacrifice and others do not, but in the character of the object for which the sacrifice is made. Where this object is put outside of this world, in some undiscovered realm of mystery, inaccessible to our present powers and without analogy in our present experience, the sacrifice will involve the abandonment of all that gives meaning and joy to ordinary life. It will mean the renunciation of all the pleasures which come through sense, the distrust and eventual discrediting of the processes of the mind, and the severing one by one of the ties which unite us to our fellow men. The more isolated and lonely the life, the narrower and the more impoverished it be, judged by human standards—the fitter to become the vehicle of the mysterious grace of the ineffable God. That is the ideal of the type of religion we call Catholicism. But, if God be conceived as present in the world which He has made, immanent rather than transcendent, speaking to us through all the familiar experiences of our daily lives, lending His beauty to the sunset and His fragrance to the flowers, manifesting His justice through the course of human history and commending His love through those human affections which give tenderness and dignity to human life; then the sacrifice which religion asks will require us to turn away from none of these things, but only from that narrow, self-centered life which prevents us from seeing them in their large, their permanent, their divine meanings.

It will mean the discovery, in and through the commonest experiences of life, of an eternal Presence, wise, holy, and loving, through communion with whom they gain dignity and abiding value. It will be an invitation to the surrender of the narrow life which seeks self-realization through isolation, for that larger, richer life which fulfils itself in love.

We are ready now to turn back to the question with which we began, the place of self-sacrifice in the life of the Christian minister. It is in principle, as we saw, the same as that which it holds in every Christian life. The minister is a man who, of set choice, has made religion the subject of his constant thought and effort. That which for most men lies below the surface of consciousness as the hidden motive of life, the circumstances of his profession force him to hold constantly before the mind. To show the place of self-sacrifice in the life of the Christian minister, therefore, means to point out those peculiar conditions in the life of the ministry which promote that finding of God in all this world, which is the final purpose and the highest joy of every Christian life.

In an eloquent passage in his recent book, "The Religion of Duty," Felix Adler illustrates by a striking figure the true attitude which should govern our relations to our fellow men: "Not every one," he says, "is rich enough to have a picture-gallery in his house, with portraits in it by the old masters or by the new, but every one should have in his heart a picture-gallery in which are hung the portraits of his friends. He should be constantly busy retouching these portraits, adding a shadow here and a light there, as experience teaches. He should paint them lovingly, not uncharitably, grieving over every blemish, pondering earnestly whether by some art he may not succeed in obliterating it. He should visit this gallery often to contemplate the portraits that are hung there. The gallery is not a mere gallery, but a studio. The owner is not a mere owner, but also a painter; and better than any painter, he has, to some extent, the power by faithfully studying the image to change the original" (p. 140).

A beautiful ideal, but how difficult to realize! How few people we meet under conditions which make such study, I will not say successful, but possible. The rush and sweep of life bear us irresistibly onward and most of our fellow mortals are for us only shadows, "ships that pass in the night." Even when we meet more often it is commonly under conditions which do not lead to mutual confidence and helpfulness. A veil of conventionality hangs between us, hiding from each the other's secret thoughts.

Now that which gives the life of the minister its special attractiveness is the fact that in it the opportunities of such sympathetic insight are multiplied. It is the privilege of the minister to be brought close to men in these great crises, in which the inner man is revealed. It is his privilege to think of men habitually, as a matter of course, in the light of their divine ideal and destiny. It is his privilege to make the gallery which other men visit only occasionally his continual abiding-place and spiritual home.

And what is true of the minister's relation to the individual is no less true of his relation to society. Here, too, the task which is set him is not different in principle from that which is set for every Christian man. It is to find God at work throughout the whole structure and organism of the social life, and to detect beneath the struggling tendencies whose conflict billows the surface of our modern world the deeper currents which are bearing mankind on toward God's haven of brotherly love.

But if the task is the same, the conditions under which it is faced are altered. With the best will in the world, it is hard for any man, whose life is given to a particular business or to the practise of a particular profession, to look upon the problems which that business and that profession present, with the impartiality which is required by the interest of ideal truth and justice. There is need, in every community, of men who shall be able to separate themselves in thought and feeling from the special interests of class or of trade, and to approach the questions of the day from a larger point of view and judge them by a more disinterested or a less narrowly interested standard. Such an opportunity is presented to the minister by the very nature of his work. The single test by which he is required to judge existing institutions is their bearing upon the ideals of divine Fatherhood and human brotherhood which it is his mission to preach. Do we not need men who are controlled by such a purpose—men who, amid the clash of warring interests, can remind us that in the principles of Jesus we have a platform about which all men of good-will may affectionately rally, and upon which they may labor side by side for the welfare of mankind?

Thus all the conditions of his life tend to make easy for the minister that concentration of attention upon the highest interests which is of the very essence of religion. When he is tempted to turn aside into some bypath of research which diverts him from the broad pathway of humanity's need, the call of to-morrow's duty will bring him back again to the highroad. And if sometimes, for the man of scholarly tastes, the renunciation of the finer graces of scholarship is felt as a heavy burden, the loss is more than made good by that enlargement of spirit which comes to one who has learned to estimate at its full value, and to use for its highest purposes, the truth which he has made his own.

What, then, shall be said of those other sacrifices with which we began—the sacrifices which involve a real limitation and surrender of that which is recognized as good? Have these then no place in our scheme of the Christian life? Most certainly they have. They are a fact for the Christian as they are for every other man, and they mean for the Christian precisely what they mean for every other man. They are the price which is freely paid for the greater good, which is only thus to be won. They are the conditions through which alone the highest self-realization is possible in a social environment. We are confused by their presence in Christianity only when we think of them as tho they were a special characteristic of the Christian as distinct from every other life. No doubt it is true that the choice of the ministry as a profession involves the surrender of things which a man might have had if he had chosen to be a banker or a lawyer. But so does the choice of teaching as a profession. No doubt it is true that the missionary must turn his back on home and go out to a life of loneliness and isolation, but that is what the explorer and the civil engineer are doing every day. No doubt the men who stand on the firing-line of the Christian army endure hardships and make sacrifices, but in this they are only experiencing what other soldiers in other armies have undergone for centuries without murmur or complaint. The scientist in his laboratory, the trained nurse in the hospital, the doctor who exposes himself to contagious disease, and those humbler figures, the stokers in the holds of our great ocean steamers, the forgotten toiler in the caisson beneath the river—all these men endure hardness day by day for society's sake, and we take it as a matter of course. Shall the minister ask for himself a lesser renunciation?

No, it is not in its limitations that the minister's sacrifice differs from that of other men. It is in the extent to which he is master of resources which should enable him to rise above limitation and to translate that which would ordinarily be impoverishing and narrowing into a means of enlargement and growth. Everywhere and always the man who has come to see his own voluntary self-limitation as an element in the enrichment of the life of the world has been able to win from it spiritual nourishment for his own soul. This insight Christ makes possible in the highest degree. The man who has learned from him to look upon his life, however narrow it may be, as part of a divine plan, and who has yielded up his will in loving obedience to the will supreme, becomes conscious of a power which makes him master of circumstance, and enables him to win the victory of inner peace under conditions which would otherwise spell unrest and defeat.

That is the real lesson which we are to learn from the history of modern missions. Not so much the lesson of heroic sacrifice as the lesson of triumphant success. There was a time when men argued against foreign missions because it was too hard a life; nowadays we are beginning to hear the opposite objection, and men find fault because it is too easy. These missionaries, we are told, live, in the countries to which they have gone, as comfortably as they would do at home. Their lives are not poorer but richer and more interesting than they would have been if they had never gone. They are looked up to as heads of the community, advisers, and counselors, honored and cherished. It is all a mistake to have represented them as great heroes going out to bear hard burdens. They have found the easy life, not the hard.

Do you not see that this is the highest justification of Christian missions? Does it not show that all that we have been saying of Christian sacrifice is true? That the man who goes out to take up any great work for Christ in simple self-forgetfulness and faith does find, as we have said he ought to find, a richer and a larger life?

The importance of our principle can not be measured by its effect upon the individual alone. It brings a message of hope and cheer to every struggling spirit. To the multitudes whose lives are hemmed in on every side by the sternest of limitations it is a proof that there are no barriers which can exclude a man from the free life of the spirit, and a call to make trial of the faith which can so signally enfranchise. From this point of view the renunciation which the minister's work inevitably imposes upon him appears as one of its chief blessings, since through it he is prepared, as in no other way, to do this great work and to teach this supreme lesson.

"Of fret, of dark, of thorn, of chill,
Complain thou not, O heart; for these
Bank-in the current of the will
To users, arts and charities."

REENFORCEMENT TO THE PULPIT FROM MODERN PSYCHOLOGY

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III. WORKERS TOGETHER WITH GOD

AN outcome of the empirical study of religious phenomena has been a heightened recognition of the lawfulness that obtains in the spiritual world. We are being impelled to take up into our conception of the "divine order" the entire "natural" order. The idea of God is being transformed. It is being extended immeasurably in its objective reach, and, what is more, it is coming up afresh as a warm inner fact of the life of mankind. As one of my ministerial friends recently remarked, "This is indeed anew an object of a man's deepest reverence."

In my earlier papers (September and December, 1906) there were grouped many of the evidences that nature has her own times and seasons and will observe them regardless of our incidental interference with "methods" of instruction and "systems" of education. Many of the mental phenomena that may seem accidental are, in all likelihood, "deep ordained." They are fixt in the solid framework of the universe and can not easily be shaken. Nature has plans of her own that she is bent on carrying out, and, within certain limits, has little concern about what we do unless our schemes happen to coincide with her own profounder decrees. Otherwise she pronounces them mere pious fussiness and goes upon her way. No matter how well or ill children are fed, they reach the adolescent acceleration in height and weight about the same year. No matter how much or by what system they are taught to spell, they are apt to attain a degree of efficiency mapped out by the growth changes going on within. "Nature" prevails enormously over "nurture," as Galton shows in determining the likeness of similar twins and the difference between unlike pairs in both mind and body. The work of several anthropologists and psychologists was cited to prove the fact of mental heredity. They have proven the truth which many of the great souls in literature have tried to voice, viz., that the individual life is drawing from the deeper stream of world life.

"From time to time, vague and forlorn
From the soul's subterraneous depth upborne
As from an infinitely distant land,
Come airs and floating echoes. . . ."

With what degree of fixedness nature has marked out the course of individual growth, and how far it is worth while to try to meddle with it, we shall try to guess in a later paper. The fact of psychological foreordination is, however, so patent in its positive aspects that there can be no harm in following out some of its implications. There is, of course, the danger of overemphasis. This danger is almost eliminated by the prevalence of the fine conceit of the average human being that he is an autonomous agent and that the spiritual destinies of his children or of his flock are his own, and not God's, work.

On the basis of the evidences adduced there are a few old truths that may receive new meaning.

One's faith should be increased, that whim and caprice do not prevail and that the God-will be conserved. The fact of mental heredity, even to the extent of destroying much of man's supposed freedom, should be an inspiration, rather than otherwise, to the religious worker. He is not working alone, but in tune with a higher wisdom than his own; he is not acting in vain, for nature is the only safe conserver of the good; nor is his effort blind and aimless, for the religious worker at his best is "nature's priest," and, with that confidence which lies between humility and conceit, can pursue his course joyously and hopefully. If he errs—even if his ideals are essentially at variance with the world order—it is not only one against the multitude, but against the ages.

> "Fate, which foresaw
> How frivolous a baby man would be—
> By what distractions he would be possess'd,
> How he would pour himself in every strife,
> And well-nigh change his own identity—
> That it might keep from his capricious play
> His genuine self, and force him to obey
> Even in his own despite his being's law,
> Bade through the deep recesses of our breast
> The unregarded river of our life
> Pursue with indiscernible flow its way."

There is no thoughtful parent who would not rather trust his child to the tuition of the tried experience of the millenniums than to risk it to the caprice of individuals; and there is not a wise religious worker who does not prefer to ally himself with race wisdom than to run the hazard of "eddying at large in blind uncertainty."

A characteristic mark of the geniuses of religion has been that they have felt themselves to be working in unison with a power above themselves that makes for righteousness. During his best hours the guiding spirit of Socrates did not for a moment forsake him. The Master said, "My father worketh hitherto, and I work."

It is the privilege of ministers of the gospel and other religious workers to know something of the natural history of the human consciousness, to appreciate the setting of the facts of religion among the other normal processes, to know the stages in the development of child life and to become familiar with the meaning of each. The transitional points in child life are fairly determinable and there is already much light obtainable upon the question. In works like Kirkpatrick's "Fundamentals of Child Study," Irving King's "Psychology of Childhood," Coe's "Education in Religion and Morals," Baldwin's "Social and Ethical Interpretations," to venture the mention of only typical volumes, one begins to gain a more or less clear insight into the epochs in childhood, and when and how religion differentiates itself amid the other life endowments. Chamberlain, in "The Child," has brought out into clearness how the race life finds its successive outcrops in the individual life. I may be pardoned for remarking, as has been pointed out by two or three of our professional psychologists, that the really valuable part of my volume "The Psychology of Religion" is not so much the relatively superficial fact that religious awakenings are almost entirely confined to the middle 'teens—the point which is most frequently hit upon—but rather the later chapters on the biological and psychological interpretation of "Conversion" and those on "Adolescence" that set forth this period in large perspective and show the processes that are operative to make the religious phenomena of this period "natural" (and who will not say also "supernatural"?) and inevitable events in the evolution of the individual consciousness. The students of the mental life are the first to admit that we know very little positively about it, neither does the botanist know much about plants; it is possible, however, even in the present status of psychology, to gain a warm sense of acquaintance with the mental life and to add to a love of souls something of the artist's touch in operating among them. Any careful observer of religious activity at the present time must be impressed with the fact that much of it is abstract and general rather than specific and personal, and while it is heartful, it is hit and miss as to both method and ideal, instead of drawing from a profound insight and being consonant with some large historical, sociological, psychological, or spiritual program. Whatever the program, its consummation is dependent so absolutely upon persons that there is no escape, in any event, from the need of wisdom about the laws of mental states and processes and of their development. If any one should retort that Socrates and Christ did not study books on psychology and were none the worse for the omission, it might be replied that neither did they read the daily paper nor preach two set sermons each week just on Sunday with a midweek prayer-meeting half way between as a stepping-stone from one sacred day to the next, nor did they share to any great extent in the thousand and one formalisms that, for better or worse, have settled down upon modern life. As the accretions of social and institutional life have increased there are few who work their way out from under and up through it who do not, like Angelo and da Vinci, Wagner and Beethoven, Locke and Kant, Robertson and Phillips Brooks, become faithful students of the technique of their respective arts. Books and scientific literature are made out of human experiences that have become specific and workable. Science is not so much a mechanism and a tool as it is a refinement of thought and experience and a language by which thoughts are fixt and experiences shared in common by persons of varying interests and vocations. It is also a device for extending knowledge. With all the wisdom of the ancients there was no proper recognition of the stages in childhood until the time of Froebel and Herbart, nor until recent years has there been evidence of a lively appreciation of the epochs in the child's religious growth. For the most part the natural history of the religious consciousness is as blank to the average mind as was that of the animal species before the labors of Darwin. There are signs everywhere—in denominational and Sunday-school literature, in books and periodicals, in the establishment of the Religious Education Association, in special courses of instruction in colleges and theological schools—that a better day is at hand when illuminated minds shall discipline and direct the activity of loving hearts. Children are being given the spiritual food for children, and each age is receiving the exercise adapted to its own special needs. The aim of the bulk of religious activity is like the aim of Charles Dudley Warner at the bear, *i.e.*, "in general." As in his case, it may be effective, but the principle is hardly a safe one to follow either in saving souls or in hunting bears. Aimless religious enthusiasm is comparable to letting off steam. It may be futile or, if properly applied in tune with the higher laws of nature, it may pull an engine or turn a mill. Let us not deceive ourselves. The time may never come—Heaven forbid it—when religious activity is predominantly "scientific." To the last the deeper things of the spiritual life must be felt out in the characteristically religious attitudes, and the regeneration of mankind must be after the heart-to-heart manner. It is desirable, however, that the rationale of the spiritual life should be so clear that the divine order may assume the proportion of a majestic temple instead of a hovel, that ideals may lead away toward the infinite, that the individual may become God-centered instead of following "lower aims that end in self," and that a sense of "values" may be aroused by which one may feel that every act or impulse or enterprise is fitting into an eternal plan.

The question of the waste of energy is, I think, one of the most important connected with religious activity. We do many needless things while the energy so expended should be put to some use. I have shown that the average age of religious awakenings that are not in any way forced is essentially the same as that of conversions which are usually wrought out under the heat of revival methods; and that, considering the nature of the experience, it must come at that time, conditioned as it is by other bodily and mental changes which have become fixt at this particular period as the outcome of social selection, and would be as impossible to change as for feathers to grow on a fur-bearing animal or for a leopard to change his spots. Coe has proved quite conclusively that the quality of the religious experience of mature persons is a coefficient of temperamental peculiarities, and the evidence is certain that these depend upon bodily conditions. To change these is as impossible as to add a cubit to one's stature. It does not make so much difference with the final outcome of the child that we do needless and foolish things in his religious education; teach him, for example, the theological conceptions of adults in his babyhood; for, as I have tried to show, he will come out at approximately the same point in spite of it, provided he has not been actually crippled, just as Professor Minot, of Harvard, found to be true of the bodily development of guinea-pigs. But it is a pity to ache and sputter about what will happen of itself. It would be possible to worry to the point of nervous exhaustion lest the earth should not finish its yearly circuit according to the calendar; and it would move on just the same.

After all the toil and care and after the predestined thing has taken place, religious workers lay claim to much that would have happened anyhow, and then pride themselves upon their wisdom or grit or upon the efficiency of their "methods," or even flatter themselves that they have added new stars to their crowns. It is not unlikely that Riley had the revivalist in mind when he wrote "The Tree-toad." The toad "twittered for rain all day." He hollered till he was weary and sick at heart and he thought his throat would burst right open at every note; and then after it rained he addrest himself thus:

"But I *fetched* her! O I *fetched* her!
'Cause a little while ago,
As I kind o' set
With one eye shet,
And a-singin' soft and low,
A voice drapped down on my fevered brain,
Sayin'—'Ef you'll jest hush I'll rain.' "

The parents', teachers', and pastors' care for the spiritual growth of children is not a matter of indifference. Their business, like that of the gardener, is to watch, guard, protect, and nourish, rather than to produce. Let not the gardener fail to surround the stalks of corn with air, sunshine, moisture, and nutriment, nor to measure them in right proportions like a true artist; but let him not tear apart the young ears before the tassel matures, in order to gather a harvest.

A far more serious kind of waste than that of energy on the part of the worker, is the waste of the material he despoils. A Sunday-school teacher who sears the child's mind over with a dreary repetition of priceless truths which it can not possibly understand, instead of feeding it with stories, myths, and interesting facts; a parent who, through overanxiety, awakens confusion and distaste in a child by questions of sin and repentance while innocence and irresponsibility are the natural state; a pastor who, through misguided zeal, tries to force immature minds into the calculus of spiritual dynamics, or stalks unbidden into the sacred recesses of some life where there is blossoming a garden of God—such as these are the causes of irretrievable waste.

The fact of mental heredity teaches patience. The different powers have their own time of maturing. The child must think as a child. What is more, he will act much under the impulsion of an animal inheritance. Nor will he drop this quickly any more than will the tiny eucalyptus tree exchange in a year or two the oval leaves of its infancy for those of the lanceolate form of its maturity, or any more than the tadpole is able to leap past its tail-bearing stage instead of living through it. One of the commonest injustices in the experience of a religious teacher is to receive credit at some blossoming time in the growth of a child, for a harvest that others have sown, and, on the other hand, to bear the blame for lack of results at a stage when the pupil's allotted stock of energy is exhausted in the process of some physiological readjustment. The unjust praise or blame is especially common during the 'teens, when spectacular results are often obtained, which may be the harvesting from the self-sacrificing love of all the mothers from the beginning, or when the highest service of a teacher is to bridge over, with utmost patience, some critical period in the life of the child with nothing to show in the way of spiritual advancement.

The one other implication of the point of view under consideration that may be mentioned within the limits of this paper concerns the matter of the minister's responsibility. The fact that nature has ends and is bent upon attaining them, that she brooks no interference and will even trample down schemes and persons that threaten her plans, does not lessen the degree of the minister's accountability for what he does or fails to do. On the contrary, the responsibility is heightened. The minister is a part of nature. The world-life is not an abstract something. It is a concrete reality; and this reality consists largely in the life of persons.

The kingdom of Heaven is with men. The will of the minister at his best ought to be and is a part of the forceful, purposeful, world-will. It should be, indeed, its choicest expression. Instead of standing outside of the game and watching it go on, he must be in the game and of it as one of the chief actors. He, "the heir of all the ages," must receive largely of the world wisdom, and in turn be its fountain for the present generation and for the future. His striving and sense of responsibility are part of the world order, the like of which have prevailed ever since the animals have struggled and were able to place values upon their actions. It is doubtless the part of the world order that can least be spared. The minister can not then say, "Why should I strive?" for whatever freedom there is in such an attitude is the freedom of rupture by which he tries to separate himself from the whole. By allying himself with the eternal he is not only saving his own life, but helping to fulfil the world order.

We shall not be able to revert to the "old days of awe and keen-eyed wonder" when the man of God stood in the immediate presence of the "mysteries that circle under the outward shell and skin of daily life," and heard God speak and was led by Him. The outward shell has grown into a thing so stupendous, with its crowded society, its myriad activities, its duties, its scrappy bits of knowledge, that the soul of man is in danger of losing itself in distraction and dissipation. Nor is it strange that it has increased in a sense of self-sufficiency as it is more distraught, and the gods are pushed aside.

The eye's clear vision is dimmed by a succession of kaleidoscopic effects. The ears, in which deep sounded unto deep, are filled with the din of nervous feet and the clatter of voices. The heart of the priest that was "led by the eternal law" is a conventionalized thing that keeps tune to "all men's prides and fancies as they pass." The voice of Jehovah might return again and bring a hush of wonder and reverence if we could know afresh that there are eternal laws that reign, and that all our pious fevers and proud achievements are causing but a tiny ripple in the universe unless they draw from the deeper well-springs. It may be the mission of science, which has helped to destroy the half-gods, by holding firmly to the majesty of law, to return to the spirit of man an object worthy of his reverence. We may still have the prophet of the Most High

"Who doth not sound God's sea with earthly plummet,
And find a bottom still of worthless clay;
Who heeds not how the lower gusts are working,
Knowing that one sure wind blows on above,
And sees, beneath the foulest faces lurking,
One God-built shrine of reverence and love;
Who sees all stars that wheel their shining marches
Around the center fixed of Destiny,
Where the encircling soul serene o'erarches
The moving globe of being like a sky."

THE PRECHRISTIAN HEBREW IDEA OF IMMORTALITY

By Henry Preserved Smith, D.D., New York.

Every good theological library has a copy of a book entitled "The Divine Legation of Moses." This book, once celebrated, now almost forgotten, was published by Bishop Warburton in 1737. The controversy in which it took part was waged between the orthodox party and the Deists. The orthodox, looking on the Bible as a divine revelation of truth, felt that its teachings must be substantially the same under the old dispensation as they were under the new. The particular doctrine in question was that which affirms a future state of rewards and punishments. The Deists, as well as their opponents, believed that such a doctrine is necessary to the well-being of society. Even those who held what Gibbon insinuated, that to the philosopher all religions are equally false, believed that to the statesman all are equally useful because they hold the vices of men in check by the salutary fear of a judgment after death.

It will be seen how the orthodox theologians had generally felt bound by their logic to maintain that the Old Testament contains a clear revelation of a future state of rewards and punishments. Warburton differed from them by recognizing the facts. He saw that such a clear doctrine is conspicuous by its absence; certainly it is absent from the fundamental part of the Old Testament, that is, from the Pentateuch. The problem which thus confronted him is obvious. He met the difficulty by what was to his contemporaries a startling paradox. His leading propositions are the following:

1. To inculcate the doctrine of a future state of rewards and punishments is necessary to the well-being of society.

2. All mankind, especially the most wise and learned nations of antiquity, have concurred in believing that this doctrine is of such use to civil society.

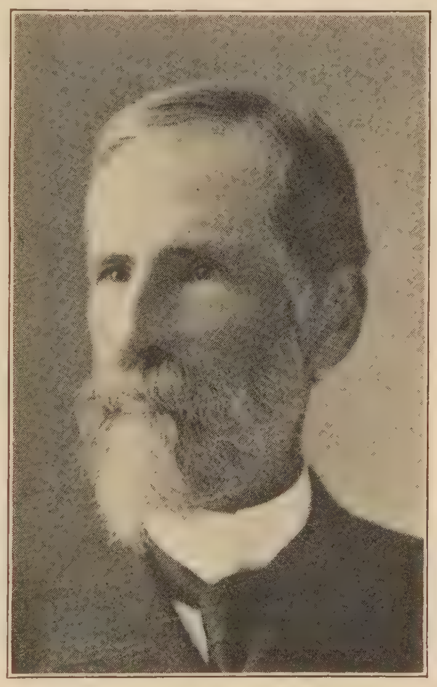
3. The doctrine of a future state of rewards and punishments is not to be found in, nor did make a part of, the Mosaic revelation.

The first two propositions were generally accepted; the third he had no difficulty in showing from the record. What was new in his argument was the affirmation that the very thing in which the Law of Moses differs from all other civil constitutions is proof of its divine origin. The matter is of interest enough to dwell on somewhat in detail. The demonstration that the doctrine of future rewards and punishments is not found in Moses is still instructive for those who feel impelled to interpret the Old Testament by the New Testament. The Bishop's words are as follows:

> "The Bible contains a very circumstantial history of this people throughout the aforesaid period (that is, from the time of Moses to the captivity). It contains not only the history of public occurrences, but the lives of private persons of both sexes and of all ages, conditions, characters, and complexions; in the adventures of virgins, matrons, kings, soldiers, merchants, and husbandmen. All these in turn make their appearance before us. They are given too in every circumstance of life; captive, victorious, in sickness, and in health; in full security and amidst impending dangers; plunged in civil business, or retired and in the service of religion. Together with their story we have their compositions likewise. Here they sing their triumphs, there their palinodes; here they offer up to the Deity their hymns of praise, and there petitions for their wants; here they urge their moral precepts to their contemporaries, and there they treasure up their prophecies and predictions for posterity; and to both denounce the promises and threatenings of Heaven. Yet in none of these different circumstances of life and in none of these various casts of composition do we ever find them acting on the motives or influenced by the prospect of future rewards and punishments or indeed expressing the least hope or fear or even common curiosity concerning them. But everything they do or say respects the present life only, the good and ill of which are the sole objects of their pursuits and aversions."

This is sufficiently distinct, and it might be supplemented by many equally striking statements. Together they show that the author had a clear view of the facts of the Old-Testament record. To account for the facts he is obliged to suppose that the revelation of a future life was purposely withheld from the Israelites because of the temptation they would be under to worship angels, devils, or the souls of the departed, thus becoming untrue to the one God. The rewards and punishments held out to Israel were rewards and punishments of the present life. This, of course, was easy to show. Not so easy was it to show that the actual course of the history was in accord with the program thus laid down. This part of the argument, however, does not concern us. What interests us is the candid confession of this learned and pious author that the New-Testament doctrine of the future life is not contained in the Old Testament.

Our own age puts the question in its own way. We have a more adequate conception of revelation as a process working out historically. We see that we can not speak of a doctrine of immortality as a single thing revealed in its completeness and finality to Moses or to Isaiah—or even perhaps to Paul. It is a growth, and the process of growth involves the taking up of different elements. It is at least possible that these elements are borrowed from more than one source. The various forms which the doctrine has taken among Christian thinkers leads us even to suspect that the elements have not all been completely assimilated or brought into complete harmony with each other.



HENRY PRESERVED SMITH, D.D.,
Author of "Old Testment History," etc.

The earliest Hebrew thought recognized the distinction of soul and body in man. The Yahwistic account of creation says that God formed man from dust and then breathed into his nostrils the breath of life, so that man became a living soul. By the term "living soul," however, the writer meant no more than a being which has life; for the animals also are called living souls. But it still remains true that the author. by the division of the act of creation into two parts, shows an appreciation of the twofold nature of man. And while we may say that no belief in the immortality of the immaterial part is implied in the account, yet we know that the earliest Hebrew thought gave to this part some sort of continuance after it leaves the body. The earliest notion was that the soul lingered near the body. The blood of Abel cried for vengeance because the life was in the blood. The pains taken by the Hebrews, as by most primitive peoples, to cover the blood of a slain man implies that the blood, if shed, let the soul loose to terrorize the community; whereas the confinement of the blood in the body, as by strangling or perhaps by stoning, as was the Hebrew method, would hinder these baleful activities.

This primitive belief was overshadowed by the theory that at separation from the body the soul goes to Sheol, where it has a shadowy existence for an indefinite period. Thence it can be called forth by one who possesses the power or art, and may be made to reveal the secrets of the future. The classic example is the witch of Endor.

The author of the narrative has the conviction that Samuel appeared to Saul and pronounced his doom when called forth by the necromancer. The scorn with which Isaiah speaks of those who peep and mutter, and who for the living seek the dead, shows that such practises were rife in his time. Uncanny powers should be propitiated by worship and by offerings. We are not surprized, therefore, to find distinct traces of worship of the dead in Israel. The putting off the clothes was one of the rites of worship, followed by putting on some special garment. The rending of the ordinary clothing and the putting on of sackcloth, well known as mourning-rites, are survivals, therefore, from the ancient worship. Tearing out the hair and strewing ashes on the head are in like manner relics of the early hair-offering and of the burnt sacrifice offered to the dead men. But with reference to offerings to the dead we are not left in doubt. Those who had been in contact with a dead body were unclean for the service of Yahweh. The reason was that they had presumably eaten of the sacrifice offered to the manes and so had come into communion with another divinity.

From this point of view, and from this point of view alone, we understand the rigor with which the law regulates or forbids the traditional mourning customs. Many of these customs, it is plain, were too deeply rooted to be altogether abolished. The most the legislator could do was to forbid the more flagrant, and hedge the others about with precautions against defilement of the sanctuary. The author of Deuteronomy commands that he who brings the tithes to the altar shall make a solemn declaration in these words: "I have put away the hallowed things out of my house, and have given them to the Levite, the stranger, the fatherless, and the widow according to thy commandment. I have not eaten thereof in my mourning, have not carried away any when I was unclean, nor have I given thereof for the dead." The passage shows quite clearly that the temptation of the Hebrew peasant was to dedicate the tithes, not to Yahweh, but to the spirits of the dead, and that the law was intended to guard against such profanation.

The worship offered at the shrines of saints, Christian or Moslem, all over the East at the present day is a survival of the ancient worship of the dead. The Hebrew author of the patriarchal stories sees in it nothing strange. He tells quite simply how Jacob erected a pillar on the grave of Rachel. But this pillar is called by the name given to the pillar erected at every sanctuary—maççeba—and we may be quite sure that it pointed out the grave as a place of worship. A similar pillar was raised for himself by Absalom, on the ground that he had no son "to bring his name to remembrance." But the way in which a dead man's name was brought to remembrance was by an act of worship. Absalom felt that in default of sons he must rely on strangers to pay him the accustomed reverence, and therefore took pains to mark his burial-place as a shrine.

The evidence, therefore, is sufficient to show that the Hebrews believed in some sort of continued existence of the soul after death. The worship offered at graves shows that the spirits were thought to sojourn in the place where the body was buried. But along with this belief we find another one, the conception already alluded to, according to which all souls dwell together in Sheol. Beneath the earth exists a vast cave-like region shut off from the light of the sun and from the joys of life. Here the shades are gathered in families and clans according to their earthly relationship. But the marks by which this region is described are mostly negative. The inhabitants have no knowledge of God and no opportunity to worship Him. They are in fact mere shadows, and it would be an abuse of terms to call their existence immortality. Whether such existence as they have lasts on indefinitely, or whether they gradually fade out, is a question to which we find no answer.

The Hebrew theory concerning the state of the dead seems to have made no progress until the Exile. If at the end of the Exile the Jews paid any attention to the religion of their Persian masters they learned something of a more elaborate theory of another world. The Exile itself made them receptive for such a doctrine, for the man who has a hard lot in this world is prone to look for something better in another state. The steps by which the Jewish view made advance escape us. Ezekiel, to whom we naturally look first, evidently had no idea of individual immortality. His doctrine was that men are rewarded or punished in this life. But the strenuousness with which he urged this view may have prepared the way for a reaction. Moreover, by his striking vision of the dry bones, he prepared the minds of men to entertain a belief in a personal resurrection. It is hardly necessary to say that the prophet himself was picturing only the revival of the nation.

The book of Job marks a reaction against Ezekiel's theory of the divine justice. The poem is one long protest against the belief that men are rewarded or punished in this life. The author not only gives an example of the contrary in Job himself, but he sets forth without reservation the facts which prove the contrary all along the line. At the same time the book gives a hint which seems to look toward a solution in the other life. This hint is much less definite than it is usually taken to be. Bishop Warburton showed a sound historic sense in his treatment of the celebrated passage in the nineteenth chapter of Job. The passage was taken by Warburton's contemporaries to teach the Christian doctrine of the resurrection in its full extent. All that the author meant to show by the declaration of Job was that his hero looked to God as his vindicator, who would in some way free His servant from the unjust and cruel aspersions cast upon him by his friends. This vindication could not come in this life and so must be looked for after death, and the faith of the sufferer rose to such a height that he looked for some brief vision of his vindicator in the other world. This is all that the original author put into the passage, but it is probable that his earliest readers found more in it than he intended.

In the Greek period the Jews came into contact with a philosophic doctrine of the immortality of the soul. The first impulse seems to have been to reject it. Ecclesiastes, at any rate, puts on record his strong denial. He is sure that man and brute have the same fate, and even thinks the divine government so conducted as to emphasize this fact. But this negative attitude was soon given up in the stress of events which lie in the clear light of history. The persecution of Antiochus inflicted an untimely death on the most conscientious and faithful of the Jews. The book of Daniel is the monument of their thought. It could not be (so they argued) that these devoted servants of God would be shut out from the joys of the Messianic kingdom. In like manner the scoffers who had had the favor of the Greek king—it could not be that they had escaped the punishment of their crimes. From this point of view we understand the clear and definite declaration of this book, that at the time of the end many who sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. Only thus could the divine justice really be vindicated.

This passage does not affirm a general resurrection and a general judgment. But the step from this position to the affirmation of a general resurrection and a general judgment is not a long one. This step was in fact soon taken. It was not taken by all the people, however. The Sadducees, as we know, refused to take it, and it is in accord with their belief (or lack of belief) that the first book of Maccabees says nothing about a resurrection and nothing about a future life. In this, as in other respects, the book is a genuine monument of the Sadducean party. But the opposing sect, the Pharisees, followed the lead of the book of Daniel. They embraced the doctrine of a resurrection and even read it into the Old Testament. As they were the only party that survived the fall of Jerusalem their doctrine became the common property of Judaism.

The evidence that the doctrine was fully established in Pharisaic Judaism at the beginning of our era is found in the New Testament. It is interesting also to find it in the second book of Maccabees, a work which emanated from the Pharisaic school. Here we read that the young men who were tortured and put to death for their religion expected to be raised to everlasting life. This single declaration might not mark any advance on the belief of Daniel. But in the same book we read this curious history: Some of the Jews had been unfortunate in an attack on their enemies, and had been slain. Judas, recovering the bodies, found on inspection that those who had suffered death had been wearing heathen emblems as charms. In this exigency he took a collection from the army and sent it to Jerusalem in order that a sufficient number of animals might be purchased and offered as a sin-offering for these men. The writer says in so many words that Judas did this, being mindful of the resurrection, and he adds: "For if he had not hoped that they that were slain should rise again it had been vain to pray for the dead." This account, written in the first century before Christ, shows, therefore, that the author and his school expected a resurrection of all Jews. Whether he expected the Gentiles also to be raised is not clear.

IS BELIEF IN IMMORTALITY DYING OUT?

In the New York *Sun* last year, Mr. Goldwin Smith published a series of letters in one of which, that he calls "A Last Word," is this passage:

> "The belief seems to be gaining ground that life beyond the grave is a fond illusion, at best a platonic speculation; that man at the last lies down and dies like the dog; that death consequently cancels all moral distinctions and levels the greatest benefactor with the worst enemy of his kind. The old arguments in favor of the doctrine of immortality, derived from the separate existence and indiscerptibility of the soul, such as were used by Bishop Butler, physiology, it must be owned, has swept away. There remains to us the testimony of conscience, telling us that as we do well or ill in this life it will be well or ill for us in the end. No more, in fact, was told us by the Founder of Christendom, whose words concerning a future state, notably the story of Dives and Lazarus, are apolog and imagery, not revelation. But the voice of conscience has not been explained away. From the fear of the Dantean hell and the hideous idea of God as an eternal torturer, which it involves, the world has been set free."

Referring to Goldwin Smith's statement we sent to representative scholars the following questions:

Is the drift of belief among men away from faith in a future life? Have the metaphysical arguments for immortality been swept away? If they have, how may those who still hold to the belief best support their positions? What value remains to us in the teaching of "The Founder of Christendom" as to a future life?

To these questions the following answers were received:

William North Rice, D.D., Middletown, Conn.

THE question whether at present the drift of opinion among intellectual men is toward belief or disbelief in immortality is a question which it is not easy to answer in any conclusive way, since there is no bureau which gives out periodically a reliable census of opinions. It is my own decided opinion that in the last two decades the drift of intellectual opinion has been toward belief in immortality.

I think it is true that the metaphysical arguments for immortality, based on the supposed indivisibility of the soul as a distinct entity, have very little influence upon the thought of to-day. There would be, I think, general agreement with the words of Lotze: "The question of the immortality of the soul does not belong to metaphysics. We have no other principle for deciding it beyond this general idealistic conviction: that every created thing will continue, if, and so long as, its continuance belongs to the meaning of the world; that everything will pass away which had its authorized place only in a transitory phase of the world's course." Much to the same purpose is the utterance of Prof. William James: "The demand for immortality is nowadays essentially teleological. We believe ourselves immortal because we believe ourselves fit for immortality. A substance ought surely to perish we think, if not worthy to survive; and an insubstantial stream to prolong itself provided it be worthy." In like spirit, Prof. James Ward repudiates a line of argument which seeks "to establish the immortality of the soul on grounds which equally prove the immortality of atoms."

WILLIAM NORTH RICE, D.D.

Apart from faith in the Christian revelation, the chief ground for belief in immortality is found in our sense of the worth of human nature. When a brute reaches its adult condition, it has achieved its utmost possibility. There is nothing about it which seems to deserve immortality. The limitless capacity for intellectual and spiritual growth which belongs to human nature, seems to justify a demand for immortality. The earthly life seems but an embryonic condition of human existence. Immortality seems to accord opportunity for man's normal development.

The general acceptance of a belief in

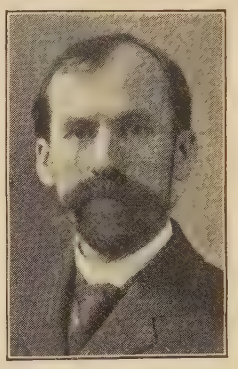
organic evolution brought in a tendency to emphasize in thought those phases of human nature and life which are common to man and other animals and to ignore those phases which are peculiar to man. Since the origin of man was the same as that of other animals, many people naturally jumped to the conclusion that man is nothing but an animal, and that any claim to the possession of any attributes, or the expectation of any destiny different from those of other animals must be an illusion. From this tendency of thought there has certainly been a reaction. It is not a reaction from the belief in organic evolution, but a reaction from some of the crude and hasty corollaries drawn from that belief. We are coming to see that, tho men originated by a process of evolution, like a dog or an ape, he has somehow come to be a very different thing from a dog or an ape; and, because he is a very different being in capacity and achievement and aspiration from even the highest of the brutes, he is entitled to hope for a more exalted destiny.

Those who accept Christianity as a divine revelation will, of course, believe in immortality. It is undoubtedly true that much of the language of Jesus in relation to the future life has the Oriental form of "apolog and imagery"; but that He intended to teach that there is a life beyond the grave, and that the conditions of that life are shaped by the character acquired in the present life, there can be no doubt. The germ of Paul's argument, in which the belief in immortality is based upon the resurrection of Jesus, is in the words of Jesus Himself, "Because I live ye shall live also." The wide-spread and confident belief in immortality has its roots historically in the belief of the early disciples that their Lord had risen. It was the resurrection of Jesus that "brought life and immortality to light." I believe that the trend of opinion in most recent years has been toward the acceptance of the truth of Christian revelation; but the status of Christian evidences is too large a subject to enter upon in this brief note.

The influence of Christianity has tended strongly to emphasize the immense worth of human nature. Christianity, in its influence upon thought, has inspired an estimate of the worth of humanity never before conceived. In its influence upon life, it has raised humanity to a level of worth never before attained.

Prof. James H. Hyslop, Ph.D., New York

Is belief in immortality losing ground? For the classes outside of those interested in psychic research the belief has lost ground immensely. It has done so for at least four centuries. The scientific world does not accept it and the progress of physical science has all but annihilated the belief. But for those who are interested in psychic research there is some tendency to revive the belief, and with multitudes it has created a strong expectation that the old belief may turn out true. In a matter of numbers, therefore, among the general public I think it might safely be said that the belief is beginning to grow in strength. But among the scientific classes it has not so grown and in these democratic times it will not grow among the aristocratic people until the others make it respectable to do so. This class never has any courage or missionary purposes, and leaves to the common people all the initiative for every single feature of progress. They have become the intellectuals and are skeptical of all religious beliefs until those on whose economic services they prey have become the atheistic class. Whether the belief can be rescued or not will depend on the seriousness with which science can investigate the problem.


JAMES H. HYSLOP, PH.D.

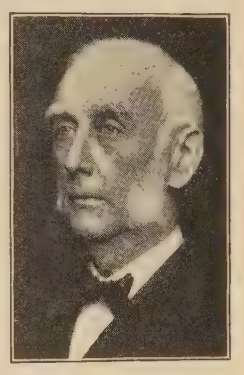
Mr. Goldwin Smith's assertion that the old arguments have been swept away by physiology is absolutely correct. The old argument of "the indiscerptibility of the soul" is no better than moonshine. No one knows that there is a "soul." Modern physiology and psychology do not speak of a "soul" but of consciousness which they treat as a function of the organism. If from habit they use the word "soul" at all, it is as a synonym for consciousness which is a phenomenal or functional mode of action, and as there is no evidence apart from the alleged facts of psychic research to suggest the independent existence of such consciousness, the belief with the materialist must be that consciousness perishes with the organism. The philosophic arguments survive only where men do not know what has taken place during the last four or five centuries. The physiologist may be wrong in his conclusion, but he is right in his method, and unless the facts of the psychic researcher are to be respected the physiologist can not draw any other conclusion than the one he does draw from the known relation between consciousness and the organism. What we know is that we always find consciousness associated with the human organism (and the animal) and that we have no traces of such consciousness apart from such an organism, unless the allegation of some psychic researchers be accepted, and hence the scientific physiologist has no alternative in his estimate of the case evidentially as long as he ignores what psychic research claims.

In regard to Mr. Goldwin Smith's statement that "Jesus tells us no more about it than conscience" I can only say that I do not think "conscience" tells us anything about it. It was Kant's theory of morality that instigated this idea, but modern psychology and ethics do not attribute any vaticination to conscience. It is only the judge of what is right and wrong, not a prophet of the future. Accepting the New Testament, Jesus evidently told us we were immortal. But two things rob this fact of all its influence. The first is that the traditional ideas of inspiration and authority have wholly perished with the thinking classes, and many men no more take the word of Jesus as final on this matter than they will that of Plato or Tertullian. The second is that the age of authority is gone. Authority is the characteristic of aristocratic and imperialistic times. It is not the main feature of democratic ages. Individual judgment and rights are the mainspring of the present age, and men insist on doing their own thinking on all subjects. They no longer accept things blindly and democratic civilization will not encourage this habit. There is no resource but to accept modern science as a guide, and science is nothing more or less than the careful examination of a cross-section of evolution. It finds always in the present the facts which enable it to read history and to forecast the future.

Edward J. Hamilton, D.D., Plainfield, New Jersey

"Is the drift of belief among men away from faith in a future life?"

With some diffidence we express an opinion formed during the past twenty-five years, and while residing at points of observation scattered from the Atlantic to the Pacific Coast. We believe that the great mass of the American people entertain the expectation of a future life and are more or less influenced by this expectation. It may be that a majority of our citizens are not members or adherents of Christian churches, but it is also true that multitudes who are seldom seen in places of public worship have faith in spiritual verities. A sense of responsibility to God and the conviction that this transitory life lays the foundation for a more enduring life hereafter, exert a regulating influence upon men who make no verbal expression of their sentiments. We doubt whether one-tenth of one per cent. of the American people are without belief or care concerning the world to come.


EDWARD J. HAMILTON, D.D.

At the same time it is to be acknowledged that very many of our citizens are extremely neglectful of spiritual interests. It may even be allowed that the number of these careless ones has noticeably increased during the past generation. Various causes, some of which are easily discerned, may account for this. First of all, the intense secular activity of our country and the freedom with which one can pursue his worldly business without any question concerning his religious opinions, tend to make men act as if their existence were limited to the sphere of temporalities. In the next place, the enormous influx from Europe of immigrants who speedily mingle in our political and social life, contributes to the increase of skepticism, especially in our great cities. A large number of persons of foreign birth or parentage not only abandon antiquated forms of faith which have been recommended to them by tradition and authority, but also interpret western freedom as warranting the rejection of all creeds whatever.

Another agency whereby many are led to doubt, and some to deny the doctrine of a future existence, is the popularization of bad philosophy. This influence is insidious and assertive, and indeed more effectual than any other. The spontaneous rational judgment of mankind, which argues from the knowledge of ourselves and of the world obtained in daily experience, easily distinguishes between the body and the soul and expects a continuance of personal existence beyond the grave. All nations in all ages have believed that our conduct in this world will have a good or an evil effect on our condition in a future state. This judgment has not the certainty of immediate knowledge, but it is the conclusion of the serious-minded of all generations regarding the outcome of causes which they find operating within them and around them. It should not be lightly dismissed; it ought not to be set aside as worthless unless it can be clearly shown to be contrary to fact and reason. When "philosophy and science" undertake to correct the judgment of common sense, they must show that their own deductions are logical and well-founded. And what is more common, at the present day, than to hear utterances, made in the name of philosophy and science, which are the veriest babbling nonsense, or, at the best, insufficient and unsupported hypotheses?

That the spirit, tho most intimately connected with the body, has a distinct existence of its own, is a fact immediately perceived along with our consciousness of the activity of the one and our sense-perception of the attributes of the other. Besides, the contrast between the powers of spirit and the capabilities of matter is so great that we regard these two not only as different substances but also as having wholly diverse natures. The one is perceived as being thinking, self-active, and intangible or incognizable by the senses; the other as unthinking, self-helpless, and tangible or cognizable by the senses. Such being the case, we find nothing incredible in the doctrine that the spirit may have a continued existence after its bodily habitat has been dissolved.

The positivists of our day say that all knowledge originates in sensation, meaning by this not sense-perception but bodily feeling; they identify sensation and thought with the action of the nervous system and of the brain; and they hold that there is no reliable knowledge except that of physical observation and experiment. Taking this position, they naturally conclude that spirit is a refined modification of matter and that it ceases to exist when the body, of which it is the product, dies.

Such views result from neglecting the revelations of consciousness and from rejecting those inward perceptions respecting spirit, than which none other perceptions are more reliable. In defiance of this evidence positivists regard the soul as material simply because its activities are limited by bodily conditions during our present state of existence. Such a conclusion is far from logical. On the contrary, when the wonderful capabilities of the human spirit, intellectual, practical, social, and moral, are considered, the thought arises unbidden that the trials and tasks of earthly existence are intended as a disciplinary training for a nobler state of being.

Samuel McComb, D.D., Cambridge, Massachusetts

Speaking generally, the modern attitude toward a future life is not one of dogmatic denial; it is rather that of wishful and painful doubt. The Church is to some extent responsible for this state of things. The sensuous imagery in which traditionalism has clothed the great hope, and the elaborate eschatological programs of the popular theology, have provoked a skeptical reaction. Agnosticism, here as elsewhere, is the Nemesis of dogmatism. Then again modern knowledge finds such richness, such a fulness of interests in the phenomenal world, that it has no mind for the ultimate mysteries of the whence and the whither of existence. There are so many problems in the finite order to be solved, that the infinite appears remote and irrelevant. Moreover, the enlargements of our astronomical knowledge, degrading as it does our planet from its central position in the universe to that of a "paltry satellite of a no very important sun," has thrown contempt upon the fancied importance of the race and of the rôle it plays in the cosmic drama. Finally, modern physiology, it is believed, has not only, as Mr. Smith says, swept away the old metaphysical arguments for the belief, but (what is much more serious) offers positive reasons against it. Within the last thirty years a vast amount of knowledge has been gathered bearing on the connection of mind and brain. To empirical observation it looks as if the brain is master of the mind. With the dissolution of the physical organ, must not that which is dependent upon it vanish? On the other hand, it may be urged that science is bringing forward facts of a different order. Butler's argument from the indiscerptibility of the soul has been destroyed because it is based on the fictitious idea that the soul is a kind of simple substance like an ultimate material atom. But Kant had already made away with such a plea. Yet science is showing in the phenomena of normal states, such as hypnotic trances and of criminal psychology, that bodily states are often dependent on mind. The aphorism of Huxley is already obsolete: "Consciousness can no more affect the bodily organism than a steam-whistle can run a locomotive." The truth is the physiological psychologist as such must remain agnostic as to a future life.

SAMUEL MCCOMB, D.D.

He can only say: "I do not know." As a matter of fact, no first-class scientific mind has definitively pronounced against the possibility of a life beyond the grave. It is true that Haeckel has so pronounced, but it is only in England and America that he is regarded, chiefly among semi-educated people, as a first-class authority. All we know in contradistinction to what we guess, as to the correlation of brain-changes and psychic experiences is that they go on together and vary concomitantly. Why they do so, or what is the precise nature of the connection between them, no man knows, and if we are to believe Tyndall no man ever will know. The facts can bear diverse interpretations which are purely speculative. The way, then, is open: science has not closed it. But whether a man will enter on the way depends upon his general view of the world and humanity and of God's relations to them. The materialist, the pantheist, the pessimist have already foreclosed discussion. For them immortality is impossible. Faith in a future life, or at least such a faith as has an ennobling influence on our present existence, can be reached only through a prior faith in the rational and ethical character of God and of the system of things which He has called into being. And this, it seems to me, is the great contribution which Christ has made to our belief. Mr. Smith appears to underestimate that contribution when he says that Christ only echoes the voice of conscience. In pre-Christian ages the argument from conscience was keenly debated: at most it raised a presumption and kept alive in the human heart the splendid peradventure. Now Christ confirms the vaticinations of our moral nature by unveiling God as a Father whose essence is self-sacrificing love, and by relating man to the God He has thus unveiled. A being so akin to God is worthy of an immortal future. Nay more: whatever theory we may hold of the resurrection, one thing is certain, as Harnack says, "From Christ's grave has sprung the indestructible faith in the overthrow of death and in an eternal life." Men have felt that were such a life as His permanently crushed beneath the heel of death the world would be for us, to use Hume's phrase, "a riddle, an enigma, an inexplicable mystery."

J. H. Garrison, D.D., St. Louis, Missouri

I do not believe that belief in a future life is less general among men than it has been in the past. On the contrary, I think skepticism on that point is rarer to-day than ever before. It exists, in the main where it exists at all, in those whose moral nature has become atrophied through abuse or misuse.

Possibly some of Bishop Butler's arguments have lost their force in this age, but others have come in to take their place, so that the argument on the whole is by no means weakened. More is known to-day of man's intellectual and moral powers and possibilities than ever before, and all this strengthens the argument that man's mental and moral capacities are vastly more than would be necessary to fit him for this brief life in the body. Just as the outfit of an ocean steamer suggests not the passage of a narrow stream, but a long ocean voyage to lands that lie beyond, so man is equipped with a set of intellectual and moral powers, with hopes and aspirations, with longings and anticipations, that are not only unnecessary for this physical life, but which make it impossible for one to be satisfied with an existence that is bounded by the cradle and the grave.

As to the value that remains of the teaching of Jesus as to a future life, it has in no way been diminished and is the rock of Christian hope. In the first place His teaching is direct and unequivocal. "I am the resurrection and the life." "He that believeth in me shall never die." "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also." Jesus thus pledges His candor and veracity to the truth of the life beyond. No one has ever called either in question.

J. H. GARRISON, D.D.

As if this were not enough to quiet fear and give faith an adamantine basis, He Himself died, was buried, and appeared alive to His disciples after death. His Church was built on the faith that He conquered death and brought life and immortality to light. Who can give a rational explanation of the origin of the Church, its rapid growth, the martyrdom of the Apostles for testifying to Christ's resurrection, except that His early disciples believed profoundly in His resurrection? And who can account for that belief, in view of their incredulity on the subject, except on the ground that He did actually rise from the dead and appear to His disciples as stated? No, belief in immortality is not waning, the argument is not weakened, and the testimony of Jesus to the life beyond grows stronger with the increasing triumphs of Christianity in the world.

Reuen Thomas, D.D., Brookline, Massachusetts

There is nothing new in Goldwin Smith's position. In all generations men have appeared with doubts of the same order. Generally the reasons for these mental conditions are to be found in the experiences of a man's own life—only partly recognized by himself—and sacredly guarded from all other eyes. Whoever sets aside the spiritual supremacy of Christ plunges into darkness. Our Lord said it would be so. That all the best people in all ages have been deceived in their hopes and anticipations, and that the worst have been the prophets, is too great a demand on one's credulity. As a matter of fact, Goldwin Smith's judgments of present conditions are not true. They are the mistakes of a literary recluse.

REUEN THOMAS, D.D.

From the Mail Bag

I read your great Review with ever-increasing profit and interest. Not only are you giving us a broader intellectual horizon by reason of recent changes, but you are making the world's religious heartbeat more perceptible, and, therefore, more potential. The value of this feature is invaluable.

With best wishes, I am

Yours fraternally,

Henry W. Battle, D.D.

Greensboro, N. C., January 28, 1907.

Perhaps you will allow me to say that after following the Homiletic for the past dozen years, I have for the past year or so observed a distinctly higher order of articles in its pages and a fresh and open type of editorial.

Yours sincerely,

Robert A. Falconer, D.D.,
President Presbyterian College.

Halifax, N. S., January 25, 1907.

THE EUROPEAN RELIGIOUS OUTLOOK

By Our Own London Correspondent.

No man of our time has in so brief a period created a convulsing crisis in the religious sphere equal to that of which the Rev. R. J. Campbell is the author. His attempt to "restate the Atonement in terms of the ethical ideal" has utterly upset the creedal equilibrium of his own denomination, and it is likely to disturb the theological center of gravity in other ecclesiastical systems besides Congregationalism. It seems already evident that the pastor of the London City Temple has initiated one of those epoch-making movements which largely depend for their impulse on the magnetic personality of some individual leader. Will what is somewhat vaguely described as the New Theology become a permanent religious influence, or will it prove to be only a passing sensation, produced by the influence of an erratic but marvelously magnetic representative of thought which is at once progressive and aggressive? Here we have alternative questions which are painfully exercising multitudes.

Mr. Campbell possesses that power over his congregation which belongs to a preacher who is gifted not only with magnetism but with the aspect of mysticism. His ideas and his methods of expounding them have little to do with the extraordinary power with which he sways those who regularly listen to him. What those ideas are, so far as his "New Theology" is concerned, I may best show in brief by quoting an epitome framed by the *Daily Chronicle*, one of the most reliable of London dailies.

> "To say that Jesus was born without a human father is untrue. Whatever Jesus is now, He certainly was not coequal with God when on earth. We believe that the story of the Fall, in a literal sense, is untrue. It is literature, not dogma; the romance of an early age used for the ethical instruction of man. We reject wholly the common interpretation of the atonement—that another is beaten for our fault. Ultimately every soul will be perfected."

To this epitome I may add a few typical sentences from Mr. Campbell's most recent controversial utterances. "Every man is a potential Christ." "There is no real distinction between humanity and deity." "Our being is the same as God's, altho our consciousness of it is limited." "We believe not in a final judgment, but in a judgment that is ever proceeding. Every sin involves suffering, suffering that can not be remitted by the work of another." "The doctrine of sin which holds us to be blameworthy for deeds that we can not help we believe to be a false view."

To say that consternation reigns in all sections of the orthodox camp is very greatly to understate the case. Mr. Campbell, as successor of Dr. Parker, and as minister at the most important sanctuary of the Free Churches in the United Kingdom, was never expected to pose as the heresiarch of ultra-unorthodoxy. Many of the most representative leaders in his own denomination have rushed to the front in the controversy that has ensued, in order to signify their indignant repudiation of any sympathy with what Mr. Campbell says he would prefer to call "The Restated Theology," as he does not like the term "New Theology." The venerable Dr. Guinness Rogers declares that "Mr. Campbell's views seem to abolish Church and Bible altogether." The famous preacher and commentator, Dr. Joseph Agar Beet, a prominent Wesleyan, declares that Mr. Campbell "plucks up and casts into the fire both tares and wheat." Rev. T. Phillips, the popular minister of Bloomsbury Baptist Church, London, says that the views exprest in this Restated Theology cause him "no concern whatever, because all of them have been repeated by the Unitarian thinkers and writers of the last fifty years." How serious is the situation now created may be gathered from a statement by the Rev. Stanley Rogers, who, preaching in Liverpool, said that since the exponents of these new doctrines have expounded their beliefs, he had been challenged by a number of workingmen to prove in what respect these views differed from the atheistic teachings of men outside the Church. He confest he had found it difficult to meet the challenge.

Very many objectors to the new doctrinal code which thus has its citadel at the City Temple declare that they recognize little in it except a recrudescence of Pantheism and an added mixture of Unitarianism and Gnosticism. Dr. Campbell Morgan and Rev. F. B. Meyer severely criticize the position of Mr. Campbell. That great theologian among present-day Congregationalists, Principal Fairbairn, of Mansfield College, Oxford, agrees with another eminent authority, Dr. Forsyth, that in the Congregational Colleges an evangelical theology is being taught, which, he says, Mr. Campbell's certainly is not. Indeed, I am bound frankly to say that the overwhelming majority of the men of light and leading in the Protestant Churches are vehemently opposed to the system which is thus being formulated. A few very able men, such as Archdeacon Wilberforce and Dr. Evans Darby, of the Peace Society, are in sympathy with the new doctrinal departure, and the genius and high character of Mr. Campbell will of course insure for him a large following. His prospect, however, bristles with difficulties. So little is he deterred by these, that he is now engaged in forming a New Theology League, in concert with some enthusiastic spirits.

Of course this tremendous stir in the churches is attracting no small degree of attention in the world outside. Considerable sarcasm is being expended by some of the more prominent writers in secular papers on the situation. Mr. George R. Sims observes that "the time is coming when no devout Christian will venture into a sacred edifice for fear of having his faith disturbed."

On the Continent the great Religious Renaissance still brightens with steadily increasing glow. Perhaps the most extraordinary phenomenon is the uprising of Evangelicalism in Spain. One of the municipal authorities of Bilbao, a very fanatical Romanist, has recently been rebuked in humiliating terms for his display of partizan bigotry. A great "festa" was held at the inauguration of a statue in honor of a local poet and writer. This memorial had been erected under the direction of the city government. Invitations were sent to all the directors of the public schools, without regard to distinctions of creed, and these were asked to select scholars to take part in the musical performances. Among others thus invited were the pupils of the Evangelical Day-school with their esteemed teacher and pastor, Don José Marqués at their head. But the zealot who took offense violently attacked the Mayor in a public meeting for having actually invited a Protestant to participate in a public function. The Mayor, who made no pretense of posing as a Protestant, replied that it was an immense satisfaction to him to enjoy an opportunity of showing good work done in the teaching of the young, whether by Catholic or Protestant directors. The press fully reported the matter and nearly every journal exprest warmest approval of the conduct of the Mayor. But soon afterward a Deputy, representing Bilbao in the National Congress, interpellated the Lower House in the Spanish Parliament respecting what he was pleased to call the "indignity" perpetrated by the Mayor on the religion of the State. In reply to this attack the Prime Minister, in clearest terms, informed the Deputy that the Central Government would unhesitatingly and completely sustain the Mayor of Bilbao in the faithful and patriotic performance of his duties, and he took the opportunity of complimenting him on his refusal to make invidious distinctions of religion or faith in the useful work being done by all the public teachers of the city. Surely such an incident as this in the land of the Inquisition is full of startling significance.

The French Bishops have after their third Plenary Council simply bowed to the inexorable dictum of the Vatican. The Papal "Non Possumus" is, after all, their only law, in spite of the better judgment and the superior wisdom of the majority of these unfortunate prelates, who would certainly prefer a Gallican Catholic Church to a Gallican Ultramontane Church. The Pope's latest encyclical, with its uncompromising medievalism and its reckless defiance of the French Government, settled all. Yet the Third Plenary Council was an imposing assembly and should have resulted in something better than a farcical fiasco. Seventy-eight out of the eighty-four prelates of France met in Paris, in the very lap of luxury, at the beautiful Chateau of La Muette, the residence of the Comte de Franqueville. They were sumptuously entertained by Madame la Comtesse at luncheon day after day. But all their discussions ended simply in expressions of servile submission to the Pope. Meantime, the clergy generally through France are advised by the Bishops to go on with religious services just as tho nothing had happened. The world can only wait and wonder what the French Ministry will do with this "impasse."

THE PREACHER

JOHN WATSON, D.D. ("IAN MACLAREN")

By the Rev. William Durban, London, England.

Dr. Watson is one of those charming personalities who seem to possess cosmopolitan attractions. It was said by Frederick W. Robertson, of Brighton, that "Jesus Christ was of no nationality." Now, I have noted, concerning the many eminent Christian men whom it has been my privilege to know, that, like their heavenly Master, they seem to lose the exclusiveness that is apt to cling to nationality. The great American preachers are specially welcome in the United Kingdom and seem to feel quickly at home; and, notwithstanding their Britannic insularity, Farrar, Hole, Davidson, Varley, Watkinson, Punshon, Hugh Stowel Brown, and other popular preachers past and present have found themselves cordially received by American audiences.

Dr. Watson belongs to this international order of Christian orators. He has for twenty-five years ministered in Liverpool, an intensely conservative English city, where he has occupied a foremost place in the hearts both of merchant princes and their families on the one hand, and in the sympathies of the masses on the other hand. He is a typical Scotsman, and therefore is definitely and learnedly theological; nevertheless, he is one of the most vivacious of speakers both in the pulpit and on the platform. Tho I speak of him as a real Scotsman, however, he was born in England, at Manningtree, Essex. But he is of Scottish parentage, was educated in boyhood at the famous Stirling Grammar-school, and graduated at Edinburgh University, afterward studying theology at New College, Edinburgh. No man more truly belongs to both countries. Of course his closest affinities are Celtic. His "nom de plume" indicates his North British proclivities and partialities. There is a smack of the heather in his whole mannerism. His accent is decidedly, tho not broadly, that of the race north of the Tweed. "Ian Maclaren" is tall, muscular, erect, stalwart, and looks like the grand sanctified chieftain of some noble Highland clan. Everything in him appeals to the faculty of admiration in the hearer, whether relating to his personal aspect, his musical voice, his mobility of feature, now expressive of gravity, then of irrepressible gaiety, his telling style of dramatic gesticulation, and his command of the tenderest elements in the language, or his wonderful knowledge of human nature.

As John Watson was born in 1850 he is still in the fullest vigor of his powers. He had a fine range of experience in the North during his earlier ministry. Licensed by the Free Church of Scotland in 1874, he ministered for a year as assistant to Dr. Wilson, at Barclay Church, Edinburgh, and in 1875 was ordained to the pastoral charge of Logiealmond Free Church, where he remained for two years, next becoming parish minister of Free St. Matthew's, Glasgow. It was in 1880 that Dr. Watson made his memorable change from Glasgow to Liverpool, to begin a happy and prosperous pastorate destined to last a quarter of a century. His resignation after that long period of most popular usefulness administered a painful shock to the Church and the city and surprized the public generally, for the preacher had reached the acme of fame and seemed to be gifted with greater strength of every capacity than ever. But he considered the step a wise one. In a recent talk with me he specified his reasons and his motives for quitting the regular ministry.

"It is not the function of preaching, but it is the pastorate, that kills," said Dr. Watson. "You know that I have publicly stated my conviction in that direction. In this city of Liverpool during all the twenty-five years of my ministry I strenuously visited from house to house, notwithstanding the magnitude of the church. The pastoral duties in connection with some great churches do not hurt some ministers, I admit," proceeded Dr. Watson, with a playfully ironical smile and a significant twinkling of his eyes. "But this is simply, to speak frankly, because they do not really fulfil such duties as they should fully and efficiently be attended to. I did the work indefatigably, with a very large congregation.

As for preaching, that is an unspeakable delight, even in the preparation, and does a man good. I am now, as a free lance, specially enjoying it, and am at it constantly. Just now I am every Sunday taking the pulpit for my friend Rev. William Watson, in his large church at Birkenhead, just across the Mersey, as, I regret to say, he is sick. I would do pastoral work again just as conscientiously if I were to take a position requiring it, altho it would be killing me. I regard that factor in the stated and regular ministry as absolutely essential."

I begged Dr. Watson to give me some account of his mode of preparing for his pulpit deliverances. "In the very first place," responded he, "I take the utmost care in selecting my subjects. I am constantly on the lookout for suitable topics. Many occur suddenly to my mind or are abruptly suggested by the exigencies and events of the day. But, as a rule, in the course of my regular study and meditation I am struck by something that happens to appeal forcibly to my mind. Then when I feel that I have decided on a subject I ponder over it for about a month, always commencing by studying the original, and next paying sedulous attention to the best commentators, studying for criticism, exegesis, and exposition, while examining the historical setting. I think specially, also, of the application to the present day, more particularly with regard to the people to whom I am to preach, so far as I can understand them. I came during my long ministry to comprehend intimately the needs of my own congregation, and this acquaintance immensely affected my study and preparation. Of course my constant pastoral work contributed chiefly to this personal knowledge.

"Next, I have always been in the habit of diligently writing. Having first made copious rough notes and memoranda on the topic, perhaps even during more than a month, rarely less, my habit is to dictate to a typist. Then I read over my manuscript several times, revising it if needful. Lastly, early on Sunday I read over the morning sermon, and in the afternoon I read that which I purpose to deliver in the evening. I then preach without looking at my manuscript, so that I never read my sermons from the pulpit. This kind of study and prolonged preparation is a guaranty of thought. It prevents the sermon from becoming a mere bag of intellectual jelly. Molluscous discourses have always been my special abhorrence. An invertebrate discourse can never be laid hold of by the hearers. A sermon should be characterized by solidity of subject-matter and by solidarity of sentiment. But much reading is needed to insure the former, and much reflection only can secure the latter. For the preacher, unless he is a genius who can command flashes of intuition, must give ample time to his mind for the production of a really effective discourse. I abominate alike impromptu thought and impromptu preaching. I consider it the acme of presumption in any preacher to attempt to deal with a sacred topic in the pulpit after a spasmodic meditation and in random, off-hand talk. I have taken care never to be guilty of any such conduct in my homiletic capacity. Yet I have never memorized my discourses. I have studied my manuscript so as to impress it on my mind and thus to retain my thoughts, but I have not sought slavishly to adhere to the mere verbiage. This method leaves ample latitude for freedom of thought and speech on the spot. It renders it easy for the speaker to think about what he is saying, and makes it easy for him to say what he thinks. And while this plan imparts to him a consciousness of command over his subject, it keeps him within definite boundaries of his topic.

"But all this does not apply to other oratorical exercises, for the function of the platform speaker differs greatly from that of the preacher. No such systematic preparation is required for addresses at public meetings as for sermons. Indeed, the man who is to preach regularly can not afford time to devote to platform speeches anything like the careful preparation needed for the pulpit ministrations. Nor is it needful, the style proper to each of these two functions being so entirely different."

This preacher is of dual celebrity, for his beautiful books constitute quite a popular library, at the head of them being, of course, that exquisite delineation of certain phases of Scottish life, "The Bonnie Brier Bush." Published in 1894, it is as widely read to-day as just after its issue. Dr. Watson is a prose poet. He is a pulpit philosopher. He preaches with his pen as well as with his tongue. He is master of perfect English as well as of the quaint and pathetic "kailyard dialect." He is a man at whose feet people of all classes love to sit. His Yale lectures are masterpieces of their kind. I am not surprized that he is now invited to become principal of Westminster College, Cambridge, for he would eminently grace the academic circles of the famous university town on the banks of the Cam.

The Concrete and the Ideal

BY THE REV. C. A. S. DWIGHT, M.A., WINCHESTER, MASSACHUSETTS.

THERE are two extremes which the preacher must avoid—the being devoted overmuch either to the abstract or to the concrete. The older homiletic method tended to dry-as-dust abstraction, phrasing truth in arid formulæ which were about as comprehensible to the average man as are ecliptics or hyperboles. The fathers delighted in a kind of theological scholasticism, which announced doctrine in terms so abstruse and lofty as to afford perhaps a compliment to the intelligence of their hearers, but which had little grip on practical life, and left the babes in Christ still hungering for spiritual nourishment when all had been said by the preacher. Many a divine of the olden days, so far as may be judged from his pulpit methods, seems to have understood that when Christ said "Feed my lambs" He meant "Feed my camelopards"—on so high and inaccessible a plane did the preacher place his gospel provender.

Nowadays, however, the pulpit seems to be swinging to the other extreme. In a time when science, invention, and art have multiplied their products interminably on every hand and even the humblest man lives in a perfect maze and amaze of complications of civilization, it is easy to lose sight of the forest because of the trees, and to think of life simply in terms of its endless details, instead of as an ordered whole or a supreme ideal. The social complex has us in its grip, and we have become worshipers of the concrete. Here and there the idealizing prophet still utters his message of protest, but he is as one crying in the wilderness, calling upon men to prepare the way of a forgotten Lord. Life has become too much for us; we are the slaves of our own wants and wishes and wearinesses.

The aim of the preacher who in the best sense would be up-to-date should comprize the homiletic method which, still following in a degree the example of the fathers, tries to formulate truth in clear and philosophical statements, not essaying a muddy theology or priding itself on a vague, vacuous mysticism, communing with the great minds of the ages from Augustine down, learning something from each and following none slavishly, at every successive stage in the process of development being able distinctly to set forth the truth ascertained thus far, obeying the onwarding impulse of the true investigator without keeping things forever so "fluid" that no precipitate of dependable doctrine is ever rendered, while also endeavoring to relate doctrine to life, to speak the truth in terms neither incomprehensible nor coarsely colloquial, to illustrate sermons by all manner of references to the busy, bustling life of men, to interpret the past in terms of to-day, and in short to give to the transcendental abstractions of the philosophic preacher the rich concrete content of life as it is actually being lived, thus testing theory by experience and proving the worth of the Word by its helpful outreach toward burdened and anxious humanity.

There never was a time when high and clear thought on sacred themes was more needed than it is now. The temptation of the pulpit of to-day is to yield weakly to the popular cry for "interesting" discourses to the extent of providing Sunday by Sunday simply scrappy patch-work, wise-and-otherwise harangues, euphemistically called "sermons," which contain only here and there a few grains of doctrine and sound teaching.

If in former days men were afraid to think, many men nowadays have become too tired to think. But this affords no warrant to the pulpit for ceasing both to think and to teach. It is the business of the pulpit not to cater to a lowered taste on the part of the pews, but to elevate that taste. The minister of the Gospel must proceed on the principle not of vaudeville, but of vision. Nevertheless there are all sorts of visions, and nothing is gained when through the sloth or bigotry or incompetence of the preacher a witch of Endor is conjured up for the crowd to jeer at in place of the "soul-transporting view of Jesus and His Word" which might move a multitude to tears.

Anthony Comstock has lately received a high compliment from the Postmaster-General of the United States. Last October Mr. Comstock called down upon his head fresh maledictions by raiding the rooms of a publication in New York which had been sending out indiscriminately what is called "art" literature, but which the officials of the Post-office Department described in quite different words. As an outcome of prejudices created in this case, allegations were made that Mr. Comstock had uttered false affidavits and dishonestly manipulated his accounts. Then came a press report that he had been refused a renewal of his commission. But instead of this being the fact, the commission was issued as usual, while Postmaster-General Cortelyou availed himself of the opportunity to "express in the strongest terms" the department's appreciation of the faithful service rendered by the inspector for so many years. "No man who wages war upon impurity and obscenity," continued Mr. Cortelyou, "can hope to avoid criticism. He has stood as a barrier between the youth of the land and a frightfully demoralizing traffic, and I want him to know that, looking at his work in the larger aspect, he has had and will continue to have the hearty support of this department."

District Attorney Jerome, at a recent meeting of the New York ministers who are in the National Federation of Churches, outlined his plan now before the Legislature for the minimizing of race-track gambling. He said: "Those fellows (the gamblers) can be driven like sheep once you get at them right. They are dead scared of the ministers, especially the Methodists and Baptists. You get a thousand churches interested in this fight and I'll guarantee that this legislation will pass. Arouse the moral sentiment and let them know that you are onto them, and there will be results."

Dr. Edward Everett Hale prophesies that that the time will come when there will be one great metropolitan church in every city, where preachers of all faiths (he does not say of no faith) will hold forth in turn. The time may arrive when each denominational group will maintain such an ecclesiastical clearing-house, which will differ from a cathedral in being not a shrine so much as a rostrum; in other words, a place where worship will not be neglected, but where thoughtful discussions of religious themes rather than sacramentarianism will be in the ascendant.

Dr. Kerr B. Tupper has been carrying out a series of Sunday-evening services at the Madison Avenue Church, New York, at which prominent representatives of different denominations speak upon the denominational contribution to religious progress of their notable historical leaders.

Alfred Moseley, the British educator who spent some time in this country investigating our educational institutions, states in a letter to the London *Times:*

"I wish to record that I see signs of a serious danger in the future if the ruthless extravagance of the people of the United States is to continue unchecked, and her prosperity is leading to an even worse feature than her extravagance—viz., inefficiency and corruption. . . .

"There are signs of everything becoming slipshod, work inefficiently performed and badly finished, everything overdone and overcrowded; and, above all, everybody appears in too great a hurry, so that in the race for success and wealth many of the former good characteristics of the country are disappearing.

"The nations of the world may be growing richer, but unless honesty and realization of the responsibilities of wealth are to accompany this material progress, we are better without it."

President Roosevelt last year was awarded the Nobel peace prize, amounting to about $37,000, for his services in bringing about peace between Russia and Japan. In his message to the American minister at Christiania, accepting the prize, the President, after expressing his thanks, announced that he had decided to use the money to establish at Washington a permanent industrial peace committee, with the view of maintaining righteous peace in the industrial world, which was as important as the maintenance of peace in the world of nations.

The Rev. Dr. Arthur J. Brown, secretary of the Presbyterian Board of Foreign Missions, said recently in the course of his address on "What Foreign Missionaries are Doing":

"The worst of all obstacles is that which comes from Christian lands. For in the interior of Laos I saw shops with long rows of bottles labeled 'Scotch Whisky,' 'French Brandy,' and 'Australian Beer.' In Bangkok I read the English sign 'Place for drinking of the delightful juice.' Near the Silliman Institute, where we are teaching Filipino boys, there is a building bearing the infamous inscription, 'American Saloon.' That was a great day on which Congress passed the law forbidding any American to "sell intoxicants, opium, or firearms in any islands of the Pacific not governed by a civilized power." Why in islands only? If it is wrong and preventable by law to debauch the Pacific islanders, why is it not wrong and preventable to debauch the Pacific continentals? Why should the streams of influence pouring into Asia and Africa from Christian nations be polluted by slime from the pit?

THE PASTOR

Prize Offer.—A first prize of *fifty dollars* ($50), a second prize of *twenty-five dollars* ($25), and a third prize of *fifteen dollars* ($15) will be paid, respectively, for the best, second best, and third best article on Church Methods, sent to us before June 1st, 1907. All persons intending to offer articles under this competition should write to The Homiletic Review for full particulars.

THE MINISTER AND WOMEN.

By Rev. Jacob Bostedo, D.D.*

It is now more than ten years since I became pastor of a large down-town church in an important city. The life of the city was entirely new to me, and some of the mistakes which I was mercifully saved from making were avoided rather by good providences than through any sagacity or experience which I brought to the situation. One experience which occurred at the very outset will serve to illustrate some things which I am about to say to my brethren in the ministry.

The city papers contained very full accounts of my installation. It was a new and not unpleasant experience to have a reporter, and sometimes more than one, at almost every service, and to read in the papers of Monday extracts from my sermons of the day before. My picture, too, came to view occasionally, together with interviews on subjects of various kinds. There was about two months of this before vacation, for I came to the work in the spring; and before I left for the summer I had occupied more space in the newspapers than in all my previous career.

I went away to plan for the great work at which I had had now a brief glance, and which only the audacity of ignorance made other than overwhelming. In the pulpit during my absence was Rev. George Null, a bright and taking preacher, who was to hold things in the furrow during the summer.

The first Sunday after my departure, one of the deacons came to Mr. Null before service, saying that a lady wished to see him at the close. After the service she waited, a woman of perhaps thirty-five, drest in black, but not in mourning, and with a genteel and thoroughly respectable appearance. She told him that she had come greatly desiring to meet the new pastor, Mr. Bostedo, and had learned since coming to the church that he had gone for six weeks. She had something of importance to say to him, and was uncertain what course to pursue in view of his absence. Would Mr. Null call upon her next day at the Savoy hotel where she was staying? He promised to call, and did so.

At the hotel she received him courteously, and after some preliminaries in which she dwelt on the embarrassment she felt on account of my absence, told him what purported to be the story of her life. She was a Southern woman, and had married while young. Her husband was a Southern gentleman of wealth, and she had a fortune in her own right. She had been married fifteen years; they had not been wholly happy, but there had been a lack of true love, and no children had been born. Gradually she and her husband had found their tastes divergent. Still, they might have lived together for years longer, but her husband had discovered an indiscretion of her girlhood. It lay so far back, it hardly seemed to her as if it had been she, yet it had been a daily sorrow with her, and she had poured out many prayers and tears over the bitter memory. Her husband, learning of this wrong act of hers, had been furious. Recovering from his passion he had told her coldly and deliberately that they must part. He would not disgrace her; her own fortune should be her own, and he would add to it a voluntary alimony; but he would no longer live with her.

What could she do? She had no parents; she could not live in the same city with her husband; she had but one interest left in life, the church. She had read of Mr.

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*The name is a pseudonym, the writer who is a well-known clergyman preferring for personal reasons that his name be withheld.—The Editors.

Bostedo's installation, and, being interested, had watched for reports of his sermons. She had said to herself that such work as that minister and that church were undertaking was the kind of work she wanted to do. She did not care for society, except the society of those who were engaged in good work. Her plan, so far as she had a plan, was to move to this city, take a modest apartment near the church, and without making herself a professional church worker, to place herself, her time, her fortune, everything, at the service of the church.

She was sorry to have to tell this to Mr. Null. She had determined to tell it all to Mr. Bostedo, and in his absence must tell it also to his representative; she knew Mr. Null would respect her confidence. And, now, did he think—would Mr. Bostedo accept her in that relation? Or would he cast her off and leave her in despair?

There were tears and sobs as this story proceeded, and it contained about every element that could make it of interest to my friend. Pity for the poor woman, respect for all that in her present state she appeared to be; the desire to help her to redeem her past; and the opportunity to attach to the church one who could bring to it both time and means, all this seemed to Mr. Null, and doubtless would have seemed to me, well worth attention.

Mr. Null told her the kind of man he thought Mr. Bostedo was, and I need not repeat his description, even tho it might be flattering to me. He assured her that I would be interested in all and help her, and promised to help her all he could in my absence. But he said, one thing Mr. Bostedo would insist upon,—positive evidence that she was as she represented herself.

Certainly, she replied. Would a letter from her pastor be sufficient? He was the only man, aside from her husband, who knew all the facts, and he was in full sympathy with this course.

Mr. Null advised her to obtain from her pastor a full statement of the case, and agreed to call when she informed him that the papers had arrived. He did call, a fortnight later, and found the papers satisfactory. He called once or twice afterward. He laid tentative plans for her work in a mission which the church maintained; new windows and equipment were in prospect through her liberal purse, and time and sympathy and energy, of all of which she seemed to have enough, were to be a new asset. She did not, however, begin any work, nor did she continue to attend the church; she deemed it better to attract no attention there till the return of Mr. Bostedo.

On the night of my return from my vacation, Null called on me, and gave me this bit of news. I was overjoyed. The problem of the mission was solved, both as to its financial support and its principal worker. And I agreed to go with him to the Savoy early the next afternoon.

We did not wait till afternoon. The police asked us to come in the morning. During the night the police had come from another city and had taken her away. As that city was in another State, she was not compelled to go without extradition papers, but she went to save trouble. The local police were indignant that she should have been taken and they not consulted. The hotel people were indignant that a well-paying patron had been summarily removed. She had given the names of Mr. Null and myself as references, so they sent for us.

When the police knew the little we had to tell them, they said, "If you'd a had more experience, you'd have suspected a good while ago that there was some blackmail scheme behind that. She's a cool hand at the business. The letter from the preacher was forged. You're lucky that she didn't charge her hotel bill to you, and you may find yourself in for some trouble yet."

But we did not. The incident closed with her midnight hegira, and I obtained whatever value the experience possest without cost to myself, and without its becoming known.

Then I began to learn some things which my experience in the country had not taught, and about which my seminary professors had given me no warning. I learned how one city minister received a note from a woman professing to be in trouble, and asking for an appointment with him alone; how he wrote her making such an appointment and the next day, leaving his study, met a man who thrust the letter in his face, saying: "Here is your letter addressed to a woman whose name is known to every one in this city as the worst character on the street; how much will you give for it?" I learned of a minister who admitted to his study a woman with a sad story, who drew nearer and nearer to him in her appeal for sympathy, till at length she flung herself in his lap, with her arms about his neck, and at that moment the door opened, and two men asked how much he would give to keep this little matter quiet. I learned of another, who had repeatedly admitted a woman who came with a tale of trouble, and whose demeanor throughout was above reproach; but how in time the minister was offered a photograph of himself sitting in his own study chair with this woman in his lap. He was cool enough to examine it carefully, and found it a clever bit of photographic patchwork, but access had been obtained to his study in his absence, a photograph had been made, and his own head, from another photograph, had been pasted on, and a new photograph made of the combination. It was cleverly done, and there was ample proof of the frequent visits of the woman to his study.

It is possible that there are some ministers as ignorant as I was when I first went to the city, and who may need some such warnings as these. And for them I venture a few suggestions.

Do not make appointments with women in the church. Let them come to your own home. In general let them tell their story to you and your wife together. And if any story is told to you alone which could in any way compromise you, stop it and say: "Let me call Mrs. Parson; she has excellent judgment in such matters, and will help us decide what is best to do."

Never be in the church alone with the outside door unlocked. Always have the janitor within call, and your own door unlocked.

If you go to call in strange places, be not suspicious, but only prudent. I have long made it a rule, under such circumstances, to take a seat in the front window, and raise the shade before the lady comes down. It is easy to do, as a rule; when the maid says, "Take a seat in the parlor," it is no impertinence to raise the shade.

Don't go slumming alone. There are a good many kinds of wickedness which even a minister does not need to know very intimately; but if you ever have occasion to go to a bad house, go with your wife, or with one of your deacons, and for some other reason than curiosity. It is possible for even a minister to suppose he is going to learn something which he ought to know, and yet to have as the unconfessed motive a prurient curiosity. There are some pictures hanging on the walls of my soul which I would be glad to remove; I thank God that if they must be there, I got them in real calls of duty, and not in pursuit of morbid sights of human sin. Not for a million dollars would I have Anthony Comstock's task—important as it is.

But bad women are not the only ones that may compromise a minister. There are in every parish good women, some of the best in the church, who are, nevertheless, impulsive and imprudent. They may be the very ones who can always be counted upon for good work, and whose devotion to the church and the pastor is a delight. Pure in their own motives, but warm-hearted and unsuspecting, they may sometimes give occasion to ill-natured gossip. It is for the minister to see to it that the good name of these women as well as his own good name does not suffer through their confidence in him. Better that he should poison the communion cup he holds to their lips than that he should permit their faith in him to grow by unconscious gradations into impurity of thought, or that he should furnish the tongue of slander a weapon against those who are confided to his care.

I assume that the minister is a good man. After more than a score of years in the pulpit and with a somewhat wide acquaintance in many parts of the country, and with not a few heart-breaking disappointments, I can testify to an increased regard for the men in the ministry, as men of clean lips and pure hearts. But there are exceptions to the rule, and there are men who, with good motives, have flabby wills and soft, sloppy, sentimental manners where women are concerned. It is a good thing for a minister to cultivate a strong virility, and that of the firm, and earnest type, which does not readily yield itself to sentimentalism. A minister is to be all things to all men; not all things to some women. And let him never forget that the man who sees God is the man of pure heart and clean imagination.

Above all, a minister should be the husband of one wife, and be so loyal to her, so in sympathy with her, so conspicuously faithful to her, that all gossip must perish in the presence of their conjugal happiness. There are some things that a man learns blunderingly if at all, which a good woman knows by intuition. And that minister is happy whose wife can be a guide to him in such matters.

I have had occasion more than once to defend men for acts of the gravest folly, and the uniform defense is "indiscretion." We have said, "We do not believe he is guilty; he has merely been indiscreet." I have gradually come to the conclusion that in most of these cases guilt would have been better than the indiscretion. The indiscretion was so flagrant that there must have been some moral taint, and whether it stopt a little short of the legal limit which might define guilt or went a trifle beyond it is a small matter, and for the rest of us it was much worse that we had to deem him innocent. We wasted energy in his defense which might have been better spent; the world refused to believe that he was "merely" indiscreet, and the church had to bear the double burden of his putative guilt and of his continued presence in the church. It would have been better, all in all, had he been unmistakably guilty. Then we could have let him go to his own place, and fumigated the place and let another take his bishopric. As it was, we sometimes had to apologize for him afterward for more indiscretions. So I am growing to believe that if a man is so indiscreet as to give the general appearance of guilt, the difference is hardly worth the labor of saving it. If there is one thing worse than proven guilt, it is barely defensible appearance of guilt. Wherefore, avoid the appearance of evil.

I have written about the minister and women as tho the latter were a perpetual embarrassment. It is not true. What a reservoir of consecrated energy has been made available to the church in the labor of women! It was our Lord Himself who first organized a band of ministering women, following with Him, tho finding their separate places of entertainment separate from the Apostolic group. And Paul, who has been slandered by vociferous women, was a great discoverer of noble womanhood,—Lydia and Priscilla and Phœbe and the rest. "Help those women." I believe the meaning is "help those women to stop quarreling." Even so, help them, for they have labored with the Apostle in the Gospel, and their abundant and unmeasured services have been for nineteen hundred years an alabaster box of perpetual fragrance, broken over the head of the Master.

It is not necessary to be a prude. It is better to live a free life, one that has nothing to conceal. It is not well for a man to hedge and trim and choose every word and act as if in mortal terror of being misunderstood. Better is it that he live so pure in heart, so clean of speech, so manly, so obviously faithful to his own home, that no one should ever think of assailing his good name, and if any one should slander him, good men and women will believe his simple word and clean life against half the harlots in Christendom. It is this we must trust. Never fear blackmail, and never pay it. Never stop to debate if you find you are in the presence of evil,—flee as Lot fled from Sodom, but flee without fear of anything save dallying with sin. Long before the popularity of Jiu-jitsu I learned, what every minister ought to know, how to put a disorderly man out of the room. But a better thing to know is how to put an evil thought out of the heart.

Reasons for Attending the Prayer-Meeting

By the Rev. E. H. Gerhart, Annville, Pennsylvania.

This card is used in the First Evangelical Lutheran Church, Annville, Pa.:

My Reasons for Attending the Prayer-Meeting.

1. Because the greatest and best of all my friends have appointed it as the place where I may have an interview with Him.
2. Because I can not think of a better place—a place of greater honor, profit, and safety for the time being.
3. Because my absence will be noticed with sadness by my brethren and may greatly dishearten them.
4. Because my unnecessary absence will comfort Satan in the prospect of success in his next assault upon me.
5. Because impenitent sinners and backsliders will comfort themselves over my neglect, and follow my bad example.
6. Because my faithful attendance is one of the links in that chain of influences which I need to bind me fast and firm to my divine Lord.

Therefore I must go to the prayer-meeting. No matter who fails, it must not, it shall not, be I.

Name.................................

Please return when signed to your pastor.

THE PRAYER-MEETING

Conducted by John Balcom Shaw, D.D., Chicago.

Forsaken in Jerusalem—March 4–9

Luke xxii. 54–62; Mark xiv. 50.

All forsook Him and fled. To appreciate this desertion note two or three contrasts it sets up. (1) Between their weakness and infidelity and our Lord's stedfastness and tranquillity. (2) Between their conduct and that of the "certain young man" (vs. 51). Some say he was Mark himself, others the owner of the garden, or the "goodman of the house," or James, the Lord's brother, or John, the Beloved. Whoever it was, he showed rare devotion to Jesus. (3) Between their infidelity and the brave devotion of the women "last at His cross and earliest at His grave." (4) Between their previous declarations of loyalty and their disgraceful abandonment (vs. 31). All joined Peter in these protestations.

Did their courage break down? So say most interpreters, but Peter was brave enough to call his sword into use and doubtless would have wielded it valiantly. Their conduct, at all events, was the outcome of a gradual, progressive decline: A temporal, selfish notion of the Kingdom Jesus was founding that was bound to be overthrown with a shock; boastful self-confidence when Jesus warned them of their danger of deserting Him (vs. 31); self-indulgent sleep in the garden.

Peter, the man who had set the key of protest for the others, falls farther away than any of them. Peter's denials are progressive. (1) He claims that he does not understand the maid's insinuation. (2) He declares he is not a disciple of Jesus. (3) He affirms that he does not so much as know Jesus. And when he reaches that point nothing is too base for him. In an oath, or covenant, he calls upon Heaven to witness his lie as the truth.

Peter broke down at his strongest point. Noted for his outspokenness, by a nature always on the defensive, at the last moment his decline was so sharp that he proved the weakest of them all.

Peter's Restoration: Four factors enter into it: (1) A look. Soul-searching (Luke xxii. 61), that had in it disappointment, grief, appeal, rebuke, confession, and a love that no one could have resisted. (2) Memory. "And when he thought thereon" (Mark xiv. 72)—of his ingratitude, disloyalty, of the pain he gave his Master, of the effect of his conduct on the people, of the fair promise he had made and so terribly broken, of the likelihood of its shutting him forever out of the discipleship, of the part it might play in sending Christ to his death. (3) Tears (vs. 72). When Peter began to cry, his heart found a vent and his sight became clearer again. Instead of falling farther away, he began to come back and thus was finally saved.

Tried Before the Sanhedrin—March 11–16

Matt. xxvi. 57–68.

There were three trials: (1) An examination before the ex-high priest Annas, recorded only by John. (2) The hearing before the high priest himself, Caiaphas, of which Matthew and Mark give the details. (3) His arraignment before the Sanhedrin, once in the night some time, probably succeeding His appearance before Caiaphas, and again just after sunrise, as told by Luke.

In the light of modern court proceedings the trial was a travesty and an outrage. (1) To hold a session of the court at night was by their own law unpermissible. (2) The proceedings were precipitant and informal, the usual rules of a court of law being ignored. (3) The members of the court acted as prosecutors as well as judges. (4) No witnesses for the defense were called. (5) All of the judges had prejudged the case. (6) False witnesses were not only admitted, but sought out (vs. 59–61). It is apparent from vs. 60 that the search was prolonged. (7) They tried to get Jesus to incriminate Himself—from the earliest days of judicial trials regarded a violation of one of the first principles of justice. (8) One of the court officials was allowed to smite Him on the face and was not rebuked. (9) At the end, the judges turned ruffians and began to maltreat Him (vs. 67, 68; Luke xxii. 63, 64).

After a hurriedly called second meeting of the Sanhedrin, held about dawn, for the purpose of ratifying the proceedings of the night meeting, they take Jesus, bound with chains, to the Roman Governor for trial.

In contrast with the rage of the court was

Jesus's calmness and self-control. (1) To the testimony of the false witnesses Jesus would answer nothing. This gave the jurors a sense of their injustice, which cut them to the quick and angered them all the more (Matt. xxvi. 62, 63). (2) When questioned as to His claim to be the Christ the Son of God, He could not keep silence (Matt. xxvi. 64). In no way would He make light of or evade the charge. (3) During all their indignities Jesus permitted not a word to escape His lips. He was here performing a part of His atoning work, and it was voluntarily and bravely offered.

Arraigned in the Pretorium (Missionary Service)—March 18–23

Matt. xxvii. 11–31; John xix. 1–16.

This week's subject is divided into three heads.

I. The chief priests and scribes were the aggressors and come first. (1) They try to get the findings of their court passed upon by Pilate without an examination. It was to Pilate's credit that he saw through their scheme and checkmated it. (2) Forced to state their case they hide behind an insinuation rather than prefer a charge—"If he were not a malefactor we would not have delivered him up unto thee" (John xviii. 30). (3) Compelled to make a definite charge, they ignored the sentence they had passed upon Him and brought forward three counts that He had perverted the nation; that He refused to pay the Roman tribute, and that He set Himself to be king. The second of these charges they knew to be a falsehood. Thus they added perjury to injustice.

II. Here Pilate steps into the light. (1) First he questions Jesus about His aspirations to be a king. Jesus tells him He did not seek to be a temporal king. (2) Convinced that Jesus had no revolutionary program, he came forth to the people and declared Him innocent of their charge. In making this declaration Pilate only aggravated the case against himself. If Jesus was innocent, why did he not at once release Him? (3) To shirk responsibility he sends Jesus to Herod—the act of a coward. (4) On Jesus being returned to him, tacitly pronounced innocent by Herod, Pilate proposes that Jesus be scourged—a worse injustice than any the Sanhedrin committed. (5) Then dropping to a still baser level, he brings Jesus into association with a foul prisoner, Barabbas, and asks them to choose between them. (6) He brings the thorn-crowned Galilean, wearing a mock robe of royalty and bleeding from the scourges' wounds, out before the multitude and appeals to their pity and irony—Behold the man!—why do any more to Him? Hasn't He had His share? Need you fear anything more from such a pitiful object? (7) His wife's warning came, but, what would have had great weight with him ordinarily, made no impression now upon this confused and half-distracted time-server. (8) One final attempt to release the prisoner provoked the Jews to bring out their last card. "Thou art not Cæsar's friend." Pilate gives up the struggle from sheer political fear, even then washing his hands in the sight of the people to symbolize his innocence.

III. The supreme figure is Christ, the only calm, self-possessed, heroic soul among them all. How like a god, the Prince of Peace, the Wonderful, the "Crystal Christ," He bears Himself! Not a sign of weakness, not a word or a look we must apologize for, nothing that throws even the faintest shadow across His character and life.

Crucified on Calvary (Holy Week)—March 25–30

Mark xv. 21–39; Luke xxiii. 33–49.

The Involuntary Actors. 1. Simon the Cyrene, father of Rufus and Alexander (Mark xv. 21), they compelled to help Christ with His cross. Tradition says Jesus fell under its load, but Luke seems to hint that Simon bore the end of it which usually dragged upon the ground (Luke xxiii. 26), and thus made it lighter for the prisoner. Tradition says Simon was won to Christ after seeing Him nailed upon it. 2. The Roman soldiers were there also under compulsion. They had been ordered there. Soldier-like they took the event as a matter of course, joining the populace in their shouts, and, when the Prisoner was dead, casting lots for His garments. But His matchless bearing made its own impression upon them, and their leader finally confessed to the belief that Jesus was the Son of God. 3. The two thieves were also there through no will of their own. They were vile, coarse fellows, yet Jesus's influence silenced one and brought the other to genuine repentance.

The Voluntary Actors. 1. The priests and Pharisees were at their worst and still further demonstrated their want of justice, responsibility, consistency, and tender feeling. 2. The disciples followed up the hill from an irresistible sense of duty and loyalty. They kept out of sight as far as possible, they said nothing, they offered no opposition, but their presence had promise in it for their future. 3. The presence of the women and children is prophetic of Christianity's future (Luke xxiii. 27). 4. Nicodemus and Joseph of Arimathea now step to the front. They had been secret, or at least reticent, followers of Jesus for some time, but after such treatment of their new Master they could be silent no longer, and they put the apostles to shame. 5. But the one Person in the crucifixion group who holds all eyes is Jesus. His enemies found no need to drive Him up Golgotha—He went of Himself and with a quick and buoyant step. Great in life, He was even greater in death.

THE TEACHER

ORGANIZED SUNDAY-SCHOOL CLASSES

By Prof. Richard Morse Hodge, D.D., Union Theological Seminary, New York.

During the last few years, organized classes of persons of fifteen years and over have multiplied rapidly, especially as some Sunday-school associations have employed special secretaries to push the movement.

Why should these classes be organized? Why do the members of a class and interest in its purpose increase with self-government? The answer is obvious. Self-government is democratic. Men were created to be democratic. Naturally responsibility is welcomed by the members. Many can govern themselves to better advantage than to be governed by one. New members are more readily sought and obtained. The invitation is to comradeship, not to instruction simply. It is issued in the name of the class, not of the teacher. The best available teacher according to the opinion of the class, is assured, because the class selects him. The most welcome course of study is pursued because the class chooses it. The philanthropies considered most worth while are assisted because the class decides upon them. The class raises more money because it votes its own moneys. It thinks of more ways of doing good than a teacher could, because it knows of more good things to be done and more evils to correct; and organized effort can attempt more than a force united only by a common tie with a leader. The relationship between teacher and the other members of the class is natural to begin with. He does not have to demonstrate his willingness to serve the class. He is made the servant by his very appointment as teacher. He is expected to serve. He is taught that he must, if any instruction on the subject is needed at all. The teacher himself is one of the class and has a vote once he is appointed—a vote but never a veto. He can have all the influence in discussions of motions which he can earn. The class has its president, secretary, treasurer, and teacher. No one holds more than one office at a time. Sunday-school organization must be democratic in order to be thoroughly Christian.

If classes of students of fifteen years of age and older can be self-governed with success, why should not classes of younger pupils be organized in similar fashion?

Classes above primary grade may be safely organized. The officers need to be chosen every few months; for children like their turn of official authority even more than grown people. The children's class may be allowed to elect a teacher nominated for them, in an ungraded school, or, in a graded school, in case a new teacher has to be appointed for their grade. A child can be president and made responsible for class decorum. He should call the class to order at the opening of every session. The session should begin with a class-meeting, at which the clerk should call the roll, the secretary read the minutes, including the subject of the last lesson taught, and the treasurer report upon moneys in hand and disbursements made by previous direction of the class. The collection for the day should follow, and any other business necessary discust and transacted. The teacher needs but one vote. Committees should be appointed by the president for the manual services necessary, such as distributing papers, hymn-books, paper and pencils, and erasing blackboard. Every child should have something to do for the class. The class should vote punishments also, when necessary, for breaches of deportment. The question of the election of new members is a delicate one, but all the more important because the action will teach a vital principle. Membership should have the compliment of an invitation, but no child should be blackballed for his faults, but rather welcomed in order to be corrected of them under the pressure of the class code of honor, developed through the Bible and other lessons taught by the teacher. The teaching will necessarily become social in purpose, and individual aspects of morality will not be taught to the exclusion of the essentially social character of Christianity. To live worthy of the class will be an added motive of morality; and to live worthy of the church will become a natural step with an advance in years when larger social units will cease to appear nebulous. Here also organized classes will teach their teachers.

To harmonize with class democracy, the school itself must be self-governing. We need a Sunday-school faculty of the teachers, or head teachers, and officers of the school. The faculty will be an upper house, to which will be referred the votes of classes, regarding matters upon which the pupils have a right to be heard, *e.g.*, the date and nature of Sunday-school festivals, the appropriation of moneys, the length of Sunday-school sessions, the books desired for the library.

The suggestions here made for children's classes, have stood the test of experience.

THE TEACHER IN ACTION

By James M. Greenwood, Kansas City, Mo.

Teachers must have clear conceptions of the school and of its functions; otherwise, they work at random.

The work of the teacher is narrowed to two sharp divisions—thought and the expression of thought, and two kinds of facts—facts of nature and facts of mind. Broadly stated, all education has to do either with the development of thought or the expression of thought. They are radically different. It is the province of the teacher to know this difference and to note defects of either kind, if existing in any pupil, and how to apply the proper remedy. They are essentially different in nature, character, and mode of development. Thought relations are frequently seized intuitively. Careful expression is of slower growth. The painter works out his ideal long before he puts it on canvas; so of the sculptor, the architect in his building, the composer in the song, and the orator in his speech. By patient work, now here, now there, the great artists have produced their masterpieces. The idea realized in expression is the highest stroke of genius.

Hamilton says: "All thought is comparison—a recognition of similarity or difference; a conjunction, or disjunction; in other words, a synthesis or an analysis—of its objects."

To think, then, is to bring together two ideas and compare them; note their agreements and differences. A thing is known only by comparing it with the idea already in mind. Comparison is the standard by which the pupil discerns likenesses and differences. The standard of comparison is kept in the mind as a measuring rule. By it, Jacotot was enabled to enounce his dictum: "Learn one thing thoroughly, and compare everything else with it."

Expression depends upon the arresting of thought. It is the power to hold a thought in the mind and dwell upon it to the exclusion of other thoughts, and to describe it with clearness and accuracy. This quality is clearly in opposition to vanishing thought. Opposition is a development, and is an element often overlooked in mental culture. Life, culture, custom, civilization, yea, revolutions, are so many struggles and triumphs against oppositions.

As the teacher's ideals are, so will the school be. Low ideals produce low schools, and just in proportion as the teacher's notion of what good teaching is, will the school improve or degenerate in quality. If the teaching has the three qualities—of vitality, richness, and stability—there is a great teacher and it will be a great school.

THE BOOK

THE ORIGINAL CONCEPTION OF THE CHARACTER OF JACOB

By Prof. John E. McFadyen, Knox College, Toronto, Canada.

Generally speaking, two different attitudes may be adopted toward the literature of the Bible—what we may call the historical and the homiletic attitude. The man of severely historical mind is supremely interested in the facts. He does not, at least primarily, concern himself with what those facts teach; he may not even particularly care whether they teach anything or not, but he makes it his business to discover seriously, carefully, and patiently, what they were. He asks himself simply what happened, not what we may learn from what happened. He is concerned with truth rather than with sermons.

But there is another type of man whose primary interest is in what the passage teaches. In general, this is the attitude of the pastor. He appears before his people not as a historian, but as an expositor. He is not indifferent to ancient historical facts, but he has ever an eye for the application of those facts, or of the lessons they suggest to the life of the men and women before him. This may be called the homiletic attitude; the pastor reads the passage to find in it the seeds of a possible sermon, and its value to him is in direct proportion to its preachableness.

Now both attitudes, the historical and the homiletic, are thoroughly defensible, but each, pursued exclusively, has its dangers. The facts must first be ascertained by patient and impartial investigation; but he is but a poor investigator whose heart does not warm, and into whose mind suggestions and thoughts do not crowd, at the contemplation of the facts.

Considerations like these rise to the mind, as one reflects on the earlier historical books of the Old Testament, especially, perhaps, the patriarchal stories; and there is no area upon which this peculiar difficulty is so strikingly illustrated as in the story of the career of Jacob. We must remember, to begin with, how numerous and complex were the influences that went to the creation of the early literature of the Old Testament, especially to the prophetic strata of the Pentateuch. According to most critics, these strata come roughly, in their present form, from the ninth and eighth centuries B.C. In that case, they would not be very far from Amos and the literary prophets; and, in point of fact, much of the spirit that breathes through the patriarchal stories is akin to the prophetic spirit.

But whence came the material upon which they breathed this spirit? Much of it undoubtedly, and even demonstrably, must have come from oral tradition; in that case, much of it must stretch back for centuries. "We have heard with our ears, our fathers have told us, what work thou didst in their days, in the days of old." These words of a late Psalm reflect the spirit that controlled Hebrew history from the beginning. There has perhaps never been a people who so assiduously perpetuated the memory of their past by oral instruction as the Hebrew people.

We should therefore expect that, despite the relatively modern form of the patriarchal stories, their substance would be very old. In many directions, this is quite obvious; the conception of God, for example, has often all the quaint and primitive flavor of an early world. In the appearance of Jehovah to Abraham by the oaks in Gen. xviii. and the feast that followed; in his resolution to kill Moses at the inn (Exod. iv. 24); in these and many other places we see survivals of ancient religious ways of thinking. The Jacob story itself is full of them. The stone which he sets up, for example, is, according to Gen. xxviii. 22, a house of God; and the context puts it beyond all reasonable doubt that the deity was supposed to be resident in the stone—a very common conception in primitive times. Again, in the same chapter, when we read of a ladder between heaven and earth, we are justified in supposing that the earliest narrators of this story would have taken it far more literally than we do. Heaven was a place with a gate, just above Bethel, and the angels who visit the earth reach it by a ladder (so clearly they had not wings), the foot of which is at Bethel. Again, in the great scene at Peniel, where Jacob wrestled with "a man"—some supernatural visitant, as the context makes plain—the original idea was certainly not that Jacob's struggle was a prayer-struggle. The wrestling was a far more physical thing than that. As some one has humorously said: "The thigh is not dislocated in the wrestling of prayer."

It may be, it no doubt is, exceedingly hard for us to rethink ourselves back into the mental situation of those who first told and listened to these stories, but it is a task which history and exegesis must frankly face. And the effort is an infinitely profitable one; for if these be the humble beginnings of Hebrew religion, it only increases our astonishment at the wonderful heights and depths it subsequently attained. And we have further to remember that the men who have given us the story as we now read it in the Old Testament were men who themselves had transcended those earlier views which a tenacious tradition had preserved, and which gleam at intervals throughout the story.

If all this be true, we need neither be surprized nor offended at the primitive type of religion that characterized the original version of the Jacob story, nor at the primitive type of ethics. We will say nothing of the beautiful prayer in Gen. xxxii. 10, 11, as that is held by some scholars to be later than the context; but the prayer Jacob offered before setting out on his pilgrimage (Gen. xxxiii. 20–22) does not stand on a very lofty religious level. It is conceived in a bargaining spirit, and exprest in material terms; it is a prayer for guidance, food, clothes, and a safe return.

But the ethical aspect of Jacob's career is the real stumbling-block. Especially offensive to a modern taste is his deception of his father Isaac, as the father is not only weak and supposed to be dying, but blind; and Jacob has taken every possible preparation to throw the old man off his guard, not even hesitating to resort to a deliberate lie. Gunkel suggests that in the original version of the story this cunning was regarded as not only clever, but commendable; the Hebrews who listened to the story were proud of their clever ancestor; the quality he possest in so brilliant a measure was just the quality they themselves admired and coveted most. He is not by any means cured of his cunning by the stern discipline of a long pilgrimage in a foreign land; he outwits the wily Laban just as he had outwitted his obtuse brother, and the shepherd audiences that listened to the story of the tricks by which Jacob increased the number of his sheep would roar with laughter as they saw how the suspicious and ungenerous Laban had been overreached. Even when Jacob comes back and is on the borders of the land where he is to make his home, he is the same old schemer still. He divides his company in two, to make sure of saving some, and he sends a deputation to Esau, which is cleverly calculated to impress his brother with a sense of the wealth and importance to which he had attained since he had left his home. And this is the man who is honored to be the ancestor of the chosen people—one who gained and kept his place by deception. Gunkel even maintains that in the original form of the story, it was precisely because of his cunning that God was pleased with Jacob and blest him, but that this feature was obliterated by the later narrator as inconceivable.

If Gunkel be right in supposing that certain features of the original story were latterly obliterated as inconceivable, then the conclusion will simply be, as he himself has said, that morality has a history. The earlier Hebrews were delighted by stories which offended the purer religious sense of a later generation. As the years moved on, men learned to think more and more adequately of God and duty; and even the brief biography of Jacob, representing alike very ancient tradition, and later prophetic thought, enables us to trace the development of Hebrew morality.

The preacher need not be disconcerted by such a result; he has even an interest in accepting and believing it; for it enables him to see how God led Israel from less to more, from the comparative darkness of ancient times to the full light that streams from Jesus Christ. As an honest and earnest thinker, he will do his best to ascertain the ancient facts upon which he builds his public teaching. But he need not be afraid of the facts; when he enters into them with imaginative sympathy, he will find that the truth at their depths is eternal. Jacob's deception was clever, but very costly. It took him away from the mother who loved him to a foreign land, where, for many years, he was subjected to a discipline beneficial indeed, but stern. The deceiver was himself deceived, and by bitter experience he learned the nemesis that ever follows on the heels of sin.

THE LOGOS DOCTRINE IN RELATION TO MONISM

By D. C. Hughes, D.D., New York.

According to the Century Dictionary, "monism is the metaphysical doctrine that there is but one substance—either mind (idealism) or matter (materialism), or a substance which is neither mind nor matter, but is the substantial ground of both—opposed to dualism."

Whichever hypothesis is adopted, Monism is "opposed to Dualism," or the doctrine of the two substances, mind and matter. If the idealistic hypothesis of monism is adopted, then all the universe, including God, man, sun, moon, and stars, this earth with all its existences, rocks, rivers, vegetable and animal, are one substance, and that substance is expressed by the words "spirit," "thought," "mind." If, on the other hand, the materialistic hypothesis be adopted, then all is matter, in which there is no place for God nor for any spiritual part of man—he is nothing but organized dust, to which in due time he must return. This kind of monism is, of course, essentially atheistic and carries with it a complete denial of any spiritual part of man, and, of course, man's free agency, responsibility, and immortality. Neutral monism (*i.e.*, that which is neither mind nor matter, but is a substantial ground for both) seems to be unthinkable, and is evidently a sort of philosophical compromise. It is a denial of both matter and mind, but does not give itself either a name or quality, and is a sort of *tertium quid.* And yet we are ominously told by one of our foremost Christian educators, who is supposed to understand the "drift" of things, "that monism is, without much doubt, the philosophy of the future." Cf. "Ethical Monism," President A. H. Strong.

"This universal tendency toward monism," Dr. Strong significantly asks, "is it a wave of unbelief, set a-going by an evil intelligence, in order to overwhelm and swamp the religion of Christ? Or is it a mighty movement of the Spirit of God, giving to thoughtful men, all unconsciously to themselves, a deeper understanding of truth and preparing the way for the reconciliation of diverse creeds and parties, by disclosing their hidden ground of unity? I confess that I have come to believe the latter alternative to be possibly, and even probably, the correct one; and I am inclined to welcome the new philosophy as a most valued helper in interpreting the word and works of God."—"Ethical Monism," President A. H. Strong.

The characteristic cautiousness and conservatism of this eminent Christian scholar are especially noticeable in welcoming this "new philosophy" as an aid to Christianity. He uses the word "possible," and "even probable." There is here evidently a degree of uncertainty which, in view of the alternative possibility, must be truly alarming to every Christian thinker. We should, therefore, most carefully ponder what has very recently been said, of Christ and God and man and sin, as deductions of the study of Christianity in the light of monism—"the new philosophy." This paper can do nothing more than indicate the trend of so-called "Ethical Monism" by two or three samples. In regard to God, Dr. Hill, in his "Genetic Philosophy," says that as a synonym for God "monism places dynamic reason, with all the possibilities of hope and faith grounded upon reality" (p. 372). But what does Dr. Hill mean by "dynamic reason," as a name for God? On page 196 he explains what he means by "dynamical" as distinguished from "logical." He says: "The world-process, viewed objectively, is dynamical; viewed subjectively, it is logical." So that as Dr. Strong says this "virtually denies that God is pure spirit, and regards matter as essentially and eternally a part of His being."

Under this definition of God, Dr. Hill affirms that "Science is not atheistic." But the all-important question is this, that comes home to the Christian believer: Is it in harmony with, or does it contradict, the teaching of Christ and His Apostles, and thus tend to subvert Christianity? If the interpretation of the Logos doctrine of the New Testament, given in my article last month, be correct, to regard matter as essentially and eternally a part of God's being does not harmonize with the teaching of the New-Testament writers. This view of matter being coeternal with God is set forth also by Dr. Schurman in his very profoundly philosophic work, "Belief in God." On page 156 he says: "Spirit is eternal reality, and nature its eternal manifestation. The vice of the argument for the origination of the world in time is that it mistakes the relation between intelligence and its expression, for an opposition of entities, of which one has to be shown prior to the other." "In truth," he continues, "nature is the externalization of spirit, and no more separable from it than the spoken word from the thought it symbolizes." In other words, God and the universe are one, coeternal and inseparable. The definition given to pantheism in the Century Dictionary is this: "The metaphysical doctrine that God is the only substance, of which the material universe and man are only manifestations." Things that are equal to the same things are said to be equal to each other. The distinction between these two definitions is exceedingly faint, to the ordinary mind, if it exists at all. Professor Fiske, of Harvard, in "The Idea of God," has about the same definition of God. Tho he says, "God is in the deepest sense a moral being," at the same time he says, "The infinite and eternal power that is manifested in every pulsation of the universe is none other than the living God" (pp. 166, 167). Tho Dr. Strong, of Rochester, calls himself a monist of an ethical kind, yet, to the average mind, he is practically a dualist when he says: "The phrases, 'before the world was,' 'before the foundation of the world,' imply that the universe had a beginning, and the declaration that 'God and Christ were before all things' implies that 'things' are not a part of God, or necessary to God"—"Ethical Monism," art. II. In this sentiment we believe, of course, that Dr. Strong is in line with the "Scriptures of Truth," but what becomes of his "monism," ethical or other kind, in these admissions? Monism, in its essentiality, being the doctrine of "the one substance," identifies God and the universe, making them one, eternally. Drs. Hill and Schurman and Fiske are consistent monists and have the courage of their theory, and declare their belief in the coeternal existence of matter and spirit; the one being the eternal "externalization" of the other. But Dr. Strong the moment he comes to Scriptural terms and their evident intent, has to part company with monism of every kind. Nevertheless we see the possibilities to which as conservative and able a theologian as Dr. Strong is liable when as a monist he writes concerning the relation of Christ to sin. In his second article on "Ethical Monism" Dr. Strong says: "He who ordained sin ordained also an atonement for sin and a way of escape from it." Thus if God in Christ is the Author of eternal redemption because He ordained it, He also is the Author of sin because, according to Dr. Strong, God ordained it (sin). Then the ultimate responsibility for sin falls on God. On what ground, then, can Dr. Strong say, "If God be holy and sin be ill-deserving, then sin on the part of finite creatures must be assailed with penalty"? For if God be the author of sin, how can He be "holy"? For whatever one authorizes, for that he is responsible. Indeed, Dr. Strong committed himself to this inevitable logic. He says: "It is impossible that He (Christ) who is the natural life of humanity should not be responsible for the sin committed by His own members. It is impossible that He should not suffer, that He should not make reparation, that He should not atone.

"The incarnation and death of Christ are only the outward and temporal exhibition of an eternal fact in the being of God, and of a suffering for sin endured by the preincarnate Son of God ever since the fall. The wrath of God against sin began to be endured by Christ so soon as sin began."—"Ethical Monism," Art. III.

These are certainly most astounding assumptions and completely reverse the plainest teaching of the New Testament. (1) In regard to the relation of Father and Son, Christ says that "He dwelt in the bosom of the Father," a place of honor and endearment. Dr. Strong represents Christ as "enduring the wrath of God against sin so soon as sin began. Assuredly repose in the bosom of the Father is incongruous with enduring God's wrath from the time sin began. (2) In regard to the loving voluntariness of Christ in His self-immolation, he says: "On this account the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of myself." Here is voluntariness. But Dr. Strong says: "It is impossible that He (Christ) should not suffer, that He should not make reparation for sin, that He should not atone." This is what monism on its best side, called "ethical and Christian," demands of Christian faith. Into its mold some of our leading Christian scholars would pour every element of Christianity, after having smelted it in the furnace of this new philosophy, and engrave upon this new product the legend: "Ethical Monism"; "thus capturing," as Dr. Strong says, "this new movement for Christ." And if as the doctor says, "Monism is, without much doubt, the philosopy of the future, the only question would seem to be whether it shall be an ethical and Christian, or a non-ethical and anti-Christian, monism," it certainly behooves every Christian, whether minister or layman, to understand what it is, and how the Christianity of the New Testament can be conserved in harmony with or interpreted in the terms of monism of any sort.

Analysis of St. John's First Epistle

By the Rev. James Silvester, M.A., Clacton, England.

I. Introduction, ch. i. 1–4. The word of life in revelation, declaration, fellowship.

II. The fellowship of light in holiness, ch. i. 5–ii. 28. 1. Walking in the light, penitence, i. 5–22. 2. Loving in the light, obedience, ii. 3–11. 3. Work in the light, spirituality, ii. 12–17. 4. Abiding in the light, truth, ii. 18–29.

III. The fellowship of love in righteousness, ch. ii. 29–v. 5. 1. Childship of love, ii. 29–iii. 10. 2. Brotherhood, iii. 10–20. 3. Assurance, iii. 20–24. 4. True doctrine, iv. 1–6. 5. Manifestation, iv. 7–14. 6. Experience, iv. 15–21. 7. Victory, v. 1–5.

IV. The fellowship of life in Christ, conclusion, ch. v. 6–21. 1. Witness of eternal life, v. 6–12. 2. Confidence of, v. 13–17. 3. Source of, v. 18–21.

Studies in the Psalms

By the Rev. J. Dinnen Gilmore, Dublin, Ireland.

The Kingdom of Christ Revealed.—Psalm ii.

I. Man conspiring against the King (verses 1–3). 1. Who are the conspirators? "Nations, peoples, kings, rulers." 2. How unreasonable it is! "Why?" 3. What folly it is! "A vain thing." 4. The character of it. "Against the Lord, and against His anointed." 5. The aim of it. "Let us break their bands asunder," etc. 6. How deliberate it is! "They take counsel together." 7. How determined it is! "Set themselves."

II. God baffling man's designs (verses 4–6). 1. Divine tranquillity. "He that sitteth." 2. Divine derision. "Shall laugh." 3. Divine anger. "Shall speak in wrath." 4. Divine power. "And vex (trouble) them." 5. Divine purpose. "Yet I." (Emphatic).

III. Messiah's manifesto (verses 7–9). 1. The proclamation of the Son. "I will tell the decree." 2. The person of the Messiah. "Thou art my son," etc. 3. The possession of the King. "Ask of me, and I will give," etc. 4. The power of the Lord. "Thou shalt break them," etc.

IV. The psalmist's exhortation to the nations (verses 10–12). 1. To hear. "Be wise." 2. To learn. "Be instructed." 3. To obey. "Serve the Lord." 4. To submit. "Kiss the Son." 5. To trust. "Blessed are they that trust."

It is worthy of note that the two chief titles of the Savior are in this psalm: 1. The Messiah, verse 2. 2. The Son, verse 7.—Matt. xxvi. 63; John i. 49.

The Principle of Cooperation at Work

Luke vii. 1–10

By Prof. Robert Scott, New York.

I. The Case of the Young Servant. 1. He was faithful. 2. He was very sick.

II. The Attitude of the Centurion. 1. He is wise and alert to the needs of the hour. 2. He sends elders to seek Jesus.

III. The Work of the Elders. 1. They were diligent in seeking Jesus. 2. They bring out the centurion's good qualities.

IV. The Great Physician. 1. He hears and weighs their story. 2. He finally accompanies them.

V. The Part the Friends took. 1. They carried the centurion's message. 2. They greeted the coming guest.

VI. The Nature of the Message. 1. It showed the Centurion's faith and humility. 2. It showed that he could obey as well as command.

VII. The Response of Jesus. 1. Commended the Centurion's faith to the multitude. 2. Healed the sick servant.

SERMONIC LITERATURE

SERMONS—ADDRESSES

JERUSALEM TAKEN BY SURPRIZE

By Thomas Kelly, D.D., LL.D., Methodist Episcopal, Philadelphia.

And when they came into Jerusalem all the city was moved, saying, Who is this?—Matt. xxi. 10.

Nothing moves the masses to thought and inquiry about Jesus Christ like the joy and enthusiasm of His followers. "The whole city was moved."

I have no desire to eulogize that applauding multitude, or hold them up as an ideal gathering of Christian people. Neither do I wish, at such long range and with so few facts, to criticize them unfairly. Those who are opposed to all signs of joy and enthusiasm in religious assemblies would be severe in their criticism and might bitterly ask: "Where was this boisterous crowd a little later, when in the judgment-hall Jesus was being condemned to death, mocked and spat upon, and compelled to bear His cross until He sank under its crushing weight, on the way to Calvary?" They might sarcastically insinuate that perhaps these great shouters were like the little boat that carried such an immense whistle it took all its power to blow it, so that, when it whistled lustily, it stopped running and was obliged to cast anchor for a little to get up steam.

Whatever may have caused it, I am free to admit that, in that awful crisis, not only these, but all the professed friends of Jesus, were notably conspicuous by their absence. We must not forget, however, that the whole series of events which led up to the crucifixion was unexpected and sprung upon the people like a bolt out of a clear sky; that between midnight and morning, Jesus was betrayed, arrested, and condemned to be crucified; and that early in the afternoon of the same day He hung dead upon the cross; while the vast majority of the people had no knowledge of what was taking place.

Three things enabled that memorable procession to move the city, with such blessed results. They had among them, in the first place, a present Christ. "Some went before." The ideal body of Christian workers have no reason to give for their conduct but the presence and claim of Jesus Christ. In this respect that was an ideal company. The only reason they could have given for what they were doing that day was the fact of a present Christ. A present Christ in heart and life, and properly worshiped and served by redeemed men and women, is God's ideal agency for the awakening and conversion of the world; and no substitute can be conjured up to take its place. Many of our modern efforts to reach the masses are lamentable failures, and as now carried on must continue to be. Instead of placing above everything else a present Christ as our inspiration and hope, we trust eloquent preaching, up-to-date singing, or the presence of some stirring evangelist. All these are good enough in their place, but they are a sorry failure if smuggled in to take the place of a present Christ riding with kingly honors among a happy, triumphant people.

There were, secondly, songful, enthusiastic followers. As already intimated, the applauding multitude had no reason to give for their enthusiasm other than the presence of Christ among them. They were not shouting hosanna over their prestige and glory as a nation; for all that had passed away, and their God-given country was a subjugated province of the Roman Empire, eking out its annual tribute to a hated Cæsar. In this irreverent age of formalism and boasted culture, when people crack jokes over the antiquated whim of a personal devil and make merry over the bad place to which he belongs; and when about the only thing that must be done, "decently and in order," is the praise and worship of God, it is risky business to have anything commendable to say about joy and enthusiasm in religious worship. The conventionalities of the times have no criticism to offer when men and women become enthusiastic over politics or business or pleasure, or shout themselves hoarse over a game of football. But wo to the person who shows any signs of joy or enthusiasm in a religious service. The religious watch-dogs, whose self-assumed vocation is to snarl down all signs of life and joy in the house of God, would show their teeth so ominously that only a spirit-filled soul would even dare to repeat the horrid vulgarity.

It was a present Christ, throned in the hearts of a happy, triumphant people, that was the secret of the marvelous power and growth of our own church in its early days. Wherever they held meetings the people were surprized into thought and inquiry and came to the meetings to see what it all meant. God blessed the preached Word, and many fell as dead men under its power, and a general surrender to Christ all over the house was no uncommon occurrence. On such occasions, as faith looked up, as the promised blessing came down, as kneeling penitents stept into the light, and as new converts cried, "Abba, Father," there were tearful ecstasy and outbursts of holy enthusiasm which brought heaven and earth together. I have seen more accomplished in such meetings in five minutes, in deepening conviction, bringing halting ones to decision, reclaiming backsliders, and bringing seekers into the light, than in a series of nightly efforts, in the tame, ordinary method of standing or raising the hand. Out of just such heavenly cyclones of power have come some of the grandest Christians that have ever graced pulpit or pew of any church. After such a meeting, one thing was assured, a full house next night. And after all, is not that a good way to estimate the value of a revival service? Is it not a fact that our greatest difficulty in revival work is in getting the unsaved to attend long enough, to be brought under the power of the truth?

Besides a present Christ and applauding followers, the multitude who went out to meet Jesus were self-sacrificing in loyalty and devotion—"Spread their garments in the way." The few faithful ones did this? No, "a very great multitude." It was the time of their great national religious feast, which was a time of joy and sacred memories, somewhat analogous to our Easter Sunday. They were dressed in their best, and no doubt many of their garments were purchased for the occasion, and worn that day for the first time. We can fancy somewhat the normal spirit of self-display and scrutiny at their Passover gatherings, by what we know of our own Easter assemblies. But carnal selfishness was swept away before the enthusiasm which a present Christ inspired. Their zeal and devotion knew no bounds; the spirit of self-display disappeared, and their flowing garments were strewn on the highway, to be trampled into the dust, as Jesus rode over them, in the midst of the most surprizing display of loyalty and devotion. It is astonishing how soon the average Christian loses his zeal and enthusiasm when his bank account or personal appearance is impoverished by his relation to Jesus Christ: and I can not but admire the self-abnegation of that great multitude as with unabated zeal they continued to sing and shout their hosannas while seeing their splendid garments mussed up and trampled into the dust.

If some of our modern sticklers for graveyard proprieties in religious assemblies had been there, I know not how they could have endured the shocking confusion. It would have so shocked their sense of propriety that they would have been liable to instant death from congestion of the emotions, and in self-defense would have tried to put a stop to the horrid vulgarity. Their representatives were there, however, in the priests and Pharisees, who did their best, and even appealed to Jesus to help them, to put it down. But Jesus significantly sided with the enthusiasts, declaring that, "If these should hold their peace the very stones would cry out." There is a blazing heavenly zeal, that does not come from the torches of man, but is kindled by the Spirit of God: and this heavenly afflatus is as essential to the efficient working of the church as electricity is to the motor or steam to the engine. Through the prophet Malachi, God urges His people to a position of loyalty, which, when assumed, He declares, "I will open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." "Not room enough." What is to be done with a blessing where you haven't "room enough" for it? It must flow over. That is the kind of blessing that enriches the Church and which made our fathers so potent in His hand. The trouble with many of us is, not that we have no religion, but that we can so easily manage what we have and keep it out of sight, that some may not be quite sure that we have any at all. Oh, for the days of overflowing blessings, once more!

Applauding disciples should be ready to answer the questions which their own zeal inspires. "Who is this?" This triumphant entry was an extraordinary occasion; and it was the surprize of it that moved the city. If they had entered with solemn faces and measured tread, even with Jesus in their midst, the people would not have known or asked who He was. He had often walked their streets before and done many wonderful works, but never until the surprize of this extraordinary occasion was "the whole city moved." Picture that great songful multitude, shouting their hosannas, and punctuating their loyalty to Jesus by casting their flowing garments on the street, to be trodden upon by the beast on which He rode. Others, wearing more closely fitting garments, showed their enthusiasm in other ways: the more nimble and athletic running up the tall palm-trees like squirrels, and showering down branches to their less venturesome associates, who eagerly caught them up and strewed them in the way. On this extemporized carpet of palm-branches and garments, the beast on which He sat, and the multitude, walked, as with the greatest demonstrations of joy they entered the city, shouting, "Hosanna to the Son of David, blessed is he that cometh in the name of the Lord." I do not wonder the whole city was moved and that the people hurried from all quarters, inquiring, "Who is this?"

The masses are still capable of being surprized into thought and inquiry about Jesus through the joy and enthusiasm of His followers. But a slavish adherence to what are called the proprieties of religious worship, and a spirit which frowns upon all signs of joy and enthusiasm, have set us to beating the air over empty pews in our deserted churches and broken our hold upon the masses. A self-contained church, that can let the world alone, and reach its ideal by attending a formal service on Sunday, has absolutely no mission in God's redeemed world, and the sooner it goes out of business the better.

As already intimated, the religious feast they were celebrating was somewhat analogous to our Easter Sunday. Imagine that on Easter morning on their way to church God's people should become happy and songful, and publicly display their zeal and devotion to the risen Christ, a devotion swallowing up vanity and pride, and casting the spirit of self-display at His feet. At such a sight the city would be moved as never before, and for once there would be a devout Easter service and a full house, with a remarkable dearth of scrutiny as to the display of Easter garments.

Their answer was thoroughgoing and specific. "This is Jesus." One here and there said this? No, "a very great multitude." Here are seen the weight and value of coherent Christian testimony. There was no uncertainty or conflicting opinions as to who He was. "This is Jesus." And all were moved by a common interest and a joyous devotion. At this point the testimony of many churches, as to Jesus and the blessedness of His service, lacks in weight and convincing power. Instead of a united, joyous answer to the world's queries about Him, the average church gives at least two conflicting answers, one by the lips, and the other by the lives, of its members. Thank God for the faithful few, who rejoice in a present Christ and love to point Him out to others. But over against these is a larger number, who never go to prayer-meeting and seldom to church. They give no vocal testimony, but their lives silently say: "We po not know Him: and tho professing to love Him, it is our pleasure to have as little to do with Him or His Church as possible. Is it any wonder that a church giving such divided testimony should fail to see any displays of God's saving power in the conversion of sinners? "A very great multitude said, This is Jesus."

The querying world wants to know, not only who Jesus is, but what He is doing to bless and save the world. And many in that multitude were specially prepared to give that kind of expert testimony. Many who, themselves, or their friends, had been healed or raised from the dead were there, and gladly told the inquirers who He was and what wonders of healing and blessing He had wrought.

I see hope kindling in their faces as they turn and start for their homes, to tell of this great Wonder-worker. The city was then "moved" in earnest, for they gathered the lame, the halt and blind, and all the sick and dying throughout the city, and brought them to Jesus, and we are told in substance that "He healed them all." Thus the hearts and homes of many invalids were made to rejoice at this, perhaps the greatest display of His healing power, and it was brought about as the result of this Passover surprize. So, in our own time, with a present Christ riding in kingly honors in the midst of triumphant, self-sacrificing followers, we have God's appointed agency for the awakening and salvation of the world.

THE RESURRECTION OF CHRIST

BY MORGAN DIX, D.D., PROTESTANT EPISCOPAL NEW YORK.

Our Savior Jesus Christ hath abolished death, and hath brought life and immortality to light.—2 Tim. i. 10.

IN the Christian faith there are some things which we hold in common with professors of other religions, and there are things which belong to Christianity alone. One of the articles of our faith is the resurrection of Christ from the dead; and that is our own possession; a part of the everlasting Gospel. When we speak of His resurrection, all the world knows that we are not speaking in a figure, but in truth, and that we mean that Christ did really rise again from death, and reappear, in such guise that His challenge could have but one interpretation, when He said, "Handle me and see; I am not a spirit, a fantom, an apparition, but my living self; a spirit hath not flesh and bones, as ye see me have."

That is the event, the fact, which we recall and celebrate, year by year, at Easter. And yet there are those at hand, and many, who are at a loss to know why we keep the feast, and can not see the value of the statement to the vast world about us, or to men, one by one, in their daily life. What difference does it make, they ask, whether the body of Christ did or did not remain in the grave in which it was buried? Why is the man who takes the story in the Gospels for a beautiful legend or a vision of the imagination, any worse off than he who accepts the account word for word and considers it a truth vital to his peace here and his well-being hereafter? Dress it up, if you please, with scenic effect, on your religious stage, with flowers, music, lights and song, and get what pleasure you can from the pretty play, but what is its practical importance? And so they talk outside, and we ought to make answer; first, in the hope of convincing the doubter that there is more here than he suspects; and, secondly, that we may search conscience and learn whether the truth is to us what it ought to be. That is the question which I would now answer. What does the Resurrection mean, to mankind in general, and to myself in my troubled and uneasy life?

We are told by St. Paul that Christ, by coming forth as He did from the tomb, brought life and immortality to light. That which is brought to light must have been in darkness, obscured, and hard to discern. So that statement implies that life and immortality were things about which, at that era in the world's history, men were in doubt; uncertain whether there be any other life, uncertain what this life intended to be and ought to be. The voices which cleared away that fog were those which announced that Christ was risen. The apostles began their work, on the Day of Pentecost, by telling the people that He had left His grave. They introduced themselves as witnesses to the fact. At first, they preached of little else; they converted souls by thousands, by convincing them of the truth of their statement. Ultimately the faith in that fact changed the look and condition of the world. What did this mean? Why were men so affected by what they heard? What has it meant to untold millions since that day? What does it mean, now, far and near, wherever Christians say their creed? Let us reflect.

Our Lord Jesus Christ brought two things to light: one was life, the other immortality. What of immortality? Was that in doubt? If so, why? The doctrine of a future existence is a part of natural religion. God, in creating man, gave him reason, conscience, moral sense and free will; He gave him also information that this present life is not all; that he was not made to die as a brute dies; that he shall live on. The knowledge of that fact is a part of the primal endowment of human nature. It is found wherever men exist. The ancient people of Israel knew it; by praying for their dead, they set the seal to their conviction that there is another life. The Egyptians knew it; and they tried to protect the bodies of their dead by sarcophagi and mummy-cloths, and hid them away in pyramids. The Indians, the Africans, the aboriginal tribes of this Western world, had that same faith in a future state; it goes, with men, wherever men are found. But what of immortality, if the life to follow be not an immortal life in truth as in name? Man, as mortal, leads the mortal life; as immortal, he must lead the immortal life; for that, his immortality qualifies and prepares him. And that is not a life of the world, but a life above the world, a life hid in God. That he might lead that life, beginning it here in this lower state, was the only reason why man was made immortal. Immortality and the life go together; they imply each other; without the life, the gift of immortality is a curse and not a blessing; to live on, in a state in which one were outside of and alien to his environment, were everlasting death. Now if, through ignorance, or native depravity, or preference for the low and earthy, as against the high and heavenly, one should cease to care for the life to which immortality calls us—the next, the inevitable step must be doubt and uncertainty about immortality itself; and so life and immortality for him shall pass together under a cloud, and that shall become dark which before was clear. So it came to pass. Absorbed in this present life, men forgot what conscience and the moral sense together tried to tell them, and the world went off into the condition described by St. Paul in the first chapter of the Epistle to the Romans. It might have been said again that "All flesh had corrupted his way upon the earth." True, they still retained a belief in a future; but only as a continuance and prolongation of sensual pleasure. The same faults, the same vices, the same material enjoyments; there were to be houries, and gardens of delights, and happy hunting-grounds with good sport and much game; or a metempsychosis, and return in the bodies of beasts; and warriors were thought of as marching about in the paraphernalia of old battles, and sinners as resuming relations with their partners in the crimes committed here. Thus was lost the idea of, the belief and interest in, the true, the pure, the perfect life in God, and upon that loss stole in the doubt whether there be any future state when this earth slides away beneath our feet.

The philosophers bestirred themselves; they now bore a hand; they began their interminable arguments and inconclusive debates about the immortality of the soul, disputes which ever wax more hot as virtue and morality decline; and some came out and boldly said that there is no future life, nor angel, nor spirit; and some who shrank from going quite so far as that said that they thought there must be a future for us, and hoped that there is; while others, taking another line, said that the wisest thing to do was to leave off thinking about it at all, and to settle down here and enjoy this life, and make the most of what it brings, and let the next, if there be one, take care of itself. And so did the outraged truth of our immortality avenge itself on its perverters, by withdrawing itself from the sight of mortal man; and the world went to decay, and social life became a hideous wreck; and nothing was left above the tide of immorality and ungodliness but dissension and doubtful disputation; and Sadducee scoffed and Platonist debated, reaching no sure conclusions; and no one knew what to think any more; and men leading the material life, the brute life,

"Went to their graves like flowers or creeping worms,"

quitting this world with faint hope or none, and with the general impression that to part with this mortal life, when grim Death advances, is to part with life forever. As one old skeptic put it, "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath, so that a man hath no preeminence over a beast; for all is vanity; all go unto one place; all are of the dust, and all turn to dust again." When men can talk and think like that; and when philosophy can do no more than spin a web out of its own entrails wherewith to bar out so awful a conclusion, may it not be said, with correctness, of life and immortality, that they are gone into eclipse, and need to be brought into light again? The sequence is inevitable;

the cause of the obscurity is evident; man loses belief in his immortality in forgetting why God made him immortal.

Thus ended the first chapter, or volume, let us call it, of the record of life and immortality. We have now the second volume, and our story for two thousand years is written therein. How wonderfully, how beautifully, how quietly it begins! In a still and fragrant garden at the dawning of a new day, a Figure appears. It is that of One who says, "Fear not; I am the first and the last. I am he that liveth, and was dead, and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Through the sunbeams of that day, life and immortality were brought into light—immortality by a fact, one of the best-attested in history, and resting on evidence which nothing but a prejudice or a mental twist in the hearer can overthrow; that a Man who died and was buried came out of His grave the very same, and so assured us that men can rise from death—life, by showing to us what that life is to which men are called by Him and for which the power to live it has been imparted to them! life not completed here, but tending upward and onward, feeling for and longing for union with God!

That all-glorious Person, so rising from the grave, is tearing down a veil which hides the future from sight, and rending another which darkens weak and erring souls. Watch Him at whose rising the earth trembled, and soldiers fled, and angels drew near; with whom the Magdalene and Simon spoke; whom hundreds beheld and recognized at once; and you will know why we love Easter, and what it means; and why there is a difference between those who hold this as saving truth, and those who speak of it as a delusion and an iridescent vision. Christ did for the world, for you and for all of us, what it was full time to do. He made it certain, past any reasonable doubt, that there is, after this, a future state, into which a man passes when the journey here is ended.

He made it equally clear that this life is not the real life; that it is but the portal to another; that the life to follow is not like this, no replica hereof, but a new and incorruptible and beautiful life, with God and in God; a life in which all holy desires shall be granted, all good counsels vindicated, and all just works rewarded. That is the substance of the message, "He is not here; he is risen. Why seek ye the living among the dead? Come and see the place where the Lord lay." Hail, in that open tomb the fountain of knowledge, now restored, of that double mystery of our immortality and our life! So did the Blessed Lord teach men their lesson—His last; in it shall be no change till all be fulfilled; and to miss it now, after all this trouble, is to miss it forever. We are sure that we shall live on. We are under direct and stringent obligations to that assurance. We must not throw this introductory life to the dogs. We must make of it the beginning of the greater life to come. Born again as new creatures, beginning our true life in the Spirit, we must move forward in faith and follow Christ, the risen and ascended King, whither He leads the way.

In one of the Advent collects we pray that we "may embrace and ever hold fast the blessed hope of everlasting life which is given us in our Savior Jesus Christ." That blessed hope came into the hearts of men long ago; it is in them still. Can it ever die? Surely not; for He who put it there has pledged His word that "the gates of hell shall not prevail against" His church, and they would prevail if it were possible to show that He never rose again. Plainly did St. Paul put it: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain" and "we are of all men most miserable." Miserable, indeed, as professors of a religion which, without the risen Christ as its center and cornerstone, is but a vast superstition based on a fable. No, we shall never lose that blessed hope, while the world stands, while grass grows and water runs. But what must happen outside if doubt of that truth should gain ground? Is it gaining ground? In our skies are weather-casts of coming storm. As to this vital truth, there are movements in the modern mind which remind of that darkness which creeps in before a total eclipse of the sun. It is well to watch these signs. First, there is that impression, of which I spoke before, that there is no place for the doctrine of the Resurrection in this working, practical world; that it is but a speculation; that he who denies it is no worse off than if he believed it. And secondly, there is, here and there, great doubt whether there is to be a future life, and sometimes men say, squarely and boldly, that there will be none. Not long ago I read the account of a funeral somewhere in the West; it was that of an eminent man, and several distinguished orators spoke on the occasion. Of these, not one, we are told, believed in a future life, nor was one word uttered of God, or Christ, or religion; and so the body was laid in the earth as if it were no more than that of a horse or a dog. And thirdly, there are many, and a growing number, who, taking modern skepticism seriously, and apparently attaching importance to its methods, yet unwilling to break with the Church and give up the truth that Christ is risen, take refuge in plays upon words, and spiritual interpretations, and descend to the wretched subterfuge that He survives only in His example, and in the world's respect for His character and admiration for His teachings, and that He never came out of that old sepulcher in Palestine, wherein, as they aver, His body turned to dust. And fourthly, we observe, as to the general view of life, that more and more is made of this, and less and less of any other. It is said that this present life which we are leading now is the only life which concerns us, and the only one worth attending to; that true wisdom will make all that it can out of this life, and leave it to fate, or luck, or chance, or to natural law, or to indescribable and unknown evolution, whether anything is to follow our departure from these scenes. And so we are told, on high authority, or at all events on authority which is supremely satisfied with its own conclusions, that industrialism, and socialism, and progress on material lines are already becoming the religion of vast numbers of men; and are also informed that happiness is not the reward of goodness, but that he must first be happy who would be good. Such are the signs of the times; such is the trend of much thought of the age; and I leave it to any reasonable person to say, whether the general diffusion of such ideas and impressions could mean anything else than the total eclipse of the sunshine which came when Christ, through the Gospel, brought life and immortality to light. What certainty of immortality to one who thinks of Jesus Christ as a dead man, like Socrates, or Shakespeare, or Washington; dust and ashes long ago like any of them? What need to think of life beyond, when the only sensible thing to do is to enjoy this life while it lasts and make of it as much as ever we can?

Christ brought life and immortality to light. Philosophy, discursive reasoning, denial of attested historic facts, materialism in its divers attractive shapes, if they could get the upper hand, would throw modern society back into the state of desperate distress in which it lay when Christ destroyed death and opened the Kingdom of Heaven to all believers.

My brethren, there is one cause more for the spread of doubt that Christ lives, and is with us now, more really than ever before. It is our own bad example; our own failure to convince those who are closely watching us, that we really believe what we say. Take heed to yourselves. You ought to be living a new life, very different from the old. You ought to be forcing admiration and respect from the skeptics. They ought to see in you the power of the Resurrection; and what it means in every-day life, to believe that Christ is risen from the dead. We ought to fight, with every power at command, the falsehoods, the heresies of the day; the inconclusive arguments of the sophist, the claims of the sensual and the worldly. But a stronger course to take would be to show in ourselves the real meaning of the religion which we profess. The world may best be convinced that Christ is still alive and truly rose from death, by showing in His people the power of the Resurrection.

THE DECEITFULNESS OF SIN*

By G. Campbell Morgan, D.D., Congregational, London.

Exhort one another day by day, so long as it is called To-day; lest any one of you be hardened by the deceitfulness of sin.—Heb. iii. 13.

The writer is showing the superiority of Jesus and of all that is associated with His name, the new economy of grace, over Moses and all that is associated with his name, the old economy of law; and in the midst he urges these people to whom he writes, warning them against a specific and peculiar sin which had wrought such harm among the ancient people, lest they also should fall into it and lest they also should fall as did those whom Moses led out of Egypt into the wilderness, to pass from the wilderness into full possession of the rest that remains in the land of promise to the people of God.

The peril suggested in the words is a peril that threatens people who know. It would be impossible for me to take this phrase, "hardened through the deceitfulness of sin," and deliver a message from it to persons who were unacquainted with the will of God, uninformed concerning the revelation of God, to people who had no knowledge of God, intellectual knowledge. It is a message addressed to people to whom God has revealed Himself, to whom God has spoken, upon whom God has laid His distinct commands, before whom God has revealed His purpose most clearly and definitely. Again, it is a message to people who know what they ought to do, and it is a message delivered to them because they are in peril of disobeying the light received and refusing to submit to the word spoken, of failure to enter into the rest because of unbelief, which is lack of confidence, which is disobedience.

What is the peril? Hardened. How do men become hardened? By sin. What is sin's method? Deceitfulness. Thus at once our thoughts gather round the three words that stand prominently out in this little phrase taken out of, and yet I trust not wrested from, its context.

What is this hardening to which the writer refers? The word means very literally, Lest ye become dried up, toughened, lest ye lose your impressionableness, lest you become hard; and yet now notice it does not say, "Lest ye become hard," but "Lest ye be hardened." The form of the word suggests a change, indicates a process, and yet it warns against a condition.

It indicates a change. No person to whom these words are addrest begins there, a life in the condition that they are warned against at this point, "Lest ye be hardened," and the very formation of the word, the very form of the sentence, suggests that something happens that changes the whole condition of the life. A change passes over the life, the change from softness to hardness; from greenness, and fulness of sap and vitality, to dryness, to hardness.

The great principle involved here has equal application to those who have never yielded to Christ and to those who have yielded to Christ, and it is in that twofold way that I want to treat it. Of course the principal application here is to the children of God, for notice how our chapter begins, "Wherefore, holy brethren, partakers of the heavenly calling, . . . lest ye be hardened." No human being ever started in life in the condition described by this word "hardened." No boy, no girl, no little child is hard. Your boy, your girl—no, you, when you were a boy, when you were a girl—were not hard. You were at least impressionable, plastic, open to receive impressions. That Roman-Catholic bishop was perfectly right, his philosophy can not be denied, who said, "Give me the child until it is seven years old, and any one can have it after." If you want to know how impressionable child life is, when next you are in London I advise that you miss out the tour of Westminster Abbey, those things that Americans see and never need bother to see—they do not matter—and go down Stepney Causeway and ask for Dr. Barnardo's Home, and spend an hour or two reading that most marvelous story, and find out this: For over thirty years Dr. Barnardo had a wide-open door, and the only condition of entrance is utter destitution. He dealt there with the class of children which are described by Bishop South as being "more damned than born into the world"; and yet if you ask to see the books, and trace the lines and the histories of those children received at this home and put into true surroundings and brought under Christian influence and nurtured "in the fear and admonition of the Lord," and you will find that a percentage of them that is perfectly amazing have gone right and have grown up men and women who love and serve the Lord Christ. I only mention that to prove my point, that children are impressionable, that they are not hard. Your child indeed has slumbering in him a mass of possibilities for evil. What wonder? He is your child; that is why. But at least he is impressionable, and if that child can be put into right circumstances and right surroundings, I do not say that it is inevitable, but all the chances are in favor of the child being led right at last.

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* Stenographically reported for The Homiletic Review.

And what are the signs of the softness of a child? Tears and conscience and the capacity for laughter, and hope's young dream always breaking upon the horizon. No, give me a natural child—not in the Pauline sense of the word, but in the simpler one—give me a natural child, the free little child, and I will find you laughter, and tears, and hope, and merriment, and those are the signs of a great possibility. The child is not hard, but you, my dear sir, you are hard. The trouble is that when a man gets hard he is proud of it. A man says: "I am now no longer a child; I have put away childish things, and I have become a man, and I am a hard, keen, shrewd man of the world." Oh, God have mercy on you!

But you did not become hard all at once. The change has been wrought, but there has been a process through which you have passed, and the condition of hardness is the most perilous and awful condition into which a man can come. I would rather have to do with the man who is the slave of drink or lust, in the hope of saving him, than with a man who all his life has been morally respectable and has become gospel-hardened. There is a greater chance. O hard man, so hard that the thunder at Sinai never makes you tremble, and the matchless story of the infinite pain of the cross never moves you to tears! Hardened; it is the most awful thing that can happen to a human soul.

But this word is spoken, not to the outsider first, but to the holy brethren, to the partakers of the heavenly calling. Tell me, are you not sometimes given to sing Cowper's hymn, and do you not have to sing it and know as you sing it that it is true:

> Where is the blessedness I had
> When first I saw the Lord?

You have lost the freshness of your Christian experience, your compassion for souls, your love for the Word of God; your love for the communion of saints; the sacred courts of the house of your God do not fill your hearts with joy as once they did. There has gone on a process of hardening, hardening of the saints, hardening of the holy brethren, hardening of the partakers of the heavenly calling. Your vision is not what it was, your love is not what it was; you are in the condition of the church at Ephesus. You have lost your first love, the love of espousal, the fair and radiant vision of the morning that "thrills to the tireless music of a psalm," and your Christianity has become to you an observance of a dead routine of daily duties. Bring me the new-born child of Christ, and I will find you the missionary every time. I will defy you to find me a new-born soul who isn't a missionary. Are you a missionary? Have you any burden, as you sit on this mount of privilege, about the lost? Have you any of that moving compassion for souls that impelled your Lord and Master to His cross? These are only symptoms, only indications.

One of the greatest, most terrible facts about the condition of Christian people to-day is this hardness. A bishop of the Methodist Church, the great Methodist Church of this country, said recently: "We have enough organization to run, not only our own church, but every church on this continent. We have enough wealth and enough workers and enough power to shake the continent from end to end. But," he said, "we haven't enough compassion to run a conference." I wouldn't dare to say that, but a bishop of his own church said it. Everywhere there is this characteristic of hardness. The cross is an idle story to thousands of Christian people; it means nothing vital, fresh, renewing, forceful, impelling, passionate. Men have become hard; that is the peril.

How does it happen? "Hardened through the deceitfulness of sin." Have you lost your first love? Why is it? Because of sin, Have you lost your compassion for souls? What is the reason? Sin. Have you lost your vision of the morning that soon shall break? Why? Because of sin. Have you lost your love for the Word of God? Why? Because of sin. There is the solution of all your difficulty about criticism and everything else. It is not a bit of use arguing in defense of the Bible. I have quit it. If the Church of Jesus Christ comes back in loyalty to Jesus Christ, then the Church will come back to such an appreciation of the Bible that will make her quietly and peacefully smile at any attack that can be made upon it. Sin lies behind our loss of the Word; sin lies behind the hardness that makes us indifferent to all these things. Sin blurs the vision; sin robs us of virtue; sin prevents our victory.

What sin is referred to? The sin of unbelief. But you say, "Unbelief isn't a dreadful sin." Take that letter to the Hebrews and study it from beginning to end, and the only sin that is ever referred to is the sin of unbelief. And why? Because it is the underlying sin, the root sin, the sin which holds within itself the germs of all other sin about which men talk. I think sometimes we spend a great deal too much time both in preaching to outsiders and in preaching to saints, talking over sins and leaving alone this root and underlying sin of unbelief. Look back to the preceding verse: "Take heed, brethren, lest haply there shall be in any one of you an evil heart of *unbelief*, in falling away from the living God," and it is immediately after that solemn warning that the warning of our text comes: "But exhort one another daily, while it is called Today; lest any one of you be hardened by the deceitfulness of sin." What sin? That sin of unbelief. And then at the very close of the third chapter with its splendid argument: "We see that they were not able to enter in because of unbelief." Or read the fourteenth verse: "For we are become partakers of Christ, if we hold fast the beginning of our confidence." What is confidence? Belief. And what is the supreme and underlying sin? Lack of confidence, unbelief. And in the next chapter: "Let us fear, therefore, lest haply, a promise being left of entering into his rest, any one of you should seem to have come short of it. For indeed we have had good tidings preached unto us, even as also they: but the word of hearing did not profit them." Why not? "Because they were not united by faith with them that heard." Take the sixth verse: "Seeing therefore it remaineth that some should enter thereinto, and they to whom the good tidings were before preached failed to enter in because of disobedience." Now all that is closely jointed and connected. Let me take out these words: "unbelief," "confidence," which is the opposite; "disobedience," which is the expression of it. What then is the peculiar sin dealt with? The sin of unbelief.

How is it that the sin of unbelief has such a paralyzing, deadening effect upon the life? The answer is to remind you what faith is, and what faith does, and the value faith has in the life of a man, in the life of a Christian, "Faith is the assurance of things hoped for; faith is a conviction of things not seen." "Without faith, it is impossible to please God." Faith is such confidence in God that it makes the man that has it obey God without asking questions, and at all costs. Faith is the principle that brings a man into absolute, unquestionable, unconditional abandonment to the will of God. Unbelief is not an intellectual incorrectness; it is a wilful disobedience. Faith is not a mental conviction; faith is an act of the will based upon a conviction of the reason; and the faith that saves a man is that of abandonment of himself to the will of God; and the unbelief that spoils life and ruins a man is not intellectual questioning, but it is the refusal of man's will to yield to the truth when he is convinced of it. And that is the unbelief that is dealt with here. Your fathers were called, says the writer in effect, into Canaan. Why didn't they go right in? Because of unbelief. Now what was the unbelief that kept them out? The fact that they allowed the vision of the danger and the difficulty to bulk bigger than the vision of God. Walled cities, they said; giants are in the land, and, looking at the walled cities and at the giants, they failed to see the God behind, and therefore their unbelief, their refusal to obey, their lack of confidence, became the occasion and the root from which all the other sins of their murmuring and their waywardness and finally their idolatry sprang.

But let us come from that Hebrew outworking of truth into the Christian heart of truth, and let us hear the Master Himself speaking. He said when the Spirit of Truth was come He should "convince the world of sin, of righteousness, of judgment." With only one of those things have we here to do. "Of sin: because they believe not on me," which, being interpreted as to the present connection and argument, is to say that if a man will believe on Christ, there is no other sin can hold him in its grip for five minutes, and therefore the man's sin is not his evil temper, not his love of the thing that is impure, but his refusal to allow Christ to quench the fire and break the chain and set him free; so that the root sin of all is the sin of unbelief, and the sin of unbelief is the sin that hardens the life. You have lost your vision because you did not believe your Lord; you have lost your love because you did not believe Him and were disobedient to His Word. Your disobedience was not the root sin; the unbelief that caused it lay deeper than the disobedience. "Without faith it is impossible to please God." May I reverently change the statement and yet correctly state it? With faith it is impossible not to please God; and what we need is that faith which is an utter abandonment to the will of God, at all costs, at every point, without questioning, without wavering, without waiting. Where that is absent from the life, what happens? We become hardened; and then we wonder where the first love, where the compassion, where the sense of God in prayer, where the old light that broke from the Word have gone; and we wonder why the sky that flamed with light at morning tide has become dull and gray and ashen, and there has passed out of life all its iron, its enthusiasm, its marvelous, glorious gladness. We have become hard as Christian people because of our unbelief.

How is it so many people have become hardened from the sin of unbelief? How is it that unbelief—if I may run on again to the word I quoted from the twelfth chapter of the Hebrews—how is it that unbelief has such a power, is in such good standing, isn't vulgar, is considered almost respectable? Indeed, it seems to me sometimes to-day as tho popular opinion would lead men to think that unless they had a touch of unbelief they lacked intellectuality. How is it so many of us for so long and until this very hour have been sinning the sin of unbelief and have been becoming harder and harder? Sin has a method, and sin's method is that of deceit—"the deceitfulness of sin."

We could easily find people who would give us reason after reason for not wholly obeying God, for not absolutely walking in the pathway He marks out when He marks it out and where He marks it out and immediately He marks it out; and if you will take the reasons urged, if you will listen to what people have to say to you about it, you will find in every case that sin is hoodwinking these people, blinding them, deceiving them, that sin is a lie and that unbelief is the most awful deception that ever comes into the life of a soul.

Light has shined round about you on some habit or on some relationship of your life, or on something in your life that you knew ought to be put out of your life, and you haven't put it out. That is unbelief. But why didn't you put it out? If you will be frank and give me your answer at once, you will see that the sin of unbelief is working in you by its perpetual method of deceiving.

To be an out-and-out Christian, absolutely surrendered to the will of God, means crucifixion; and we are not prepared for it; we want the easier pathway; we want to miss the pain and to miss the death. Oh, the deceitfulness of sin: You want to shun the cross. Do you know that when you shun the cross you shun the resurrection? A man never came to Easter Day but by the way of Calvary? When you shun the cross of your own self-death in abandonment to Jesus Christ, you shun the breadth and beauty and beneficence of the infinite life that stretches away beyond it? It is as true now as ever it was true of man, that "except a corn of wheat fall into the ground and die, it abideth alone," solitary; "but if it die, it bringeth forth much fruit." Harvests only come out of death. Life only comes in all the intense and blessed meaning of the word, out of crucifixion, and while you are saying you want the easy path and to miss the cross, you are missing the only path that is easy, and you are missing the only burden that is light, the life of perfect freedom from all kinds of friction. Do you know, sometimes I am a little afraid of myself and of others as we preach the cross as a necessity in the Christian life. Oh, it is a necessity, but sometimes I get a little tired of hearing Christian people talk about the cross and their carrying the cross or their going to the cross. It is there, in the pathway of every one of us, and no man or woman ever came to a place of power or of purity save by the way of their own actual cross. But isn't it time that we preached the resurrection as well as the cross, and insisted upon the fact that all we lost in the cross was as nothing compared to the things we gained on the other side of the cross? If your life is abandoned to the will of God, instead of forever crossing the grain of your first creation you are running in line with your first creation. When a man gives himself to God, nothing goes out of his life but the poison, the virus, the evil, the thing that ruins him, and he that loseth his life by way of the cross finds it, finds his own life. Oh, tell me, you that fear the cross, what is it you are going to lose at the cross that is worth the keeping? At the cross I only lose the sin and the sins that have marred my life and spoiled it in its own powers; and having lost that, I find my life on the other side, in union with Christ, in all its possibilities and in all its powers.

SCIENCE ON THE HEIGHTS

By W. H. Wynn, D.D., Lutheran, Seattle, Washington.

Science has greatly rationalized our conception of space. Formerly we thought upon the deep spaces of the sky as the arena into which the Almighty hurled forth His innumerable worlds, from a point outside, as in the bowling-alley the athlete hurls his ball. With that idea of creation, our notion of space must be ultimately circumscribed.

According to science, the creative energy does not proceed in this way. There is no outside to that which is absolutely without bounds; no *punctum* in immensity where the Creator could take His stand.

This old idea of a fiat creation must be given up, dear as it may be, and helpful, even, as against the inherent limitations of our human minds. In the eye of science it can have no place. Poetry may entertain it, symbolism, the religious imagination—by way of adaptation to the empirical thinking of the immature mind, and for ease of thinking in any mind the creative process may be anthropomorphically conceived.

But science has its distinction in getting beyond this necessity and seeing things more or less clearly as they really are. The hypothesis of evolution, in any aspect of it, deals inductively with the manner in which things have come to be what they are, and it finds, always, a process going on, and never a completed fact.

Motion, motion everywhere, and everywhere unceasing variation and change, from the simple to the complex, from the amorphous and inorganic to the most subtle and intricate coordination of forces as discoverable in the brain of man.

As to the prime force, science must search for this forever in vain. For even if the star-dust, of which the savants have cleverly dreamed, may have rolled together its flocculent masses into condensing nebulæ, the nuclei of sun-globes and planetary worlds, still the origin of that star-dust the most audacious explorer of the heavens will never know.

But just here the scientific man was confronted with a difficulty which he was obliged to surmount. Both reason and religion were averse to clothing a process with energy *in se*—a process being simply a *modus* in which something comes to pass. The going of a man is not the man who goes.

Sometimes the evolutionist would spurn the difficulty by overleaping it, as Remus contemptuously overleaped the wall which Romulus had built. To speak of the "cosmic process" as the creator of the worlds, except by way of metonymy, or some other rhetorical liberty that, for the moment, would justify such extreme looseness of speech, would be like identifying the electric current with the dynamo that produced it, or, otherwise, the effect with the cause.

Alas for the dilemma! many of our distinguished scientists have done that very thing—determined to be rid of "cause," they were obliged to attribute "energy" to mere sequence, and so to conceive of the universe as having created itself. Stupendous fallacy! All for the purpose of getting out from under the inalienable idea of God, an idea they thought incompatible with the new formula on which all science must rest.

But so flagrant an absurdity could not long enthrall the scientific mind. There was to confute it the simple lifting up of the human hand—an act of quasi-energy that was not wholly within the circuit of physical force. The will of man was the conscious repository of cause, no matter what sophistry might be woven about it by the most thoroughgoing logical acumen the world may ever know. Less than this there could not be, in the cosmic processes whereby the worlds were emerging into light on the fields of space; presumptively there was infinitely more.

It was at this juncture that the notion of a "God immanent" began to prevail—a God at work inside His infinite domain, since in such a domain there is no conceivable outside in which He might have His abode. All parties agreed to call the cosmic process the ongoing of God, and no interest of science was damaged thereby; and, so far as heard from, no heart of tenderest theologian was ever broken down as the result.

The notion of God immanent was likely to have a pantheistic trend—something of the character of an all-pervasive, all-comprehensive, impersonal abyss of being, working blindly here and intelligently there, just as cosmic accident should at the moment decide.

From all this the scientific man was delivered by an act of his own. He mounted the ladder of progress with a new science in his hands; sociology, he called it, the attempt to fix his formula on collective bodies of men. It was here that he encountered the new element of the "ethical will," giving rise to the social problem, and such spiritual phenomena as the social conscience, religion, law, government, history, and the free state.

Science could not exclude from its schedule the ethical will. In some sense it was the culmination of the creative process going on in the visible world--evolution at work in history, all, however, in the interest of individuality, or, otherwise, the free personality of man.

The man of science has not uncovered the secret of the universe by simply enlarging and correcting his idea of space; he must spiritualize immensity, so to speak; by finding the complement of the social conscience imbedded in the sun and stars. Hitherto he was all taken up with the evolution of organic life from a protoplasmic base; now it is the evolution of man that interests him, anthropology, ethnology, in short, history—the long and troubled toiling of humanity up from its savage beginnings in the primeval woods.

A new school of historians will arise, and they will have ample claim to be heard, for they have discovered that civilization is but the long and turbulent training of the ethical will.

The social problem is the one great burden of history, and they have put themselves down to the solution of this problem with the flaming flambeau of science lifted high in advance.

"RUT-UALISM."

By the Rev. John Lyall, Baptist, Dundee, Scotland.

Behold I make all things new.—Rev. xxi. 5.
If any man be in Christ, he is a new creature.—2 Cor. v. 17.

The word may not be in the dictionaries yet, but we are not sure if it will remain long outside of them; for it is a word that admirably expresses a certain state of things in the Christian church, just as surely as its twin word, *ritualism*, does another phase. The ritualist has been rated, and not too severely, by those who see his dangers; but his brother, the rutualist, has been left securely alone, as worthy of respect and esteem rather than hard words. The ritualist you find chiefly in the high church; but the rutualist worms his way into all the churches—high and low, broad and evangelical. He is a master of method, and frequently quotes, to substantiate his methods, such scriptures as "Let all things be done decently and in order."

Commenting on Ephesians v. 27 an authority says: "The word *wrinkle* is a translation of the Greek word from which we get the word *rut* or *routine;* so those who are 'without spot or wrinkle' are those who are saved from spiritual ruts. These are the various wrinkles which are to be taken out of us by the inflow of the fulness of the Christ-life filling all the faculties." On inquiry we conclude that rutualism is: Out of keeping with the whole order of God's universe; antagonistic to the spontaneous working of the Spirit of God; void of the surprize power of the Pentecostal church, powerless to attract the world; and a reflection on the freshness and newness of the gospel story.

The universe, as it came from the hand of God, was no after-thought built up from a second-hand plan, but fresh and new from His wondrous mind. Everything in that universe is different. No two stars shine alike—"One star differeth from another star in glory." No planet in space is like its neighbor in appearance, in magnitude, or in movement; our telescopes are only now bringing us to see the wondrous variety in the field of astronomy.

We are fond of saying that no two blades of grass are alike; but no two blades of anything are alike. God has not dressed up His works as we dress up prisoners in a penitentiary, with a monotonous sameness in garb. No, He has set forth an immense and pleasing variety, to delight the eye, to satisfy the mind, and to suit the needs of the creature.

Look at the ever-changing variety in the birds we see about us—variety in song, in feather, in appearance, in ways. Think of the transition of the seasons, how they come and go in delightful sequence. This is one of the pleasing features of our climate, that the seasons are always changing. In tropical climes, while they are blessed with a superabundance of fruit and flower, they have not the glorious sunsets or the gorgeous springs and autumns that we have. Do not all these tell us that the great God, our Father in Christ, delights in a surprizing variety in all His works?

If this be so, why then are we His people, for whom He has done a new thing—for the same word is used about the renewal of the man as is used about the creation of the world (2 Cor. v. 17)—why are so many of His people so stale, so monotonous, so rigid and formal? It is the lack of the Spirit of God; for that Spirit brings liberty.

The child of God, anointed with the oil, is all-glorious within, and without are the garments of gold and needlework, attractive and pleasing to the eye. In the human family there may be an occasional double; but the case is so rare that only once in a lifetime do they send the man's double to prison instead of the real person. In the Christian life we fear many are seeking to imitate men, and to become like them, instead of going to the divine pattern, and following Him. Physically no two faces are alike, if accurately examined. No two finger-tips resemble one another. All God's works are made on a grand and varied scale.

The cramped and stereotyped manner of many of our services to-day is opposed to the free working of the Spirit of God. If the Spirit of God were to get the supreme place of leadership in our day, as He had in the early Church, there would be effected a mighty revolution in our present tame services. But to attain this, the rank and file of our churches must be revived. We can never create a living church by proxy; the overorganization of many of our Christian societies would have taught us this long ere now if we had not been so slow to discern, and so unwilling to adopt a method that would not be so pleasing to the flesh.

The Spirit of God gets no opportunity of working in many services. There is an address chosen—I will not say prepared, for often it is one that was prepared five years ago for a different people, but to-day it is chosen—without much serious heart-searching as to whether it is God's message for the people to-day. I do not say that it may not be the message; but has any due care been taken to make sure that it is? And if it is not, then we must conclude that all that service has been a failure. No one else must speak, no one else must pray. The congregation may, indeed, engage in the singing if they happen to know the tune; but ofttimes this is in such a strange key, or the melody so unknown, that the people can not take part. And all this is called worship.

When the Spirit of God gets His way, this will be altered. Preaching will have its honorable place always in the church; but it was never meant to become the exclusive monopoly of a learned cult; and God will show us, as He has already begun to do in Wales, that His work can be done in other ways than by the ordinary preaching. God may use the rod of Moses, or He may work His mighty works apart from it.

The church or meeting-house, if it has allowed the supremacy of the Spirit to become a dead letter, has lost the "surprize power" which might attract a dead and ungodly age.

A lecturer addressing some students lately said to them that to be successful speakers they must cultivate largely the surprize power. They were to say unexpected things, at the most unexpected moment, in the most unexpected manner.

Now, while we do not for one moment advocate charlatanism or the practise of elocutionary gymnastics, we do say that the Spirit of God is the author of all healthy surprize power among His people. This is a law, we might almost say, in the spiritual life. But many have tried to reverse this law of the Spirit, and have sought to do ridiculous things, either to attract the people, or as a substitute to the world for the surprize power of the Spirit. Many seek to make up in tricks what they lack in spiritual power, presenting a modern example of Samson going out and shaking himself when the power had gone. All that simulating of the Spirit is a grief to God, and must drive away the Spirit, whose mind must be jealously sought. All this is strange fire, and must, if not confest, bring spiritual coldness and death to those who practise it.

An American preacher tells that, while crossing the Atlantic one time, on the deck of the liner could be seen a venerable-looking old man. His eyes seemed to be fixt and his mind deep in meditation, and he did not say much. The people watched him. At last some foppish dandy, marking his steady gaze, inquired what he saw there. "Nothing but God," was the reply; and the dandy soon retreated, let us hope ashamed. When we get to the place where we see God, our enemies wonder.

If we desire another description of an early-church service, turn to 1 Corinthians xiv. 26. You see the surprize power at work again. "Every one hath a psalm, a doctrine, a tongue, a revelation, an interpretation": all are pliable in the Spirit's hands. And in chapter xii. of the same epistle you see the variety of gifts at work in the early church; "to one the word of wisdom, to another the word of knowledge, to a third special faith, to another various gifts of healing, to another the power of discriminating, to another the gift of tongues." In all the descriptions we have of early-church services, we can see the wide discrepancy between present-day and pentecostal days. What makes the difference? The expulsive power of a new love was filling their hearts, and they were ready for any danger, obedient to any call, tuned, like the Æolian harp, to catch the breezes of the Spirit.

I fancy I hear some one say, "But all this would cause disorder in the church?"

No more than it caused it in the early church; no more than it is causing it to-day in Wales. We are sadly needing the revolution that will come to our churches when the Spirit gets the supreme place of leadership. See the result. An unbeliever coming in is convicted, and, falling down, he acknowledges that God is among them of a truth.

A making void of the leadership of the Holy Spirit is a reflection on the newness and freshness of the Gospel and the methods of the Spirit.

There is a spontaneity and newness in the Spirit's working that can not be gainsaid or counterfeited. The word "new" has two meanings in Scripture: one is new as opposed to anything old; a new suit, a new dress. The other is a different word, and the word most often used in Scripture, meaning something hitherto unknown, or infinitely superior to anything yet known, a new invention, something so entirely new as to create surprize. The Spirit of God creates such a new atmosphere in a meeting that one truly feels: "It is good for us to be here; ''tis here we would ever abide.' " There is no looking at watches now to note how the time goes. I never saw a clock in a Welsh chapel: they may have been there, but I did not see them. Clocks in churches are perhaps a modern institution, and I feel sure that, when the revival comes in power, we shall not require to be so careful as to whether our church has got a bell or a clock. Both can be done without, as you get people to gather two hours before the service, and there is no saying when they will finish.

God is doing a new thing, not the thing that we expected He would do, for then it would not be new; but new in that it is not a copy of some past movement or work on old lines, but the fresh overflowing of the pure river of God, which is full of water. As one has said of Wales, prayer has become the freshest thing in the world, newer and mightier than radium itself. The burden of piety has been changed into a national doxology; and who can tell what more He means to do, perhaps in this very form, perhaps in far other forms, but still His. He is due to save the world.

Why, the church of Christ has been playing into the hands of the world, with its fairs and frolics, and parties and bazaars, until it has become a kind of mart, as in the days of Christ, where smug respectability and moneyed worth hold chief seats in its synagogs; and the man of the street is driven away often instead of being drawn. A program service, and that continued year after year in much the same language, with very much the same prayers, and the same general features, ceases to have any "draw" in it. It wants the touch of life; even a corpse may be decently dressed. We are far from advocating, by way of a new thing, discourses on the last new novel, with some silly cantata by a got-up and godless choir. All such very soon fail to draw. Only the fresh, burning words of disciples who have been with Jesus can appeal to the heart of the world's sore.

All God's works are fresh and new. The everlasting hills, the majestic mountains, the happy flowing river, the greensward, the lordly ocean, all these look every morning as if they had come new from the hand of the great Maker. And "if any man is in Christ, he is a new creature," has got a new name or nature, a new heart and spirit, can sing the new song, and knows something of the new commandment. He has also put off the old man, and put on the new, and is looking forward to the new heavens and new earth, for he has come under the power of the word of Him who said, "Behold, I make all things new."

SONGS OF THE NIGHT—A LENTEN MEDITATION

By the Rev. Claude R. Shaver, Presbyterian, St. Louis.

God my maker, who giveth songs in the night.
—Job xxxv. 10.

If this old world ever doubted the truthfulness of these words, it was given a most convincing illustration that night at the Philippian jail, when songs poured from the inner prison where Paul and Silas were confined. Into that midnight of two fervent souls were echoed heavenly strains which reveal the ever-abiding possibility of "songs in the night." They breathed the assurance that the same Maker who inspired that cheerful mood, amid those depressing circumstances, is ready to impart songs for every dark hour.

That there are other dark hours is very evident, after a glance outside those prison walls of Philippi. Indeed, the shadows outside the walls were far deeper than those which enshrouded the figures in the stocks of the inner dungeon. There was the shadow of ignorance, under which superstition and idolatry reigned, to the exclusion of a gospel of mercy. Yet this gloom was not so deep as to debar all the heavenly music. Lydia, the seller of purple, heard its sweetness; and the soothsaying maiden discerned some of the gracious notes in "the way of salvation."

Again, there was the night of bereavement which often hung heavy over those pagan homes, as over the homes of to-day. Then, however, its gloom had never been penetrated by the message of "the Resurrection," and its sadness had never been cheered by the "Comfort ye; comfort ye" of the Prophet of Hope. But since the coming of these consoling themes in their manifold variations, shadows are softened and hours brightened in the homes of every land.

Then, shall we forget the night of sin which blackened that old city and whose smirch is upon every human habitation? It is the deepest darkness of which the world knows. Hovering over unforgiven souls, unreconciled to God, it is strikingly exemplified in that keeper of the prison. When from the murky atmosphere of his own cell of remorse he heard these notes of joy, from scourged, helpless disciples, he naturally wondered at the source of their rapture. In disclosing to him their great secret, it was necessary to echo the Bethlehem angel chorus which announced the One "anointed to preach good tidings to the poor, . . . release to the captives, and recovering of sight to the blind."

The night seasons have been signally fruitful in this sphere of harmony. Out of the smoke and hatred of early persecution there have come down the notes of the "Martyr's Hymn." Later, when the clouds of bigotry and ignorance had broken over Europe, hopes were kindled by the stirring tones of "Ein' Feste Burg ist Unser Gott." And if we look into the conception of the other thousands of hymns, we would find many that were born in the dark hours of some individual soul experience.

From this list of enduring music it appears evident that songs for the night season have always been forthcoming. Their bestowal is in line with the principle which our Maker has applied throughout the realm of creation. As He has provided the nightingale, who appears in the evening, with the sweetest of strains, and, as He has endowed the nightblooming cereus with rarest of perfumes, so He has implanted in the hearts of men and nations many comforting melodies during the seasons of gloom.

These cheerful moods can not be bought. Nor will they come in response to the dull lament of ignorance, as in case of the beasts of the field—"They cry, but none giveth answer," or as in the words of Shakespeare's godless king,

My words fly up, my thoughts remain below;
Words without thoughts, never to heaven go.

Nor is the ordinary wail of complaint any more availing. Israel in the wilderness, and again in later national decline, vainly tried this method, of which Hosea said, "They have not cried unto God with their hearts: but they howl upon their beds."

On the other hand, these songs, like all others of their kind, must find an echo below the surface of form and mechanism, in the heart of the suppliant. Their yearning notes must not be dulled by pettish self-will, but rather shall they plead in the language of Gethsemane, "Nevertheless, not my will, but thine, be done." To this must be added the "patience of faith" implied in the advice of Elihu to the afflicted patriarch:

The cause is before him.
Waitest thou for him.

OUTLINES

The First of the Pilgrim Fathers

By faith, Abraham, when he was called to go into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went.—Heb. xi. 8.

This departure was destined to be one of the pivotal events of history! This movement was remarkable because:

I. It was to stand as one of the early factors in the development of the race.

II. It was divinely ordered and controlled. The man in command was distinctly God's man. He set forth at the behest of God, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a country that I shall show thee." He heard the Voice, and in all his long itinerary he was obedient to it. 1. The Voice is heard in nature. 2. God speaks in history, also. "Can ye not discern the signs of the times?" Is there no message, for example, in the present turmoil and confusion of Russia? 3. God speaks from the pages of Holy Writ. But the message is for him only who can read between the lines. 4. God has "spoken unto us," moreover, and most clearly "in these last days of His Son," who is ever saying, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me."

III. Because of the far-reaching issues that flowed out of it. 1. He was the father of the Jewish Church. When in his journeyings he came to the head-waters of the Jordan and crossed over, he became the Ibri, the Hebrew, literally the "over-man." 2. He was the father of the universal church of God. The church is not two, but one in two economies, which are separated by the cross.

IV. Because it was a blind movement. There are three singular expressions which characterize it: 1. "Not knowing"—"He went out not knowing whither he went." 2. "As seeing the invisible." The paradox, "seeing the invisible," is solvable only by the man who follows the Voice. He perceives God, whom no man hath ever seen nor can see with eyes of the flesh; and Duty, which can only be apprehended by the man who hears the "Voice behind him"; and Destiny, which Christ alone determines. 3. "By faith." This is the sixth sense, by which alone it is possible to perceive spiritual things. D. J. B.

We Walk by Faith

We walk by faith, not by sight.—2 Cor. v. 7.

Faith and sight in context. Faith the only reality. Underlies all our life.

I. It is the basis of our knowledge. All knowledge rests on facts that in the last analysis must be accepted on faith and not by sight. 1. Historical knowledge. Illustrated by any event of history or the person and character of any great man personally unknown to us to-day. 2. Mathematical knowledge. Multiplication table can not be proven, yet recognized everywhere. 3. Philosophical knowledge. As to the impressions of objects on the eye and to the brain. How do we know them as they are but by faith? My eye may convey a wrong impression to the mind. 4. Religious knowledge. The great facts of God, eternity, immortality, salvation, etc., are matters of faith.

II. It is the basis of happiness. Man in his normal state must have relations with his fellow beings, and to be happy in them there must be faith. In business the whole credit system is a faith process, so is riding on a railroad. In the home you are happy with wife or husband only because of mutual trust.

III. It is the basis of action. 1. In secular life. Every farmer sows his seed in faith; every merchant invests his money in faith. 2. In religious life. It keeps alive highest sentiments and ideals which become powerful motives to action in every department of life.

E. H. MACE.

A Hidden but Safe Investment

The kingdom of heaven is like unto a treasure hidden in the field; etc.—Matt. xiii. 44.

IN these days of uncertain investments, when watered stocks evaporate, real estate certificates shrivel, and insurance policies depreciate, it is comforting to know that there is one treasure which endures.

I. Hidden treasure; like everything else of value its merit is not displayed openly to the passer-by. Like the precious metals in the dark crannies of the mountains and the gems in the depths of the sea; like the education and talents which come after years of tedious study and practise.

That superficial and materialistic minds overlook it, does not argue it out of existence, any more than electricity and radium which for so many centuries were ignored.

II. Altho hidden it may be found by every seeker. Not by accidental discovery but by zealous seeking: not by a privileged class—capitalist, merchant, senator—just a "man" —might have been laborer, housemaid, farmer: any one who is willing to "ask, seek, and knock." It requires the persistence which "sold all that he had," *e.g.*, Columbus, Palissy, Peter, and Paul.

III. Guaranteed by a life of purity and sincerity willingly given in sacrifice for the truth. Approved by the best in human conscience for the last nineteen centuries.

C. R. S.

The Question of Amusements

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.—Eccl. xi. 9.

THE question of legitimate pleasure is one that engages the thought of all young Christians, and rightly so, inasmuch as it plays a most important part in the business of life.

I. Note certain fallacious rules of guidance. 1. It is a mistake to direct our conduct by what others do. If we follow the fashion we shall frequently find ourselves "going with the multitude to do evil." 2. It is a mistake, also, to say, "I will seek the counsel of my pastor and follow it." It is the business of a minister not to dwarf the individual conscience by absolving it from responsibility, but rather to stimulate and educate it. 3. It is fallacious, also, to say, "I must do as Christ did." He was too wise to require of us an imitation in detail and particular of a perfect life that was lived nineteen hundred years ago. He did not say: "I wear sandals; so must you. I live a celibate; so must you," etc.

II. But what He did say was, "Ye are my friends if ye do whatsoever I command you"; and this is our rule of conduct, plain, simple, comprehensive. Our lives, if we are true Christians, must be adjusted to it. 1. The moral law. To the rich young ruler who came with the question, "What must I do that I may have eternal life?" He answered, "Keep the commandments." This cuts us off from participation in all such pleasures as are smirched with sin. 2. The rule of influence. We are "compassed about by a great cloud of witnesses." They watch to see whether or no we are consistent in our profession. No man liveth unto himself. By the observance of this rule we are estopped from many indulgences which do not immediately fall under the interdict of the moral law. Caution: we are not called upon to adjust our lives to the criticism of every censorious faultfinder who takes issue with us. The test question for the solution of our ethical perplexities is not "Who criticizes?" but "Does anybody stumble?" 3. The rule of service: Seek ye first the kingdom of God. In the interest of service there are many things that must be given up.

D. J. B.

LENTEN SUGGESTIONS

The Three Crosses

Luke xxiii. 39–43.

These three crosses are types of the three great world facts:

I. The triumph of wickedness. The thief who died railing reveals the effects of sin. 1. His crimes. 2. His attitude toward Christ. 3. His attitude in the hour of punishment. 4. His attitude while facing death and eternity.

II. The triumph of penitent faith. The other criminal was not entirely abandoned to sin. He had a conscience, spiritual perception; recognized Jesus the Son of God. He met the conditions of salvation: 1. Knowledge of his sins. 2. Acknowledgment of his sins in his plea for mercy. 3. Contrition for sin. 4. Leaving of sins and the choice of better things. 5. Faith in Christ.

III. The triumph of redeeming love. Christ's cross stands for God's redeeming love. 1. It is the sacrifice of love. John iii. 16. 2. It is love loving. 3. It is Love Divine triumphing. W. B. R.

Searching Questions of Christ

A Lenten Study.

Will ye also go away?—John vi. 67.
Wilt thou be made whole?—John v. 6. Parable of redemption: the man's helplessness, the Savior's spontaneous giving.
What reason ye among yourselves?—Mark ix. 33. What are your motives, ambitions, plans of life in the presence of Christ?
Said I not unto thee that if thou only believedst, thou shouldest see the glory of God?—John xi. 40. How much real faith?
What wilt thou that I shouldest do unto thee?—Matt. xx. 32. What do we wish at Christ's hands? Ask and receive.
Could ye not watch with me one hour?—Matt. xxvi. 40. Christ would take us *into* His life to the utmost.
Have I been so long time with you, and dost thou not know me, Philip?—John xiv. 9. Accessibility of divine knowledge. Slowness of men to learn.
Lovest thou me more than these?—John xxi. 15.
Whom do ye say that I am?—Matt. xvi. 15.
Which of you convinceth me of sin?—John viii. 46.
What shall it profit a man, etc.?—Mark viii. 36.
Where are the nine?—Luke xvii. 17.
When the Son of man cometh will he find faith on the earth?—Luke xviii. 8.
Why stand ye here idle?—Matt. xx. 6.
G. R. D.

The World's Greatest Tragedy

They crucified him.—Luke xxiii. 33.

The world's greatest tragedy is exprest in this text.

In a tragedy we find the several following items of interest:

I. Time of the tragedy: a crisis of the world's history.

II. The characters: Judas, Peter, John, Priests, Roman Soldiers, Mob, Pilate, and Jesus Christ.

III. The plot: God dying for humanity.

IV. The crisis: Calvary.

V. The scenery: darkness, earthquake, rending rocks, and opening graves.

VI. The spectators and their attitudes toward this great tragedy; angels, men and women, all succeding ages. Our attitude should be that of melting hearts.

C. E. P.

Encouragement for the Prayer Habit

Jesus spake a parable unto them to this end, that men ought always to pray and not to faint.—Luke xviii. 1.

When our Lord said men ought always to pray, He was holding out encouragement for the habit of prayer.

I. It was an indorsement of a world-old practise and not a new idea.

II. It spake assurance of a Real Helper.

III. Blessing depends merely upon the persistent exercise of the privilege; realizing a definite need and expressing it in a definite request. C. R. S.

Confession of Sin

FROM SEVEN TEXTS

In each case the words are "*I have sinned.*"

Pharoah, the hardened sinner. Exod. ix. 27.
Balaam, the double-minded sinner. Numbers xxii. 34.
Saul, the insincere sinner. 1 Sam. xv. 24.
Achan, the doubtfully penitent sinner. Josh. vii. 20.
Judas, the despairing sinner. Matt. xxvii. 4.
Job, the noble sinner. Job vii. 20.
The Prodigal Son, the restored sinner. Luke xv. 18.

Charles Spurgeon.

SUGGESTIONS FOR PALM SUNDAY AND EASTER

By the Rev. C. Alex. Terhune, Equinunk, Pa.

The Journey Triumphant

And the multitudes that went before, and that followed, cried saying, Hosanna to the Son of David!—Matt. xxi. 9.

This triumphant march had—

I. A cosmopolitan aspect: Multitudes: and the common people joined in honoring Him.

II. There was enthusiasm: manifested in hosannas.

III. Children had their place in the procession and hosannas. He is the children's King, Shepherd, Friend, Guide.

The Imperial March of the Son of God

On the next day much people, . . . when they heard that Jesus was coming to Jerusalem, took branches of palm-trees and went forth to meet him.—John xii. 12, 13.

I. His greeting. 1. The display of sympathy and heart. Some took off their garments and others cut down branches and lined the way, and all united in the pean. 2. The faith in their Conquest-bringer exprest by the palm as an emblem of joy, peace, and victory.

II. His celebration. 1. Present: Best of all celebrations, not banqueting Him, but gladly receiving Him to the heart; hearty cooperation with Him; humble and ready obedience to His will. 2. Perpetual celebration: Ranks are constantly refilled, recruits daily enlisting. As He passes by He calls at our home for followers, for admission, for reception.

The Ministry of Children Accepted

Out of the mouth of babes and sucklings thou hast perfected praise.—Matt. xxi. 16.

I. The children's hosannas seemed now out of time to chief priests and scribes.

II. Not the choir above, but the Hallel Psalm from children's lips filled the blessed Lord with hope and led comfort to his heart.

Deathless Man

And whosoever liveth and believeth in me shall never die.—John xi. 26.

Immortality is:

I. A human intuition.

II. A blessed realization.

The Vacant Place

Behold the place where they laid him.—Mark xvi. 6.

I. The body of Jesus is not our care and concern. It is His spirit, mind, office, mission, that we seek to learn.

II. Our care is for the living. Mrs. Margaret Bottome says: "We do not know what our keeping the music of faith, hope, and love going is doing for others."

Significance of the Triumphal Procession

Blessed be the kingdom of our father David, that cometh in the name of the Lord.—Mark xi. 10.

I. The popular conception of Christ's Kingdom was wrong.

II. The scene, a parable. The choir invisible ever accompanying the visible throng.

III. It prefigures the triumphal march of the Messiah through the on-rolling ages.

The Easter Promise

He that believeth on the Son hath everlasting life.—John iii. 36.

What the resurrection of Christ did for us:

I. It is the promise of an open door. "The gates of the city shall not be shut at all by day, for there shall be no night there." Jesus says, "I am the door."

II. It is a promise of everlasting life to him that believeth.

III. It is a promise of association with heaven's saints. "The tabernacle of God is with men, and he will dwell with them and they shall be his people."

Easter Prognosis

The Lord is risen indeed.—Luke xxiv. 34.

As the great bell of Moscow tolls the hour of midnight, and the resurrection morn is ushered in, every man, woman, and child goes forth and greets his neighbor with the words "Christ is risen," and receives the response "He is risen indeed."

I. Personal sensibility of the resurrection.

II. Enlargement of vision: Every ear must hear the sound of the Easter bell.

III. Transformation: 1. Of life into Christ-likeness. 2. Of mind, to perceive and "have the mind of Christ."

ILLUSTRATIONS

The Easter Season.—The following quotable verse is appropriate to the Lenten and Easter season:

Dark Lenten shades again dissolve
In glorious Easter light,
And faith awakes with high resolve
From penitential night.

All life is born in these low spheres,
From other life's decay,
Some somber night of tears or fears
Begets each golden day.
ARTHUR WENTWORTH EATON.

EASTER MORNING.

Most glorious Lord of life, that on this day
Didst make thy triumph over death and sin,
And, having harrowed hell, didst bring away
Captivity thence captive, us to win;
This joyous day, dear Lord, with joy begin,
And grant that we, for whom thou didest die,
Being with thy dear blood clean washed from sin,
May live forever in felicity:
And that thy love we weighing worthily
May likewise love thee for the same again:
And for thy sake, that all like dear didst buy,
With love may one another entertain.
So let us love, dear Love, like as we ought;
Love is the lesson which the Lord us taught.
EDMUND SPENSER.

Death is not, but only resurrection,
Graves of all dead joys fly open wide,
Quivering souls burst free from final fetters—
This man's vision at the Easter-tide.

Cling, then, brothers, to the lofty promise
Of a life superior to decay,
Uttered by the earth in Spring's awakening,
Voiced by the glad rites of Easter Day.

Go in peace, God mocks not man's believing
With mirage or fleeting fantasy,
Faith like ours is knowledge to our kindred
In those worlds where fettered minds are free.
ARTHUR WENTWORTH EATON.

The web of life is spun apace,
And many threads are gay and bright,
But some to give the pattern grace
Must bear the impress of the night,
No weaver's hand may cast aside
The dark threads of the Lenten-tide.
ARTHUR WENTWORTH EATON.

The year's at the spring
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in His heaven—
All's right with the world!
ROBERT BROWNING.

The Great Harmonist.—In a certain European city, at a large hotel, a thing happened every day that marred what otherwise might have been an ideal life to the guests.

A bright little girl, about twelve years old, as soon as the meals were over went at once to the drawing-room and began to play on the piano with one finger a familiar tune. When she came to a certain place she struck a false note which grated on the ears of the listeners. Three times a day for several days for twenty minutes at a time she kept this up, always playing the same tune, always striking the same discord.

Just when the annoyance had reached its height, a young musician and his wife arrived. At the end of the first meal thereafter, the little girl left the table and began to play.

The musician quickly took in the situation and drawing a chair up behind the little girl he put his arms around her and put his hands on the keys. Whenever the little girl struck a note he wove around it the most exquisite harmonies, and when she struck the same old discord the music transcended all the rest. The room was soon crowded with people. They came from the dining-room. They heard from upstairs and came down. They came from the street. The musician lifted the little girl down and taking her by the hand bowed to the audience, saying: "Allow me to present the little girl who played the music. I only played the harmonies."

We can all do that; let us go back from our churches to our work encouraged and inspired. Let us go back to the old place, to the humdrum toil, to play the same old tune and yes! to make the same old discord, but let Him weave in the harmonies.

REV. JOHN A. GRAY,
CONGREGATIONAL CHURCH.
ORIENT, L. I., N. Y.

[The above illustration was awarded the first prize of ten dollars in the competition that closed Oct. 1, 1906.—EDS.]

Fragrant Deeds.—I clip the following from the August *Scrap Book:*

"The Mosque of St. Sophia, in Constantinople, is always fragrant with the odor of musk, and has been so for hundreds of years, ever since it was rebuilt in the ninth century, the curious part of it being that nothing is done to keep it perfumed.

"The solution to the seeming mystery lies in the fact that when it was built, over one thousand years ago, the stones and bricks were laid in mortar mixt with a solution of musk."

Those who laid these stones have been long ago forgotten; but the influence of their work remains.

If the deeds we do are full of kindness and love, long after we have passed away their fragrance will linger in the world.

Rev. W. Thorburn Clark,
Carrsville, Va.

[The author of this illustration was awarded the second prize of books to the amount of five dollars offered in the competition closing Oct. 1, 1906.—Eds.]

The Worry Cure.—A certain teacher in a Western town was on the verge of insanity. He had been brooding over trouble until he was about to take his own life. He had a very close friend. The friend saw that unless something was done this unfortunate fellow would commit suicide.

The teacher heretofore had taken little exercise and had deprived himself of fresh air, sunshine, and all sport. He had completely absorbed himself in worriment and despair until he could think of nothing else.

His friend, by the help of others, prepared a tennis-court, and each day the teacher was persuaded to engage in tennis till he was tired. He became intensely interested in the game and developed considerable skill. His despondency gradually disappeared and a normal condition of mind returned.

Are you worrying about something that is destroying vitality? Get your mind off from the thoughts that destroy, by absorbing yourself in something in which you will become intensely interested. Substitute some good thing in place of the evil. Let good books, good games, intense service for the Master, possess the mind. "Overcome evil with good."—*A. J. B.*

Federated Strength.—When the people who afterward became the Romans came to Italy they found the aborigines well trained in the primitive arts of war. Many fierce battles were fought, but without decisive results. The fatalities were enormous. At last a truce was arranged, and a consultation resulted in an agreement to decide the important question as to who should occupy the fair land of Italy upon the issue of a battle between three gallant brothers from one side and three from the other.

In the conflict two of the invaders were slain and the third took to flight. As he ran he turned and saw his enemies following in single file; he saw his opportunity, turned upon his pursuers and slew them *one by one.*

While the church stands together and presents a solid front to the foe, she wins, but when we become separated—even tho it be in pursuit—Satan turns upon us and fells us one by one.—*O. B. P.*

Spiritual Atmosphere.—Dr. Harwood once said: "The want of wholesome air does not manifest itself on the system imperatively; no urgent sensation being produced like that of hunger, there is great danger of mistaking the indications. The effects of the absence of pure air are only slowly and insidiously produced, and thus too frequently are overlooked until the constitution is generally impaired and the body equally enfeebled."

A definite amount of pure air is needed to supply each person, and a less amount would be unsafe and the result would be carbonic-acid poisoning—to some degree a slow process of asphyxiation. Fresh air for the perfect aeration of the blood is a positive necessity, but not alone sufficient. We need to know how intelligently and properly to breathe it in and locate it at the bottom of the lungs, forcing up and out thirty or more cubic inches of air laden with all sorts of useless and cast-off things. Much time, therefore, one needs to spend in the open air or where fresh air comes. Equally essential it is that the children of the Lord spend much time in God's pure and soul-inspiring atmosphere and in places filled with His holiness. The soul needs daily refreshing, daily aeration. The pure air abounds, but that alone does not suffice. It is necessary that each one breathe deeply of the Spirit of God.—*C. A. T.*

Displacement.—Mrs. C. L. Goodenough, of the Zulu Mission, writing of Natal in the *Missionary Herald*, tells us of a peculiar kind of tree which grows there, called the *umtombi* tree. Of one specimen of this tree she says: "There are more than 100 feet of solid shade under that tree, and one long limb measures 90 feet from the trunk." One of the most peculiar features of these trees is that they "often begin as parasites on other inferior trees. A seed is carried by the wind or by a bird and dropped in the fork of another tree. It strikes root into the wood, and also long clinging rootlets wind themselves about the trunk of the original tree, till its life succumbs before the superior force, and in time the old tree disappears altogether and the beautiful *umtombi* is left the only occupant of the spot. We have often seen the trees," she continues, "where the struggle between the two was going on, the dark, glossy foliage of the *umtombi* contrasting with the paler green of the original tree."

So goes on the struggle in the Christian in whose life the new seed of the kingdom has been dropped. The old and the new contend for the dominance of the soul. But tho the old tree of selfishness perish, yet is the inward man, the new creation, "renewed day by day."—*E. B. T. F.*

Experience.—When the cavilers questioned the man that had been born blind he could only assert: "Whereas I was blind, now I see." Many a man has been uplifted and helped who could not tell by what power it was done—but the experience is sufficient without the philosophy:

Ellison Capers, a bishop in South Carolina, described at a dinner in Columbia a graceful incident that had befallen him.

"I preached one day, years ago, in Burgaw," he said. "I liked my sermon rather well. An old, colored cook at the house where I was staying told me, after the service, that she had liked the sermon, too. She said that she had found it improving.

"'What was it about?' said I.

"'Indeed, sir,' said the old woman, 'I can't remember.'

"'If you remember nothing of the sermon,' said I, 'how can it have improved you?'

"She pointed toward a great array of clean white linen, spread on the lawn to dry.

"'Do you see that linen I have been washing and drying, sir?' she said.

"'Yes,' said I.

"'That linen is all the better for its washing, isn't it?'

"'Yes, of course.''

"'But not a drop of soap and water is left in it, is there? Well, sir, it is the same with me. Not a word of your good sermon stays in me, but I am all the better and cleaner for it, for all that.' "

Courtesy.—No matter how little claim a man may have on our time or notice we can not afford to fail of being polite to him. The father of Charles Sumner was a sheriff. We are told that once by accident he stepped on the foot of a condemned man. He apologized at once. The man replied: "Sheriff Sumner, you are the politest man I ever knew; and if I am to be hanged, I had rather be hanged by you than by any one else." We might not think it necessary to show courtesy to one so near a shameful death, but the unnecessary acts such as this are the real proof of the spirit of courtesy.—*H. N. B.*

Shirking Responsibility.—A little brown bird about the size and shape of a female English sparrow may be seen hopping about the trees and bushes, peeping under bridges, and looking into hollow limbs of trees. She is a cowbird looking for the nest of another bird who is away for the moment. When she finds one she will slip into it and drop one of her eggs, which will be hatched and the birdling reared by the foster mother. It is possible to impose one's duties upon another; but the crown will be the other's also, even as all the joys and blessings of motherhood were the foster mother's.—*H. L. H.*

Adversity.—The home and mill of a poor man were washed away by floods. As he stood on the bank after the water had subsided he was heartbroken and discouraged, for all his worldly possessions were gone, as he thought. However, he chanced to see something bright on the bank washed bare by the flood, and said to himself, "It looks like gold." He examined it. It was gold, and he was rich.

Things we value highly are often taken from us. Often we suffer affliction, but the apostle declares, in his letter to the Church of Corinth, "Our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory."—*J. A. C.*

The Sacrifice of Service.—The river whose water is used for irrigating purposes distributes itself into hundreds of channels, pouring itself out upon the thirsty ground, causing it to blossom and rejoice. But where is the river now? It is lost, gone. Its self-life has been surrendered. Its channel is empty and dry. But it lives again in the fruitage of hundreds of fields. The harvests of many happy farmers are garnered because the river gave itself.

It is ever true that sacrifice is the price of service. In saving others one can not save himself.—*G. K. S.*

Living Down Opposition.—When Ole Bull arrived in America his first concerts called out a storm of criticism. Mr. Bennett, of the New York *Herald*, offered the musician the free use of the columns of that journal to reply to them. But the only reply he made to this was: "Let 'em write against me, and I will play against them!"

Frequently the best answer to calumny against the Christian minister or worker is the answer of a still more correct and consistent Christian life. Silent character and living will convince and confound when words but add fuel to the flame.—*G. D.*

THEMES AND TEXTS

By the late George Matheson, D.D.

The Sphere of Greatest Danger. "He that hath delivered me unto thee hath the greater sin."—John xix. 11.

Disenchantment. "Of whom is Hymenæus and Alexander, whom I have delivered unto Satan that they may learn not to blaspheme."—1 Tim. i. 20.

The Sanctuary in Private Life. "Men shall worship him, every one from his place."—Zeph. ii. 11.

The Highest Evidence of Immortality. "In my Father's house are many mansions; if it were not so, I would have told you. Philip saith unto him, Lord, show us the Father, and it sufficeth us."—John xiv. 2, 8.

God's Estimate of a Man's Religion. "He judged the cause of the poor and needy. Was not this to know me? saith the Lord."—Jer. xxii. 16.

The Danger of Censoriousness. "As much has lieth in you, live peaceably with all men."—Rom. xii. 18.

The Unpromising Environment. "Jesus was without in desert places; and they came to Him from every quarter."—Mark i. 45.

The Mystical and the Practical. "How precious are thy thoughts unto me, O God! When I awake, I am still with thee."—Ps. cxxxix. 17, 18.

Service in Prostration. "Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest."—Jer. xxxi. 2.

Gratitude to Our First Helpers. "Andrew first findeth his own brother Simon."—John i. 41.

The Road to Companionship. "Go into the wilderness to meet Moses."—Ex. iv. 27.

The Boundary-line of Christ's Communion. "When Jesus knew it, He withdrew himself from thence."—Matt. xii. 15.

The Indirect Effects of Christianity. "Behold, waters issued out from the threshold of the house."—Ezek. xlvii. 1.

Nehemiah's Cure for Physical Languor. "Neither be ye sorry; for the joy of the Lord is your strength."—Neh. viii. 10.

The Root of Christian Abnegation. "He said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?"—Luke v. 34.

Christ's Charity to the Wavering. "When he saw Jesus afar off."—Mark v. 6, 7.

The Sphere of Divine Providence. "The Lord brought an east wind; and, when it was morning, the east wind brought the clouds."—Ex. x. 13.

The Influence that is Immortal. "Abel offered a more excellent sacrifice than Cain, and by it he, being dead, yet speaketh."—Heb. xi. 4.

Christ's First Note of Autobiography. "Blessed are the poor in spirit."—Matt. v. 3.

The Secret of Stooping. "That thou shouldst receive him forever, not now as a servant, but above a servant."—Philemon 15, 16.

Man's Premonition of Christmas Bells. "We have seen his star."—Matt. ii. 2.

The Abuse of Noble Things. "If the light that is in thee be darkness, how great is that darkness!"—Matt. vi. 23.

The Principle of Christ's Philanthropy. "I have no man to put me into the pool; but while I am coming, another steppeth down before me."—John v. 7.

The Comfort of Religious Depression. "Why art thou cast down, O my soul?"—Ps. xlii. 5.

The Stages of Christian Perfection. "Holy, harmless, undefiled."—Heb. vii. 26.

Why God Values Praise. "In God will I praise his word; in the Lord will I praise his word."—Ps. lv. 10.

The Changed Standard of Social Dignity. "None might enter the king's gate clothed with sackcloth."—Esther iv. 2.

Festivity Under Christian Auspices. "And both Jesus was called, and his disciples, to the marriage."—John ii. 2.

The Ministration of the Physical to Faith. "Beautiful for situation is Mount Zion."—Ps. xlviii. 2.

The Bondage that Unburdens. "The law of liberty."—Jas. ii. 12.

The Door of Cyrus. "That the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus."—Ezra i. 1.

Christ's Selection for the Mount. "Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves."—Mark ix. 2.

From "Rests by the River," by the courtesy of A. G. Armstrong & Son, N. Y.

CHURCH TECHNIC

THE HEATING OF CHURCHES

By J. Cleveland Cady, LL.D., New York.

The hot-air furnace is the least expensive means of heating, where anything better than stoves is attempted,—and not only its economy is to be remembered in its favor, but that it gives a moderate, yet steady supply of fresh air.

In a church of medium size it is upon the whole quite satisfactory; but in larger churches it is found necessary to have several furnaces located in different parts of the cellar, in order to supply sufficient heat, and so to distribute it that the building should be equally warmed. The looking-after these several furnaces involves much care and time, and there was an increase of danger from fires, until at length the steam furnace was introduced, with the advantage that the boiler could be placed at any point and its steam carried to all parts of the building by pipes, necessitating less work, occupying less room, and gaining in safety by the diminution of the number of fires.

For some time the heating-pipes were run directly into the auditorium, or rooms to be warmed, thus heating the air over and over and by no means giving as desirable an atmosphere as the old hot-air furnace passing up its air from outside. This was known as "direct radiation." After a time it came to be the practise to put the coils (or stacks) of pipes in the cellar, inclosing them in a case of sheet iron and taking fresh air to them as was done with the hot-air furnace. This is called "indirect radiation," and is now in common use, supplying as it does a very considerable volume of fresh air. Sometimes direct radiators are added to supplement the heat in severe weather; or to heat very directly exposed places, like vestibules and passages.

Hot water as a means of heating large buildings has not found a wide acceptance; being much more sluggish in its action, it requires larger pipes and ducts, thus taking up more room (if it is to be reasonably efficient), and increasing the expense. Nor can it be forced in case of need. The advantages claimed for it are that in a well-devised apparatus it furnishes large volumes of moderately heated air; and that it can be run very moderately in mild weather.

In the installation of the heating-apparatus thorough precautions should be taken against fire. There should be built for it a fire-proof chamber,—the walls of brick, or non-combustible material, and the ceiling of flat masonry arches springing from iron beams, or asbestos blocks securely bolted to the floor timbers, the whole plastered with a strong coat of plaster.

Connected with, or near the furnace chamber, should be a smaller chamber, built of brick, with an iron door, as a receptacle for ashes, while waiting for removal from the building. As ashes often contain live coals, which retain heating power for a long time, they have frequently caused disastrous fires.

Each furnace or boiler should have its own chimney flue, which should run directly to the outer air, without bend or twist. They should be lined all their length with terra-cotta tiles, well jointed and secured.

When the steam furnace is used it is desirable to have a second boiler, even if one would ordinarily do the work, for in case of a breakdown help will be at hand, and in severe weather extra means of heating available, while in mild seasons the heating can be better adapted to the needs, especially if one of the boilers is somewhat smaller than the other.

When boilers of approved make and sufficient capacity have been selected, and the proper chambers and flues provided, the success of the apparatus as a heating-plant will still depend largely upon the work which is yet to follow. If the piping with its supply and circulation is not of proper size, its lines laid with sufficient incline, and rigidly held in place, there will be sure to be disappointment.

Who has not heard at times among the steam-pipes a pounding that in din quite exceeded the "Anvil Chorus," and was far more exasperating because lacking its rhythm! This was due to the pounding of water condensed from the steam in the pipes.

Probably some careless workman had

failed to keep the gentle inclination of the pipes to the boiler, or had put up his work so slightly that some of the piping had sagged, and so interrupted the flow, causing a "pocket" in which the water beat backward and forward like a trip hammer!

Incompetent or careless workmanship is the greatest extravagance, leading to noisy operation and leaky joints, as well as constant repairs.

It is also an extravagance not to have all the steam-piping not intended for radiating heat thoroughly covered with some heat-resisting material. If this is not done, portions of the building traversed by pipes, where heat is not desired, will be heated to an intense degree, while other portions where warmth is greatly desired will be insufficiently supplied. The discomfort of intolerable heat where it is not wanted, and the lack of it where it would be a blessing, is perhaps most keenly felt in hotels and houses that suffer from a cheap "job" of steam-heating, but this witless extravagance is very common also in churches and public buildings.

The thorough heating of a church by an efficient modern plant seems to require a more careful distribution of the heat supply than in former times. Large windows and glazed ceilings (lighted from skylights) are likely to chill the air which comes in contact with them, which becoming heavy causes a downpour of cold upon those sitting below them. This should be met by placing radiators, or lines of steam-pipes just below the windows, and around or over the ceiling light, to take off the chill and deprive them of this power for mischief.

The last feature to be mentioned of a complete church heating-plant is the device for the regulation of its heat—the "thermostat." This ingenious little instrument makes use of a specially arranged thermometer placed in the church; its mechanism connected by comprest air with the valves. It can be set to any degree of temperature on the thermometer, and as it reaches that point the heat is turned off. It is a watchful and efficient little servant.

It should be borne in mind by those having charge of a steam-plant, that with a good fire and a rising heat there is usually an impetus that will carry the temperature quite beyond the point anticipated; and it is well under such conditions to begin to repress it somewhat before the desired point is reached, otherwise there is danger of overheating.

In conclusion, by the careful installation of a good plant, not only is safety from fire secured, and easy and effective operation gained, but also, with reasonable care, little need for repairs for many years.

PREACHERS EXCHANGING VIEWS

Dual Authorship and Inspiration

Editor of The Homiletic Review:

In the January number of The Homiletic Review there appeared an article from the pen of Prof. John E. McFadyen, M.A., entitled, "Are there Two Creation Stories?" in which occur statements that will not tend to strengthen men's faith in the Bible. The conclusion reached by Prof. McFadyen is that there are two distinct stories of the creation from different authors, and that "probably centuries of experience and theological reflection lie between the two." But this is not all: "the representations in the two chapters are not quite congruous, if, indeed, we might not roundly say that they are contradictory," and present "almost radically different" views of God.

I wish to call attention to the probable effect which the above article will have on the mind of its readers. The average preacher has been accustomed to accept most heartily the view that holy men of old were inspired to write the Scriptures. Holding this view they, as a consequence, believe that the Bible is the only infallible rule of faith and practise. Now, if the statements of Prof. McFadyen are correct, the Scriptures can not be inspired, for God would not inspire two contradictory accounts of the same thing. He did not inspire one man to write the account of the creation as given in Gen. ii. 5–iii. 24, giving a "primitive" view of God, setting Him forth "as a being not unlike (men) themselves," and then centuries after inspire another man to write a different account, "scientific and relatively modern," contradicting the first and showing the Deity to be, not a "potter" but a being "of unutterable majesty" and unlimited power. And if the first three chapters of the book that "sixty generations" have reverently regarded as the inspired word of God is found to be uninspired, is not the rest of it uninspired? And if not inspired, where is its authority? Is it not reduced to the level of any other book that treats of morals?

These are some of the questions that the above article suggests to the mind of a country preacher. N. K. SIMPSON.

CONWAY SPRINGS, KAN.

PROF. McFADYEN'S REPLY.

Your correspondent is not the only one who is perplexed by the prevalent attitude of scholars to the Bible. There are many everywhere who feel that the newer view of the Bible puts their faith in its inspiration to a severe, if not to an intolerable strain. But this is partly due to the fact that they come to the Bible with preconceived notions of what inspiration must involve, instead of allowing the facts of the Bible to determine their notion of inspiration. Your correspondent does not challenge the argument of the article: he only deplores its conclusion as tending to weaken faith in the Bible.

It would be worth while for any who are perplexed, to ask themselves where an inspired writer gets the facts which he records. The first four verses of the gospel of Luke give us an insight into an inspired writer's methods and they show us that the facts themselves were not supernaturally imparted. An inspired historian, like any other, is dependent for his facts upon investigation or tradition, using that word in its widest sense. Inspiration is concerned with the *spirit*, as the etymology shows at a glance; it has to do with the outlook, the temper, the soul, the spirit of a narrative, or rather, strictly speaking, of the writer himself: for, in the last analysis, it is the writer rather than the book that is inspired. The book is only, as it were, a piece of the writer's mind.

Any one who is familiar with other Oriental stories of the creation and the flood has to admit that, in spite of much similarity of detail, the spirit that controls the Hebrew story is incomparably higher than the spirit of the other stories; so much so that a candid reader is compelled to say, "Here is the finger of God." The critical view of the Old Testament has shown more overwhelmingly than ever that Israel was a unique people, and that, taken as a whole, her literature is inspired as no other in the world. The writer of Genesis i. may represent a more advanced stage of reflection than the writer of Genesis ii., but both alike take a religious view of creation. To both the world is made by God, and man is the crown of creation.

So large a question can not be disposed of in a brief letter. I would refer your correspondent to chapter x. (Criticism and Inspiration) of my volume on "Old Testament Criticism and the Christian Church" (Scribner's, 1903), where I have treated the question at considerable length, and endeavored to show what inspiration is and involves and in what directions it may be discovered.

JOHN E. McFADYEN.

TORONTO, CANADA.

An Error Corrected

Editor of THE HOMILETIC REVIEW:

Your kind editorial comment in October concerning my use of a St. Bernard dog in pulpit as an object-lesson gives occasion to *The Christian Sun*, of Elon College, N. C., to attack me most savagely It is eighteen months since the dog episode, and I supposed the matter was entirely forgotten. It would be right and proper, however, for you to state that I never did share my pulpit with a dog, tho I have known many which I think deserved a future life and which showed a more Christian spirit than some editors. Here is the simple truth. I preached a series of five-minute object-sermons to children during May, 1905, at beginning of morning service, and once used a St. Bernard who stood before the congregation outside the communion rail for two minutes to illustrate my talk to the children on kindness to animals.

Sincerely yours,

DILLON BRONSON.

RECENT BOOKS

THE SOCIAL MESSAGE OF THE MODERN PULPIT. By C. R. Brown, D.D. Cloth, 12mo, 293 pp. Charles Scribner's Sons. Price, $1.25 net.

This book includes the Lyman Beecher Lectures on Preaching for 1905–06, and is a notable contribution to the course. Not only is it an object-lesson in the art of expository preaching; it is no less a telling contribution to what we rather vaguely call the social question. No vagueness or uncertainty of conviction, however, mars Dr. Brown's treatment of his theme. His plan is to tell the story of an ancient labor movement in the language of to-day; and to this end he has taken the book of Exodus as his text. It would be too much to say that his exposition is never forced and that the link between text and application is always a natural one; but every candid reader will admit the practical wisdom of his plan, the ability with which it has been executed, and the fine spirit in which the whole book is conceived. Dr. Brown discusses first the need of moral leadership in social effort and the Scriptural basis for a social gospel. He passes on to illustrate from Israel's experience, modern social oppression, the call of a social leader, and the need of improved social environment. His concluding chapters deal with the nature of the new social order which we have a right to expect and some practical lines of approach to it. Here and there, especially in his earlier chapters, the author shows signs of lacking a perfectly clear and unprejudiced historic sense, but as the book progresses the positive and practical note is sounded with splendid sanity and clearness. While sympathetic with the ideals of modern socialism, his eyes are wide open to its weaknesses and limitations. He is confident that material conditions can not be permanently or adequately bettered except as the deeper needs of the soul are met; but he is not therefore inclined to sit still in contentment with bad social environment until men's souls yield to the summons of the evangelist. There is a problem to be studied and stated, an ideal of social life to be brought home to society at large and to individual men in particular, and, meanwhile, there are a thousand definite things, like the regulation or abolition of child labor, to be resolutely done. Toward all of these this book contributes. Ministers will profit by its manner as well as by its matter; and the more laymen they can influence to read it, the better for both pulpit and pew.

THE MODERN PULPIT. By Lewis O. Brastow, D.D. Cloth, 12mo, 451 pp. The Macmillan Co. $1.50 net.

The work done in this volume can be found nowhere else, and its results are nearly indispensable to preachers. It is not quite a history of preaching, but is such a historical survey of preaching types and methods that all the preachers and preaching of the modern pulpit could be classified and understood from this treatise. The author's method is to sketch the chief influences that furnished the material, determined the trend and spirit, and in a broad way fixt the type of preaching for a particular period, nation, or denomination, and then to describe the style, method, and leading traits of the best-known representatives of the times, place, or sect. This particular treatment is introduced by a searching and thorough analysis and description of the characteristics of modern preaching in general. The summary of this description is as follows:

> "The preaching which at its best may be called characteristic of our day has certainly a sounder philosophical and theological basis, for it is grounded in a better theory of religious knowledge, and in a more adequate conception of God, and of His relation to the universe; it represents a more defensible conception of the supernatural Christianity, and is therefore more reasonable, because more natural in the large acceptance of that term, and hence more intelligible in its presentation of the truth; it is more distinctly historical in its basis and less abstract and speculative, for it deals with the subject-matter of positive historic religion; it is more discriminating in its use of Biblical sources, for it is subject to the critical spirit of the time; it handles a more distinctively Christian subject-matter and especially a more distinctively Christian type of ethics, for it gets nearer the heart of the living historic Christ and knows Him more completely in His central and comprehensive significance for all human life. In its best estate, therefore, it is more spiritual as distinguished from one-sidedly intellectual in its tone; it has a more decisively practical and missionary quality, for it knows Christianity more adequately as a race religion and as a universal and pervasive life; it has, therefore, a broader scope and deals with a larger range of human interests; it is more concrete in its representation and more direct in its application of Christianity to human life; it has a better literary quality, is more intellectually suggestive, more sympathetically human in its outreach into the life of men, and more ethically strenuous in its application of Christianity to the conduct of life."

The more special treatment reviews the German, Anglican, Free Church, Scottish, and American pulpit; in the course of which a most illuminating view is given of many of the greatest preachers of recent days. There are, however, important omissions,—W. L. Watkinson, for example, among the Wesleyan preachers of England. For the United States, Dr. Brastow takes up the preachers by denominations, beginning with the Beechers among the Congregationalists and concluding with Bishop McDowell among the Methodists.

No preacher who has the right to be such can read this volume without catching inspiration from its survey of these masters of his art, and gaining a multitude of suggestions in the line of his pulpit-work.

A MANUAL OF THEOLOGY. By Joseph Agar Beet, D.D. New York: Cloth, 8vo, 562 pp. A. C. Armstrong and Son. Price, $2.75.

In these days one especial quality is required in theological statement. The world will tolerate neither decrees nor decretals in the domain of individual faith. In that domain every man must be a law unto himself and must persistently reject the yoke of authority. What is needed is such a train of reasoning, exposition, and elucidation as will lead a man to use with greater efficiency, thoroughness, and success the resources of his own spirit and of his own mind. This suggestive and stimulative quality appears especially to characterize the present Manual of Theology. Dr. Beet leads rather than drives his readers through step after step of the theme and arguments of his subject. His language is clear, his logic solid, his treatment of theology comprehensive and complete. It is a really twentieth-century book, standing in the torch race of theological progress foremost of all to carry the light of the Gospel and the Church to these latest generations. It is foremost also in scholarship, breadth, and copiousness. Unencumbered by learned notes and references it is yet a work in which the latest results of learning are condensed, and, like the works of the great German scholar Bernard Weiss, is pregnant with unobtrusive erudition. Theologians will read it with delight, scholars will notice its accuracy, its freshness, and its reserve, and those who are not specialists in either department will have their thoughts stirred, their convictions sifted or confirmed, and feel as if they were being led to employ their own mind and their own spirit in disentangling the knots and threading the maze of every important theological question.

THE RELIGION OF ALL GOOD MEN. By H. W. Garrod. Cloth, 12mo, 256 pp. McClure, Phillips & Co. Price, $1.20.

The author is one of those who believe that there is "a wide-spread dissatisfaction with the moral ideals of Christianity." It can not be said that his book makes any distinct contribution toward lessening this dissatisfaction.

The cardinal virtues of chivalry and honor belonging to the people of Northern Europe, on which the writer places so much stress, are doubtless a good substitute for the cold and rigorous morality of duty, for which he has little use. But where have these virtues been more or better displayed than in the ranks of the missionaries of the Cross at home and abroad? By a process of selection the reader will come across some things that will appeal to him in the book, as, for example, when he says that religion "is not any one thing; it is the pulse and sense of all things, rather of all those things that lie nearest to us."

In his last chapter he tells us that he approaches the gospel from a naturalistic standpoint. A sample of what he evolves may be given: "By the Kingdom of Heaven both John and Jesus mean the end of the world." And later on he says: "I believe that Jesus employs the name, Son of Man, not to denote, but to connote, Himself. He means neither Himself actually or merely nor the Messiah actually or merely, but he puts a person for a principle, as picturesque people love to do."

LISTENING TO GOD. By Hugh Black. Cloth, 12mo, 310 pp. Fleming H. Revell Company. Price, $1.25 net.

Professor Black could have no better introduction to the American public in general as he comes to abide with us than this volume of sermons. They combine the dignified reserve and delicate taste of the scholar with the warm glow of the evangelist. The expository method of preaching more characteristic of the British than of the American pulpit is handled in these discourses to the effect of an original and spiritaul rendering of the Bible text. The author brings out a good many critical points and gives some unusual turns to various passages, but always with the spiritual purpose in view. The volume is a rather notable addition to current sermonic literature.

DIVINE HEALING UNDER THE LENS. By A. Berean. Cloth, 12mo, 101 pp. Charles C. Cook. Price, 50 cents.

The attitude of this author is that of a believer in divine healing who also recognizes that cures are wrought with means as well as without. The book is a criticism of extreme positions. A healing is no less by the power of God, the author thinks, when the physician is called than when he is not. He scores a vital point on the advocates of faith-healing by direct miracle, by pointing out that the argument that Christ is as able to heal now as He ever was, applies precisely as well to raising the dead or rendering a viper innocuous.

The book has some questionable reasoning, but is on the whole a well-considered criticism.

ECCLESIASTES IN THE METER OF OMAR. By William Byron Forbush. Cloth, 12mo, 105 pp. Houghton, Mifflin & Co. $1.25 net.

None but a poet can interpret a poet. Mr. Forbush has not hitherto been known as a poet, but he breaks into the inner court of the bards in this translation. He not only sounds correctly the sad note of Koheleth, but he has caught the charm of atmosphere that Omar breathes in the Rubaiyat. It is not merely the imitation of a style, it is more truly the reexpression of the soul-frame of the great Oriental poet. The weary spirit of decadent Hebraism matches the pessimism of the age-old Hinduism. Apart from the beauty and strength of the poem we have here a truer conception of Ecclesiastes than is to be found in all the commentaries. The essay that precedes the poem is a most illuminating comparison between the Rubaiyat and Koheleth. Why should a man who can produce this poem ever do anything else but make poetry?

CHRISTIANITY AND MODERN CULTURE. By Charles Gray Shaw. Cloth, 12mo, 310 pp. Eaton & Mains. Price, $1.25.

The title of this book and its introductory question predispose a thoughtful reader in its favor. The question is, Are we, with our modern emphasis upon culture, still Christian, or has life outgrown Christianity by surmounting its ideals? It is a question eminently worth asking. The author answers it in the interests of faith and hope. "Christ is the embodiment of eternal life," and, so far from having outgrown Him, we have not yet grown up to Him. The value of the book for the general reader is, however, greatly marred by its incoherence. The author shows learning enough and has evidently pondered upon the great themes with which he deals; but he expresses his thought neither consecutively nor clearly and has some irritating faults of style, such as the needless use of technical words, and the rhetorical crudity of a frequent inversion of subject and predicate; nor has the book any index.

THE GOSPEL ACCORDING TO THE ENEMY. By T. Newton Owen. Cloth, 12mo, 64 pp. E. B. Treat & Co. 75 cents.

A booklet of about six thousand words opening a new view of Scriptural interpretation. The utterances of the enemies of Jesus, like those of Judas, Pilate, and the Centurion at the Cross, are pointed out as significant tributes to the divine Savior. A series of great sermons could be made from these suggestive clues.

THE CREED OF CREEDS. By F. B. Meyer. Cloth, 12mo, 226 pp. Fleming H. Revell Co. $1.00 net.

A running commentary of a homiletical turn on the phrases of the Apostles' creed in detail. There is no attempt to bring out any new lights. The result is a collection of sermonets that have the values of Mr. Meyer's spiritual and impressive elaboration.

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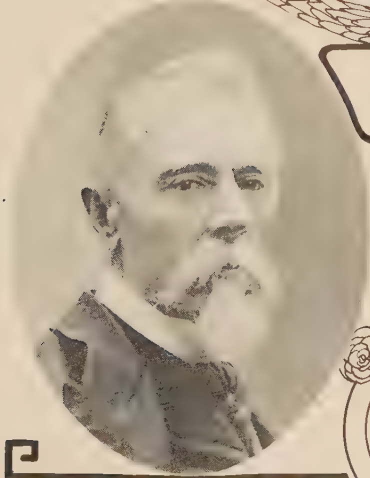

Signor Ernesto T. Moneta
Milan, Italy

Hon. Richard Bartholdt
St. Louis, Mo.

THE HOMILETIC REVIEW

VOL. LIII. APRIL, 1907 No. 4

EDITORIAL COMMENT

A Peace Program

PEACE congresses are no longer small, obscure affairs, as they once were. They are to-day welcomed and entertained in the most generous way by both municipal and national authorities. Their ideals are now frankly confessed by statesmen and heads of government to be not only sane but also realizable, the only question about them being that of time and degree. The cause of this new attitude of those in authority, as manifested at St. Louis and Boston in 1904 and at London and Milan last summer, is what the peace movement has already accomplished, along the very lines which were forecast by the early peace advocates. Within less than a century more than two hundred and fifty international controversies, many of them of the greatest importance, have been settled by arbitration. Nearly all of the nations have participated in these settlements. A great peace conference of representatives of twenty-six powers was held at The Hague in 1899. This was the first conference of its kind in human history, and resulted, to the surprize of nearly everybody, in the setting up of the International Court of Arbitration. This Court is now in successful operation, in spite of many lugubrious prophecies that it would come to nothing. Within three years no less than forty-four treaties of obligatory arbitration have been concluded, stipulating reference for five years of all disputes of a judicial order to The Hague Court. Two of these treaties, the Danish-Netherlands and the Danish-Italian, have no limitations whatever. Norway and Sweden have gone so far as to agree to refer to The Hague Court the question of whether disputes involve the national "honor" or "vital interests." The fact is that no movement of our time has more to show in the way of solid accomplishment than the peace movement.

The friends of peace, both in private and public life, are now everywhere united in urging that the coming Hague Conference as a logical sequence of what has been done, should provide for the extension of the Hague Court to all the nations, and for a treaty of obligatory arbitration as general as possible, stipulating reference of disputes to the Hague Court. They also believe that the time is ripe for the organization of a regular world-congress. As the first step toward this, they urge that the Hague Conference itself may be made hereafter a permanent, periodic body. They likewise urge the immediate limitation of armaments, the permanent neutralization of all unoffending private property at sea, and the investigation, before hostilities are engaged in, of every contested issue between nations by an impartial commission of inquiry. This is a large program, but it would be hard to show that any part of it is not practicable, at least in considerable measure. It is certainly demanded by the present status of international relations.

The National Peace Congress, which is to open in this city on the fifteenth instant, and promises to be the greatest and most representative peace demonstration ever held in this country, ought to indorse substantially this proposed program, as essentially reasonable and feasible. It will doubtless do this, and through its action induce its wide approval throughout the nation. The United States delegates to the Conference, which is to open the first of June, ought to go to The Hague assured that, in the important proposals which they will bring forward, they will have the earnest support of practically the whole body of the American people.

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A Neglected Philanthropy

At first blush it strikes one as a little strange that there should ever be any real difficulty in the disposition of accumulated millions. Most of us think we could do it easily if but the opportunity were given. But to those who have the opportunity and feel the responsibility, the question is a very serious one, a very perplexing one. We must give the millionaires credit for wishing to act wisely, beneficently. They would like to do some permanent good. They are men and women, in spite of circumstances. The placing of millions where they will prove a benediction to the world for all time must be a most difficult question. It would almost seem that such a disposition of large fortunes is more perplexing than has been the acquiring of them. The immense fortune of the late Russell Sage is a case in point. The whole world was asking the question: "Now what will Mrs. Sage do with this fortune? She can not spend it; she must let it go after a little while. How will she let it go?" Many were quite willing to give her advice in so important a matter, especially those who have never been burdened with vast financial responsibility. Mr. Andrew Carnegie's scheme of building public libraries has not met with universal and unqualified favor. We hear almost no criticism upon the plan for pensioning aged and faithful teachers in our public schools and universities. We rejoice that some great corporations provide for the pensioning of faithful employees after long years of toil for the company. No voice of protest is raised in opposition to pensioning the men who enlisted in the civil or the Spanish-American wars, even to those who saw no actual service at the front; tho the fairness and justice of this may sometimes raise a question.

There is a class of men most worthy and faithful, who almost seem forgotten and unappreciated, and yet whose services are of the very highest order. We mean the tens of thousands of ministers of the Gospel who work for less salary than do any other class of men in what is known as professional life. These men, say sixty thousand of them in the United States, are toiling more hours and are the willing servants of every one night or day, for less, on an average, than $550 per year. They are men who manifest the highest type of courage. They face all sorts of weather, often driving mid winter's snows and summer's heat, twenty, thirty or even forty miles on their circuits, each Sunday, caring for the spiritual needs of half a township; entering the homes where death stares them in the face in the form of malignant and contagious diseases; comforting the sorrowing, cheering the disheartened, often with no thought of compensation beyond the good-will of those they are trying to serve. They are teachers of the truths of the higher life; they are advocates of good citizenship; they inculcate reverence for law; they stand for noble principles and high ideals. Many of these men have no possible way of providing for the infirmities of age. They receive almost nothing from the fund for superannuates; they are dependent and poverty-pinched to a degree wholly unknown to the busy world. These burdens they bear in silence. They are worth more to all that is valuable in life than any standing army that was ever organized or will be organized, and the type of manhood they represent is the highest type. Suppose a fund were created from which aged and worn-out ministers, who have no income to exceed say $200, could be assured of receiving at least $100 annually, who can picture the happiness and thankfulness that would thus be brought to thousands of men, who now have to eke out a life in poverty and want, and who knew this when they bravely took up the work of ministering to others? Where is the Christian millionaire who will take the lead in establishing a fund like this?

* * *

Therapeutic Suggestion.

The Emanuel Episcopal Church of Boston, under the direction of the Rev. Dr. Ellwood C. Worcester, has undertaken "The Psychic Treatment of Nervous Diseases." With Dr. Worcester and his associates in the clergy are associated a neurologist and general medical practitioner of authority, with four of the leading neurologists of New England as advisers. In the pamphlet announcing this new departure in religious work we read the following: "Of course the principle of suggestion is available only within certain limits. It is not a panacea or cure-all. Its successes have been achieved in the treatment of emotional nervous disorders, of hypochondria, insomnia, dyspepsia, neurasthenia, drug-habits, hysteria, and like ills and diseases. Hence all patients troubled with these or similar maladies are accepted. Hence we may not look for miraculous healings, for spectacular phenomena, to make groundlings gape. Enough if some souls are eased of their heavy loads, the tired and harassed nerves find some surcease of pain, and life once more appears worth living to the children of melancholy." Here is an interesting experiment, at least. Science and religion have come together in one of the most important efforts of men, that of alleviating human pain and distress. A conservative and halting world may well become expectant in the presence of such events.

It is undeniable that among the early Christians, the Catholics, the followers of Dowie, and the Christian Scientists faith has cured disease. The influence of mental states upon organic conditions has everywhere been accepted, indeed, consciously or unconsciously, as a working principle by the masses of mankind. Talk-medicine throughout history has depended quite as much upon faith as upon drugs. Scientific medicine, while based, and rightly so, upon physiological processes, has always been most successful when the patient has had faith in the physician and his remedies. Whenever mental therapeutics has been allied with religion, the results have been most pronounced. This is but natural in view of the power of religious conviction and emotion in shaping mental states. Miracles of healing were fully believed in throughout the early Christian centuries. The Catholic religion has had its shrines and relics in every age and country of Christendom, where its votaries have believed they might be healed of their infirmities. Dowieism and Christian Science, in our own day and midst, have made extensive and successful use of this principle. It is undeniable that faith has not always cured disease, and here are the limitation and the danger of popular and religious methods of mental healing. In recent years science has turned its attention to the influence of mental states in effecting physiological changes. The result is the science of suggestive therapeutics, which has sifted out the truth contained in the age-long popular and religious beliefs. This science affirms that a large group of diseases, which more especially involve the nervous system, may be cured by suggestion. The mind can cure all the diseases it creates, and the mind does create disease by inducing nervous conditions that favor its existence, *l'esprit gouverne, le corps obéit.* The names of Liebeault, Charcot, Bernheim, Forel, and Wetterstrand are familiar to every student of suggestive therapeutics. These men have wrought cures quite as wonderful as those chronicled in religious literature. It has for years seemed inevitable that the scientific methods thus brought to light should combine with the age-long popular and religious faith in curing disease.

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Conquest in Missions

The whole country seems to be agreed that it was a colossal blunder to advertise the coming Jamestown Exposition as "the greatest military spectacle the world has ever seen," with all the gorgeous rubbish of the warlike dark ages. This false step suggests some serious thinking about a similar blunder still made in the supposed interests of the kingdom of God. Much is being said just now about a "Conquest of Islam." And, like an omen, the wan ghost of Panislamism is beginning to rattle its rusty armor as a warning to Western arrogance. The days for speaking of conquest in missions were ended when it burst upon the Western world that the Orient, too, had its lessons to teach, its prophets to love, its religions to respect. In spite of the vulgar tradition, Mohammed was not, primarily, a warrior to fight and be fought, but a man to love and be loved.

War is obsolescent, a survival of a lower stage of civilization. And the minds of respectable men are not conquered to-day. The warm reception of Fairbairn, Cuthbert Hall, and other Christian scholars, proclaiming the message of Christ, is not the act of humiliating obeisance tendered by ignorant Hindus. The functions of modern missions are exprest in commercial rather than in military terms. These men receive value in exchange for what they tender. The first condition of success in missions is sympathy, which includes a willingness to learn. Assimilation, adaptation, persuasion, are the watch-words of the new stage in missionary endeavor.

In the *Journal Intime* of Amiel—that astonishing work of insight, which no student of religion can afford to ignore—occur these incisive words: "Christianity, if it is to triumph over pantheism, must *absorb* it." This is a nobler word, as applied to missions, than the rampant military conception which suggests nothing but force; and it pays the great world-religions the respect which is founded on knowledge and love. The ethnic religions will never be made to do homage to the cross of the Savior of the world by the man who, in the twentieth century, believes them to be essential evils to be fought.

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A Young Yale in China.

In the heart of China, Hu-nan, amidst 22,000,000 people, on the whole the most intelligent in the empire, a province open to foreigners only since the Boxer outbreak, a new Yale has been planted. Yale, the best known in China of any American university, is peculiarly fitted for the propagation there of the best American type of learning and character. Ground has been secured, buildings leased, others are going up, and a faculty of Yale graduates with Chinese helpers is at work. Back of it is the Yale Foreign Missionary Society, incorporated by Connecticut, whose council includes, with the president and some members of the Yale Faculty, clergymen and laymen prominent in various religious denominations. Not officially connected with the university, it is fully representative of it. The new Yale in China with a faculty of high-grade American teachers—the most acceptable of foreigners to the Chinese—is already assured of cooperation by all the missionary schools as its feeders. Besides these it has the favor of the Viceroy and other high officials, and looks for pupils to the sons of the *literati*, future mandarins, the governing class. It has been founded at the psychological moment, when China is seized with hunger for modern education, and resort for it to Japan has proved unsatisfying. Its first catalog has just reached New Haven, a pamphlet of sixteen pages in Chinese text. By its Chinese name, "*Ya-Li*," the Chinese understand the College of the "Elegant Proprieties." Its announced aim is "to broaden the learning of its students, build up character, and train in loyalty to the Emperor and patriotism to the Nation." While the training given is that of Yale, the curriculum is fitted to the needs of China, specially emphasizing science and medicine. The work begins with preparatory and collegiate courses, and will branch in time into various departments. The young Yale of 1701 at Saybrook had hardly such promise as the young Yale of 1906 at Chang-sha, the capital of the province. Patriotic Americans will serve their country well by meeting the call of awakening China for the best fruits of American civilization. "He who helps China in this crisis helps the world."

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German Theology

One might suppose from the columns of the English journals, secular as well as religious, that the uppermost interest there just now is theological. A great and wide stir has been made about the "new theology" of the Rev. R. J. Campbell, Dr. Joseph Parker's successor at the City Temple. Of this our London correspondent speaks elsewhere. Mr. Campbell's deviation from the common theology of the evangelical churches is pronounced at the point in which they are justly the most sensitive, viz., Christology. He has been writing a book to define and defend his views, and it is soon to appear. The reported utterances which have caused such a disturbance seem to be popularized statements of the tenets of the Ritschlian school, which numbers many adherents in this country, and which is now the most vigorous and growing school of religious thought in Germany. Here is the latest water-mark of a rising stream which set into English-speaking lands from Germany almost a century ago. Some are still among us who remember hearing their elders talk about Coleridge, and criticize the views he had imbibed from Germany, especially as to inspiration and atonement, views which became an effective contribution to the spiritualizing of mechanical ideas. The stream from Germany reached a higher water-mark in 1860, on the publication of the famous "Essays and Reviews" by seven scholars, of whom Dr. Temple, subsequently Archbishop of Canterbury, and Jowett, later the Master of Balliol at Oxford, are now best known to fame. Jowett's dictum, "Interpret the Scripture like any other book," excited indignation, and a panic seized the Anglican Church. Two years later Bishop Colenso was excommunicated for a book upon the Hexateuch reflecting German opinions, now generally accepted by scholars. Twenty-five years ago W. Robertson Smith was dislodged for similar cause from his professorship in Scotland, and somewhat later Professor Briggs from the Presbyterian ministry in this country. The battle with the popular theology is still waging in the German universities, the world-focus of scholarship, and its effects are certain to be felt around the world. Very recent works by American evangelical theologians present essentially the same Ritschlian Christology as Mr. Campbell.

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Dowie

Dowie was the latest conspicuous victim of the profound ignorance—almost universal, until the last several years—of the wonderful curative power in suggestion. His power to cure many diseases with a word led to self-deception, egotism up to megalomania, ruin, death. It was a chariot of madness, not of fire, that came for this Elijah, and his mantle falling on his successor is likely to prove, as Artemus Ward would say, "a mantel-piece crushing him on whom it falls." When will the credulous side of mankind learn to heed St. John's injunction, "Little children, keep yourselves from idols"? The critical faculty in the human mind needs to be far more largely and generally developed.

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The World "Do Move"

"One hundred of the leading pastors in churches of the various denominations in Brooklyn have joined forces in the revival led by Gipsy Smith." So says the Brooklyn *Eagle*. That is a remarkable spectacle, especially when contrasted with the "union" spirit of forty years ago in the same city. Then and there began what is called the "Church Union Movement," led by Henry Kimball and George E. Thrall. One object of the movement was to break down the walls of sectarian prejudice; and one of the means used was the celebration of a series of union services in the churches of different denominations both in Brooklyn and New York. How "offish" toward each other the brethren of Greater New York were at that time the following little incident will illustrate: Rev. Dr. Howard Crosby, while himself a very earnest friend of the movement, had a number of members in his congregation who looked askance at the movement. Kimball once told the writer that on a Sunday evening he was to preach on this union subject for Dr. Crosby; in his preliminary prayer he took occasion to tell the Lord how good a friend Dr. Crosby was of the movement, and while imparting this information he felt his coat-tail pulled and heard Crosby whisper, "Kimball, don't commit me too far."

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Christian Science

The recent interest aroused in Christian Science and especially in the personal affairs of its founder, Mrs. Eddy, promises to bring this whole system up for a fresh review before the people. "There is nothing hidden that shall not be revealed." It seems extremely fortunate for all concerned that Christian Science is to be sifted and tested in the court of human intelligence. If it has as much error as its critics declare, or as much truth and value as its advocates claim, the only effective way to arrive at a just estimate is to let the light of publicity beat down upon it. It will have to stand or fall in this test of full publicity and by the judgments of the "mortal minds" of the average intelligence, to which it is in all things forced to make its own appeal. It is quite likely, when this testing process is over, a considerable part of the transcendental philosophy of Mrs. Eddy will drop out of sight, while certain universal truths that have been mingled with her philosophy, and those therapeutic practises that approve themselves by established results, will continue to maintain the establishment that has been founded.

THE PEACE MOVEMENT—WHAT MINISTERS MAY DO

By Benjamin F. Trueblood, LL.D., Boston, Massachusetts.

The impression is widely prevalent among leaders of the peace movement that the clergy, with many notable exceptions of course, are either antagonistic to the cause or largely indifferent about it. More particularly does this feeling prevail in Europe, not toward ministers only, but toward the whole church. A recently published French pamphlet, now lying before me, contains these sentences, written by one of the ablest and most fair-minded of the peace leaders, an Englishman:

"It appears to us—to some of us—as lamentable as it is inexplicable that it should be necessary to make such an appeal to the churches of Christ in the year of grace 1906. If you can bring the Reformed Protestants of France to see how great has been their blindness and the blindness of Christians everywhere in regard to the monstrous crime of war, you will have rendered an immense service to the cause of Christianity in France. Not only in France, but elsewhere also this cause suffers from the shocking contrast which exists between the teaching of Christ and the conduct of his self-styled disciples in their different churches."

Perhaps this citation ought not to be made in an article intended to inspire and encourage. But there is enough truth in it, even for this country, to give occasion for serious thought. I am convinced, however, after much observation, that our American preachers are not as a body, at the present time, supporters of war, or even indifferent to the movement which seeks to abolish it. Whatever may be true of some of them, whose greater or less prominence has led to unwarranted generalizations about the whole class, the rank and file of American preachers are in heart sincerely in favor of the arbitration and peace movement. Their failure to participate actively in it, a failure which has been in many places most noticeable, has arisen from the exactions of their positions, which often leave them little time for anything beyond their parish duties, and from their ignorance of practical ways in which they may aid in the extension of the movement. Some of them also have been held aloof because of their failure to realize the strong trend of Christianity at the present time toward larger attention to the vital moral problems of social, economic, and political life, which react so powerfully and often so fatally upon personal character and spiritual welfare.

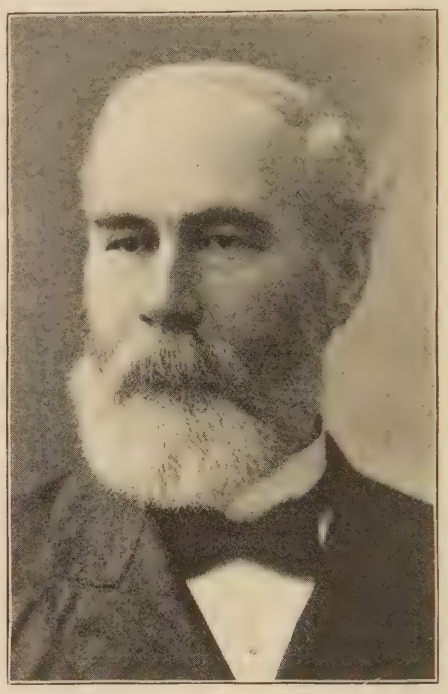
But the day has gone by when men of intellectual vigor and progressive spirit in the pulpit can longer neglect the movement for the elimination of the chaos and anarchy which have hitherto prevailed so largely in international affairs, and for the establishment of settled peace and order among the nations of the world. The movement has within a few years grown so great and commanding as to compel attention to the problems which it has taken in hand. The number of those ministers who are seriously inquiring how they may practically and effectively aid the movement—and the number is already much larger than many suppose—is bound to increase rapidly, until the whole pulpit of Christendom becomes the united, constant, and aggressive force for peace that its exalted nature and position require it to be. Assuming this to be the case, how can the ministry best do the duty in this direction from which it can no longer without serious guilt escape? That is a question which many clergymen are putting to themselves in all seriousness.

Some general suggestions, subject, of course, to the modifications required by local circumstances and personal characteristics, may be useful.

The first requisite for successful peace effort at the present time is knowledge of the real nature and practical aims of the movement and of what has already been accomplished. Without this one may, with the best of intentions, beat the air uselessly with the academic elemental statements which, however necessary at an earlier period, are not now of any great value.

The purpose of the international peace movement, stated in the simplest form, is to abolish war and establish peace throughout the world. But everybody knows this, and always has known it. The easy objection is flung back that this aim, thus stated, however exalted and noble, is too ambitious, and can never be accomplished. Human nature and human history are, by the skeptical, asserted to be against it, and the world is declared to be destined to run its wicked, bloody course until such time as God chooses to intervene and change the whole order of things by a sweeping exhibition of destructive wrath—much after the manner, that is, of human destroyers. Many in this way excuse themselves from any effort to help bring about, in ordinary practical Christian ways, the crowning social consummation of the Kingdom of God on earth.

Formulated in another less theoretic way, the peace movement proposes to secure the substitution of the methods of reason and law for those of violence in dealing with the disputes which arise between nations; the application of the principles of conciliation, mediation, and arbitration to international controversies; the establishment of a world court through which international justice and honor may be vindicated and safeguarded, the final creation of a representative world-assembly which shall deal with the world-problems that arise as national problems are dealt with by national assemblies; in a word, the bringing about of the same state of law and order between the nations as our Christian civilization has already created between individuals within them, where private war, the duel, personal fights, and civil war have already been wholly or measurably abolished, where, in a large part of the world, practically perpetual and universal peace already reigns. A clear grasp of the purpose of the movement in this practical aspect of it will quickly convince any minister of its entire practicability, especially if at the same time he informs himself of what has already been accomplished.



BENJAMIN F. TRUEBLOOD, LL.D.,
Author of "The Federation of the World," etc.

Only an outline of what has been done can here be given sufficient to enable those desiring to make a further study of the subject to proceed with intelligence and without unnecessary loss of time. It may startle some to have it said that the peace movement is not at its beginning, but is already rapidly approaching its consummation. There is nothing more remarkable in the whole social progress of humanity than the manner in which this movement has enlarged and unfolded itself within the last twenty years. The number of peace societies, the first of which were organized in 1815, has grown so rapidly since 1890 that there are now nearly five hundred general and branch associations devoting themselves to this great ideal. They are not only extending their work in the older countries, but are pushing their way into new regions, in South America, Japan, and Australia. They hold a peace congress in some leading city every year. They have founded and maintain at Berne an International Peace Bureau, already granted annual subventions by four or five governments. In a word, the movement is now thoroughly and permanently organized, and is gathering to itself rapidly a large and powerful constituency of public opinion, much of which is beyond the pale of the societies and congresses. Perhaps the most striking and reassuring feature of this development is the Interparliamentary Union. Beginning in a small way seventeen years ago, this organization of statesmen, all of them members or ex-members of parliaments, has now grown to a membership of about twenty-five hundred. It holds its conferences under the direct recognition of the governments of even the greatest powers, and has gone further in its program, in some respects, than even the peace congress. At its meeting in London last July, when the British Premier welcomed it in a speech of extraordinary character, its action in the matter of a general arbitration treaty for all the nations, a limitation of the armaments that burden the world, and the creation of a regular permanent assembly of the nations, has put the whole peace program, one might almost say, "on its final passage."

In the mean time a large peace literature has grown up. Treaties of commerce have taken the habit of incorporating into themselves the arbitration clause. The great business organizations of several countries have ranged themselves solidly on the side of the arbitrationists. The number of important controversies settled by arbitration has grown to more than two hundred and fifty, not less than fifty of them since the present century opened. The Hague Conference of seven years ago has resulted in the establishment of the Permanent International Court of Arbitration, which has already settled four important controversies and thus successfully started on its august career. Within three years no less than forty-four treaties of obligatory arbitration have been concluded between the nations, two and two, stipulating the reference to the Hague Court of all controversies of a judicial order and those arising in the interpretation of treaties, two of them making no limitations as to either time or classes of disputes.

The second Hague Conference has been called, all the nations of the globe have been asked to participate in it, and the expectations of the entire civilized world are turning to it with the largest hopes, and, still more, with the most insistent demands.

Acquaintance with this marvelously interesting and inspiring history, in its varied and instructive details, may now be easily obtained, and the possession of it will put it in the power of any minister to enrich his ministrations and to awaken in his hearers a fresh and wider interest in the larger phases of the world's redemption.

But perhaps the greatest service which ministers can render to the cause is the constant maintenance of a right attitude toward it. The members of a congregation are strongly affected by the habitual spirit shown by their spiritual leader toward any movement. If he is indifferent or skeptical or antagonistic, they are quick to fall into his unfavorable attitude. If, on the contrary, he is in intellectual and vital sympathy with it, they are sure consciously or unconsciously to imbibe the contagion of his enthusiasm, and to follow his lead. The minister who is thoroughly convinced that "the monstrous crime of war" ought to be abolished, that it is flagrantly out of harmony with the fundamental principles of the gospel which he is set to expound and promulgate, that it is doomed to final destruction by the advance of the Kingdom of God, and that the organization of brotherhood, cooperation, and peace among the nations is a part of the high destiny which Christianity, under the divine appointment, is working out for humanity, will not wait for set days and special invitations to preach on the subject. He will see that he can not preach the gospel without preaching peace. Many occasions will come along during the ordinary course of his ministration when appropriate suggestions, terse and pithy sentences, or forcible paragraphs springing naturally out of the subject under consideration, will find spontaneous utterance. He will thus in a natural and living way keep his hearers in touch with the spirit of the movement and apprized of all its latest developments and remarkable successes. If even a third of the Christian congregations in the United States were thus enlightened, inspired, and intelligently led, as many are, the weight of peace sentiment thus generated would be almost irresistibly felt in the councils of the nation and in the conferences of the world.

But something more than this may be done without the least interference with the independence of any pulpit or its devotion to the interests of its particular sphere. Special days, however mechanical they may and often do become, have great value when rightly used. Through them Christian people may be taken out of themselves, out of the narrow circle of local interests in which they move—and sometimes all but die—and taught, as they often so sadly need to be taught, to think and feel and live with their fellow men in other sections of the world. Without this wider living and thinking and feeling, one's Christianity is almost sure to become narrow and selfish if not pharisaic. If any subject is worthy of a day of general observance by the churches, that of peace—of the elimination of hate and strife and war, and the enthronement of love and good-will—certainly is. An effort has been made for several years now, by the friends of peace, to secure the general observance of the Sabbath before Christmas as Peace Sunday. Ministers everywhere, unless circumstances make some other occasion more fitting, might greatly aid the peace movement by putting this day on their calendar for a special discourse, an appropriate Sunday-school program, or some other exercise suited to give proper understanding of the great principles of love, brotherhood, and peace which lie at the very core of the gospel.

In addition to this, the 18th of May, the anniversary of the opening of the Hague Conference, furnishes an admirable opportunity for emphasizing the principles of international unity and good-fellowship. The day is annually being more and more observed in the public schools, in the universities and colleges, and elsewhere, as a general peace day. It would be an excellent thing if all ministers would take occasion near that time to give a sermon or have a week-night lecture on some phase of the peace movement. More helpful still would be the holding of a union meeting by a group of churches in communities where this is practicable, with brief talks by local ministers or an address by some worker in the cause of arbitration and peace.

Very useful work may also be done by ministers and churches in support of practical measures which have been urged upon or inaugurated by the government, or are under consideration at the world-conferences. Just before the Hague Conference met in 1899, a Texas bishop prepared a prayer, invoking the blessing of God upon its deliberations, which he had the clergy of his diocese offer every Sabbath before and during the Conference. This prayer was cabled over to the American delegation. In Oregon some thirty Baptist ministers joined together and sent to The Hague a cablegram of as many words, at a dollar a minister, praying the distinguished men composing the Conference to do something effective in the way of providing an instrument for the preservation of the peace of the world. At the crisis of the Conference, when the German delegation blocked the way to further progress, and a deputation headed by Frederick W. Holls of the American delegation went to Berlin to try to secure the consent of the German Government to go on with the arbitration project, these two messages from the American ministers, which were proof of the strength and demands of American public opinion, had more effect than anything else in relieving the situation and securing the continuance and success of the Conference.

The application is very simple. Three measures of supreme importance, among others, are to come before the second Hague Conference, when it meets this summer. These are the proposal for a general treaty of obligatory arbitration to be entered into by the whole family of nations; that of the creation of a periodic international congress; and that of a limitation and reduction of the "bloated armaments" now constituting a vast burden to the peoples and a peril to their prosperity and peace. It is easily within the power of the American ministers and churches—more than 150,000 of them in all—to secure the complete success of all these propositions, if they will only act in the spirit and after the manner of the Oregon preachers and the Texas bishop. These measures will go to The Hague with the support of the Peace Congress, the Interparliamentary Union, the Mohonk Arbitration Conference, the national peace congresses of several countries, the British Government and House of Commons, the French and Italian Governments, and probably several others including our own. With such a backing it is not easy to see how they can fail. But every American minister and church, either directly or indirectly, singly or in groups, ought to be heard at The Hague when the Conference assembles, to say nothing of those of other countries. Such a united word of our common Christianity, uttered in the name and power of Jesus Christ, will make failure impossible, and will give to the conclusions of the Conference a breadth and power which will bring the permanent peace of the world much nearer than we have yet dared to believe it to be. The moment has come, possibly the supreme moment, when it behooves the churches of Christ to demand with united hearts and voices the bringing in of the great ideal of "peace on earth" which they have been singing and preaching ever since the days of Bethlehem.

THE PHILOSOPHY OF THE FUTURE LIFE

By the Rev. Arthur Metcalf, Des Moines, Iowa.

"If a man die, shall he live again?" is a question as old as the first human death, and as age-long as the continuance of the human generations. It is supremely *the* question propounded by the intellect and heart alike, and about it center the problems of being. The innumerable multitude of the dead, and of those who shall yet be dead, intensifies the problem. It has been estimated that some two and a half persons pass into the beyond with the pulse of every second, and that a fraction more than that number are born out of mystery into this world. The phenomenon of human life is that of a vast procession passing from wing to wing across the narrow stage of the earthly life, a procession beginning far back before the dawn of history and ending only in the equally dim future when the human race shall have run its course. The number of the individuals of the race is beyond computation. Heaven can hardly keep the census of the three wings of humanity —they who have passed, they who occupy the stage just now, and they who are still to come into the ranks of humankind. Whence come these countless generations? Greater question still, Whither are they bound? Do they who have passed on still live, or are they literally dead? Across what seas and mountains and in what direction lies

"The island-valley of Avillon:
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly"?

Vast as is the problem involved in the ancient question, over against it is to be set the astounding fact that man has from the earliest record of his sojourn on the earth, persistently believed in a land and a life beyond the grave. Earlier than poetry, literature, science, or even religion, is man's belief in the world beyond. The instinct of the eternal life is written in the constitution and course of man's being, deepest and most permanently among the vast mysteries of the very heart of life itself. Dream and poem, monument, music, picture and literature, by which man has figured forth his hope and faith in another world, have sprung from that which the Almighty Himself has inscribed upon the human heart. This psychological basis for the other life is a bigger fact than all the philosophical difficulties that beset a simple faith in immortality, and ought to outweigh them, as, indeed, in experience it does. That which God has written within is true, tho philosophy should fail, the agnostic have his day, and the future life remain minus a mathematical demonstration. But, in point

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of fact, philosophy does not fail, and agnosticism's posing of a negative neither proves the negative nor disproves the affirmative concerning the land beyond the grave.

In the final analysis the problem of life after death centers about the question, Can man live independently of the body? The search for an answer to this question leads to a close scrutiny of the construction of individual personality. Eventually the investigator is startled by the discovery that personality, here and now, in this physical life, is far more spiritual than it is physical, and that on this side the grave man's real life is spiritual. If this can be established, the way is opened for a scientific belief in the continuance of life beyond the grave.

With this purpose in view we may examine the constitution and operation of the senses. It has been the fashion to consider the senses so absolutely the medium of the material that theological fancy had to invent the term "the sixth sense" to account for the faculty by which we apprehend the spiritual. A vivisectional scrutiny of the senses reveals the fact that they are either the implements of the spiritual or are themselves actual spiritual functions.

Meditate, for instance, upon the experience of sight. Sight comes through the physical eye. But, of course the eye does not see. The eye is merely the organ of sight. Like the lens of a camera, the eye does not see. As the lens focuses the rays of light upon a sensitized plate, so the eye throws the picture upon the retina. The impression upon either the plate or the retina is far removed from sight. Before we can have sight we must have somebody to see. The eye is not somebody. It is simply the organ of somebody. The sensitized plate is developed for the picture. Not so the retina. By a fine nervous mechanism the impression on the retina is communicated, as it were, back to the mind, the spirit, the soul, the Ego. Ultimately it is the spirit that sees. Sight, in the final analysis, is a spiritual function—that is, it is a process apart from and superior to the flesh. In the future spiritual world one can hardly be called upon to perform a more spiritual function than that which occupies us in the flesh in the fine art of seeing.

The spiritual nature of sight becomes more apparent if we pursue the experience inward. We see vastly more than comes to us through the eye. A whole empire of sight, entirely apart from the physical eye, is suggested to our consciousness by what we see through the avenue of physical sight. Vision is a greater experience than mere sight. Both perception and vision are true spiritual experiences, achieved by the eye that lies back of the physical eye. It would seem that the eye is intended as a sort of starter in the science and art of seeing, and that the highest sight is spiritual sight. Physical sight is sensuous at its objective end, but as it passes into the realm of the subjective it tends to become purely spiritual. The experience of sight passes on, in the psychological realm, into the ability to perceive things that have no physical existence — thoughts, ideas, mental states, conditions actual, possible, probable, and improbable, that have been or may become. Thus the sense of sight, listed as a physical asset, is really a spiritual function, and is, in a measure at least, independent of the merely physical eye, since it is probable that three-fourths of the things we see come to us otherwise than through the eye-gate of the soul.

The sense of hearing is also ultimately a spiritual function. The ear is an organ as mechanical and material as a telephone, and, like the telephone, and for the selfsame reason, it can not hear. Somebody must be at the telephone or no message is received. Only as a spiritual ear is at the psychological end of the auditory nerve does hearing take place. What is heard, as well as what is done with what is heard, depend upon the spiritual personality that hears, and not upon the organ by which the message is transmitted.

Like the eye, the ear serves the larger spiritual life. We hear and heed multitudes of things that come not to us through the ear-gate. The call of duty comes to many who hear not the bugle through the physical organ. Poets hear the melody of the spheres, when there is no *sound* of music. The profoundest messages received by the soul came by a route, properly enough called hearing, but altogether apart from the physical ear. The material ear seems to be a starter. It seems to be the foundation of a habit that extends inward far beyond itself. The habit of hearing once gained by the physical sense, the soul goes on hearing still small voices, all the inner voices of mystery that lead out into the higher life. Perhaps three-fourths of what we hear, even while we are in the flesh, comes to us otherwise than through the physical sense of hearing.

Careful analysis would disclose the fact that the sense of feeling, too, is really a spiritual function. Here again, apart from the bare fact that the actual physical feeling is done by the spirit and not by the body, the physical experience furnishes a foundation for a marvelous spiritual superstructure. The nerves carry back the touch to the mystery at the center of being. Thus does the inner spirit maintain contact with its physical environment. Physical feeling passes naturally and constitutionally upward into feeling that is purely spiritual. Sentiment, and even conscience, are as much matters of feeling as is a burn, but they belong to the spiritual part of man. Here, too, the physical sense is a starter —a sort of kindergarten experience that leads up to the higher feelings of the soul.

It would appear from these considerations that the essential man, even during his earthly career, is spiritual, and that many, if not all, of the operations of his earthly life, even the most physical of them, are either of a spiritual nature, or lead up and back to purely spiritual experiences. Indeed, he *has* not a spirit—he *is* a spirit. During his earthly life he is incarnate in the flesh. It would appear, also, that it is part of the constitution and course of nature that man should use the physical senses, during his earthly life, as a sort of spring-board whereby he may project himself into the more spiritual relationships of life. Much is gained if these facts be established. If the spiritual nature is something foreign to him, which man must assume upon passing into the other world, we have nothing but an unformed faith to enable us to believe that he will be able to achieve the great change, as by a strenuous miracle. But, on the other hand, if all man has to do in order to become a full-fledged spiritual being in the spiritual world, is to drop certain physical senses and relationships, out of which he has been gradually growing throughout his physical career, and henceforth to live altogether in a department of his life into which he has been developing all through his earthly career, the great change is simply a matter of further evolution, and we feel, instinctively, that the being who has achieved so much and so far is constituted equal to the mysterious task.

All can but be agreed that death smashes the physical organs of life. The eye glazes, the ear-drum is rent, the nerves lose their tension, the sense of smell is no more, and the palate withers in the catastrophe of dust. Death not only wrecks, but it also destroys, the physical organism of man. But our great poet is more of a prophet than are our mourners. He tells us simply that in the experience of death "*we* shuffle off this mortal coil." But even the poet is hardly accurate. Death is not so much the putting off of a garment as it is the laying aside of a set of implements for which life has no further use, as it lays hold on a better equipment.

But what reason have we for believing that personality, the spirit, the Ego, survives the shock of death? A most excellent and entirely sufficient reason; namely, that it has been surviving shocks as great all through its earthly career. It would seem that no shock could be greater or more natural than that of birth: yet the vast majority of human beings survive that shock. It seems natural to think of death as being simply a birth into the larger life of the spirit-world. From babyhood to youth the changes, mental and physical, are simply astounding—it is difficult to conceive of changes beyond the grave more sweeping or radical—yet the adventuresome personality not only lives, but thrives, through them all. At puberty radical changes occur along the whole line of being, affecting both body and spirit, throwing wide open new gates and inviting the soul to the exercise of new powers. But through this time of storm and stress youth and maiden ride safely into port. Once in seven years, physiologists tell us, man gains an entirely new body, not an atom of the old remaining to stand comparison with the new, so that a man of seventy years has, in this life, already had some ten separate and different bodies. Through these shufflings off of the mortal coil, than which death can be no more thorough, the man has not only been unharmed, but the process has actually made life.

In fact, the Creator has endowed man with the habit of surviving. There is no reason to believe that death brings to man any greater change or shock than he has already survived, and so we think of the spirit passing through the experience of death unhurt and unchanged. As we have seen, all through the earthly life the soul has lived much of its life superior to the senses. Now that death has destroyed the physical foundation of the senses, surely that part of life (which is also the greater part) which ranged superior to the senses between the cradle and the grave will not suffer. Death simply throws life back upon that empire of the spiritual which it has been the province of religion throughout the earthly life to discover, cultivate, sustain, and maintain. A truly religious man should find himself at home in the spirit-world immediately after death, amid the spiritual facts and sentiments it has been his business and pleasure all through his earthly life to cultivate.

Where, then, is the land of the soul? Is it near or far? Where dwell the countless multitudes of the disembodied, and what are the conditions of their ethereal being? The questions are neither so difficult nor so hopeless of answer to us as they were to our fathers. To them heaven and hell were stupendous miracles, and all future being, as well as the normal spiritual life of the present world, lay far beyond the realm of nature, possible only by the special providences of the Almighty. Our universe is larger than theirs by the astronomies, geologies, chemistries, and psychologies, which at the same time stake the frontiers of our knowledge and mark both the accumulations of research and also the vast range of the still unexplored.

We know enough to be certain that there is no *Other* World, or that, being another, it is another only because we happen to have overlooked it heretofore. The spiritual world exists simultaneously and coterminously with the physical universe which is the basis of our present life. We have noted that even in the present life man's senses run back into spiritual functions, and that even the ordinary exercise of the senses tends to develop in man experiences purely spiritual. Many in the flesh truly live the truly spiritual life, as far as their earthly spiritual life goes. The post-death spiritual world and life and the spiritual world and life that are contemporary with the present physical life are identical. Death simply sloughs off the initial physical organs and processes which in the earthly life led back to the spiritual. Henceforth man must see entirely without the physical eye—something he has been doing more or less throughout his earthly career—and so on down through the full range of the physical senses. Beyond the grave man has graduated into the higher range of life for which his physical career on earth has been intended to fit him.

Manifestly the physical universe will continue to exist for man after death. The dying of all who have passed down the Valley has not affected the existence of a single molecule of matter for those whom they left behind—neither can it have done so for the Argonauts themselves. The countless multitudes who have passed on have not passed out of the universe. They are still related, somehow, to the system of existence that gives us sun and star and world and universe. One has only to think of the continuance after death of the spiritual faculties which characterize the most significant earthly lives, to get the basis for a fair conception of the conditions of the life beyond the grave. In a really true sense the largest men have been citizens of the universe, but physical conditions have made their excursions afield, from where they happened to physically live, mere matters of thought, of ideas, of the synthesis of knowledge—themselves bordering so closely upon the spiritual that one scarcely cares to strike the difference. Now, death emancipates a man from the physical limitations which have bound the body, and also largely the spirit, to the earth. After death, if our prognosis of spiritual conditions be correct, the movements of the spirit should be as free as thought. The spiritual man may beat the telescope to the distant star and the microscope to the heart of the constitution of matter. During his physical life man exhibited a passion to get at the heart of things. After death he lives easily at the heart of things, masters domains that aforetime puzzled him, ever conquering for himself new knowledge, and so coming to new power.

And what may be the occupation of this spiritual world? It is one of the ironies of human nature that the Apocalyptic literature, with its sublime poetic imagery, dazzling to the imagination and so appealing to it, has had the misfortune to stereotype popular thought of the eternal spiritual world into conceptions impossible and puerile. To play a harp through eternity, to bear a palm, to gaze upon a sea of glass, to tread the streets of gold within the walls of jasper, to blend one's voice in a chorus whose hymn of praise shakes the foundations of the Eternal City, are certainly worthy conceptions and figures of spiritual conditions and achievement; but when they died down into the literal in the popular mind they lost their power to make real the eternal things for which they stood.

There are only two things about which man really cares—himself and the race, and the operations of nature which constitute his environment. These will continue to furnish not merely food for thought but for life in the spirit world beyond the grave. Be it remembered that the real interest in man and mankind in this life is spiritual. It is the spirit that has created art, literature, science, and even that display of material forces that threatens to christen ours an age of gross materialism. The history of the race will be as interesting and of as absorbing an interest on the other side of the grave as it has been on this. History, psychology, philosophy, science, in a land where institutions and perceptions are clearer and more dependable than they are here, and where the heart of being is laid bare, will surely continue to furnish noble occupation to the mind. The continued evolution of the spirit after it drops the sensuous flesh will surely be an even more interesting study than has been that part of the initial unfoldment which has come under our mental eye this side the grave. Nor will physical phenomena lose their interest when the eye no longer needs telescope or microscope and the mind can tread with a surer foot among the entities of final fact. If we accept the nebular hypothesis of the origin of the universe it would seem that the evolution is to go on till the end of the vast incomprehensible cycles brings matter to the point from which it originally started, to begin over again the same process, perhaps with infinite variations, again, and again, and again even as the cycle in the midst of which we find ourselves in this life may be one of a long series which stretch backward beyond the possibility of human thought.

What, then, is the conclusion of the matter? Simply this: It is the supreme business of the life that now is to develop the spiritual faculties of man, which are the real foundation of the life that is to come. Live the spiritual life, here and now, and there will not be the least doubt about your being able to live the same life in the world beyond. Let a man follow the ethics of the Sermon on the Mount, and he will be prepared to join the brotherhood of the spiritually-minded of all ages and climes in the land that lies out in the dim mystery beyond the grave.

PRESENT-DAY THEOLOGY

The Question: What Are the Essential Articles of a Present-day Theology such as May Be of Use as a System of Faith in the Church?

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"WHAT are the essential articles of a present-day theology such as may be used as a system of faith by the church?"

There is a prior question which might be raised—How far is it desirable for churches to have a creed, or articles of faith, to which subscription is required as a test of membership or office? Believing, myself, however, that there *is* a common Christian faith (an old word for the creed was "the belief"), which the churches and the individual Christian ought to be able intelligently to state, and which it is the duty of the church publicly to confess, preach, and defend, I have no preliminary exception to take to the form of the question as put. I have no favor for hazy, nebulous thinking on great Christian verities, and hold that a church will be strong and robust in proportion as it throws its own mind on the things it believes, and is faithful and bold in its avowal of them.

If I made any criticism on the question proposed, it would be in the expression "essential articles of a present-day theology." The first position I should be disposed to lay down is that a creed, to satisfy present-day needs, should be the simple expression of the faith of the heart, and should be as brief, untechnical, and untheological as it is possible to make it, without parting with anything essential. Faith does not rest on theology, but theology is the elaborated result of intellectual reflection on the contents of the faith. The facts and doctrines of Christianity were there before men began to work them up into carefully articulated systems.

I am not sure, also, whether any special meaning underlies the phrase "present-day theology" in this connection. There may be attached to this expression, by some, the idea that theology is constantly changing, and that it is the business of the theology of to-day (the "New Theology") to provide the church with a new set of articles in room of the obsolete creeds on which its faith has hitherto been nurtured. Old doctrines are to drop out and disappear; new formulations are to take their place in consonance with the new conditions of thought and ruling scientific ideas of the age (evolution and the like). I may say at once that I have no faith in this attempt to make the Christian creed always express the last new thing in an age's philosophy, science, criticism, and religious speculation. To me the faith of the church is not something always changing, but something which, in its essential contents and immutable land-marks, lies already there before us, complete in the teaching of Holy Scripture. The only Christianity I am prepared to acknowledge is the Christianity given to the church and to the world in the first age by Christ Himself and His apostles; vitally to alter this is, in my belief, to go back from the foundation of Christianity altogether.

When, then, I am asked, What are the essential articles which may be used to-day as a system of faith by the church? I reply with all good conscience that I am not in search of a new creed (except as to simplification of form), and that I do not know of any important article of the ordinary Protestant and evangelical faith which I am prepared to surrender, or think should be, or need be, surrendered by the church. On particular points, as, *e.g.*, baptism or high theological questions like predestination, there probably will always be a measure of divergence of view; it does not follow that at least the sharpness of divergence may not be considerably lessened. But taking the Protestant faith as a whole, I am perfectly convinced, notwithstanding all that is said of "new theologies," that, were the several churches to sit down together to-morrow to put in black and white what they conceived to be the essential and abiding contents of the Christian verity, the outcome would not be very different in substance from what we have been familiar with in the older creeds.

I firmly believe that such a consensus of faith would leave intact, for example, all the articles of the old Apostles' Creed. I know the storm that rages in some quarters about the article on the Virgin Birth and the article on the Lord's bodily Resurrection. I am greatly cheered to see Professor Briggs coming out so manfully in defense of the former article, and I should like to see the church that proposed to its members to eliminate either of these great articles from its creed, or even to make them open questions. It could not be done at this hour even in the Lutheran Church in Germany, despite all one hears (often with exaggeration) of the rationalism of that country. Similarly, I do not believe that such a conference of churches would result in the elimination of any important article of the later creeds which Protestant churches, reverting ever to Scripture as a basis, have generally accepted. The "fall" is put in question by evolution; but unless sin is made a necessity, and deprived of its heinousness before God, which made redemption needful, its origin must ever be sought in the voluntary departure from rectitude of a creature who had the power to love obediently. The Trinity is called "metaphysical," but we can not be faithful to the revelation in the Gospel if we fail to recognize in it a God subsisting and revealed, in the words of the baptismal confession, as Father, Son, and Holy Spirit. The trend of the New Theology is to humanitarianism in Christology, but the Church, so long as she adheres to the faith of the Apostles, will never, we may be sure, depart from her testimony to her Lord as perfect God and perfect man—the Word made flesh. There are all sorts of speculations on the atonement, but any "moral" theory which denies the true vicarious death, and atoning cleansing power of the blood of Christ, will never satisfy the conscience or faith of the general Christian community or furnish an evangel to preach to the masses. "Justification" is thought a "forensic" term, but it can never be twisted to mean anything but what it signifies in Paul—a setting right with God through His own free act of pardon and acceptance for Christ's sake. There are eschatologies innumerable; but while the mysteries of the future are acknowledged, we have no expectation of seeing the church commit herself to either universalism or annihilation, or even make a dogma of second probation. Let veils lie where Scripture leaves them. All this, no doubt, is dreadfully old-fashioned. Be it so; the time will show whether it is true or false.

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Using the language of convenience we may include among the essentials of a system, not everything which contributes in any degree to its completeness, but whatever could not be omitted without occasioning a manifest and serious deficit. With this understanding of terms, we consider it appropriate to emphasize as essential articles of a present-day theology the following:

I. The doctrine of God as Supreme Ethical Person. Herein is contained the highest possible conception of God. The supposition that there is something higher may indeed be framed in words. Men may talk of the "suprapersonal," but the term has no intelligible sense. The suprapersonal is no better than the impersonal, and the impersonal is the infrapersonal. Personality names the highest category that our thought can grasp. In so far, then, as our minds naturally rebel against the notion of a God who is below the highest conceivable rank, it meets an intellectual need to ascribe personality to God. Nor is this the sole need that comes into view in this relation. On the contrary, the thought of God as Supreme Ethical Person is requisite to protect the most precious truths relative to the nature, the standing, and the destiny of man. If man has sprung out of a universe at the basis of which there is neither self-conscious intelligence, nor holy purpose, nor directive will, then the rational explanation of freedom and responsibility is brought into great straits, and doubt as to immortality is given opportunity to insinuate itself. In short, a theology that is not condemned beforehand to impotency and failure must refuse all fellowship with the pantheistic and agnostic obscuration of personality, and build resolutely on the thought of God as Supreme Ethical Person, the Being in whom self-consciousness, self-determination, righteousness, and love, find their absolute realization.

II. The doctrine of an authentic revelation of God, a revelation to which the person and work of Jesus Christ are central. An unrevealed God would be simply a hypothetical being. A God revealed only in the general course of nature would be too distant and ambiguous to make the maximum appeal to faith and love. Moreover, if God be Ethical Person, He is but consistent with Himself in using the most potent means of coming into loving fellowship with the race of ethical persons. He must wish to reveal Himself to men in the most winsome and effectual manner. And what manner could be so effective as that of a sacred history, reaching on through successive stages, and having its climax in an ideal personality, in whose unsullied consciousness the divine is mirrored as in a perfectly clear and untroubled medium? In power to vitally impress the hearts of men with spiritual verities, no abstract disquisition could compare with this historic demonstration. Through Jesus Christ the fatherly goodness of God is placed among the certainties. It is made to shine upon the upturned faces of men like a full volume of warm and radiant sunshine. Accordingly a sane and practical theology will proceed on the assumption of the unique importance of the revelation which culminates in Jesus Christ. It may not care to champion a technical theory of Biblical inspiration and authority. It may even hesitate to attempt an exhaustive definition of the person of Christ. But without faltering it will claim that the sacred history which the Bible records, taken as a whole, affords a trustworthy expression of God's character and gracious purposes, and will recognize in Christ the Lord and Master, before whom all the children of God must bow in deep homage. In our view, it will be guilty of no indiscretion if it adopts, as respects the person of Christ, the substance of the Nicene Creed.

III. The doctrine of man as being in idea the free citizen of a divine kingdom and the immortal child of a divine household. Every factor in this article of faith—the freedom of man, his filial relation to God, and his immortality—is of prime consequence. Theology can not neglect any one of them without becoming one-sided, enfeebled, and paralytic. To make man anything less in idea than a free immortal child of God is to rob him of his crown. And furthermore this despoilment of man naturally reacts to cast doubt and shadow upon God. Freedom is a fundamental requisite of ethical personality, and man as ethical personality is the most unequivocal evidence of God as Ethical Person. To deny freedom to man is, therefore, to mutilate the ground of faith in God. And the same is true of the denial of immortality; for, who would like to believe in a God who grudges to impart out of the infinite fulness of His life the boon of immortality to those who aspire to dwell with Him as sons and daughters?

IV. The doctrine of the need and provision of a gracious method for perfecting the individual. Creaturehood means dependence, and creaturehood stained by sin means double dependence. For a man who is chargeable with guilt and hampered with sinful propensities, the way of self-righteousness is most manifestly the way of falsity and death. Salvation must be by grace. And how shall grace be adequate to the mighty task of spiritual cleansing and transformation unless it comes in the twofold form of divine self-sacrifice and immanent divine working? Most assuredly in no other form could it have the highest efficacy. In the Cross of Christ and the ministry of the Holy Spirit, the grace of God is displayed and made operative in ideal measure. Both the one and the other form of grace may have aspects of mystery. Theology may prefer not to be overconfident about having reached a final exposition of either; but a theology that gives heed to the perennial needs of men will not fail profoundly to accentuate both the Cross of Christ and the ministry of the Spirit.

V. The doctrine of a social ideal, to

be approximated in this world, and to be fully achieved in the world to come. A religion which defines God as love, and makes love the maximum obligation, could not possibly stop short of such an ideal. It must of necessity work toward the perfect adjustment of the relations of man to man, toward a society in which each, according to the measure of his ability, contributes to the well-being of all, and all contribute to the well-being of each, not through constraint, but with glad preference. A theology, therefore, which is true to the essence of Christianity will place a mighty emphasis upon the progressive realization of an ideal society in this world, and, in exercise of the rational optimism inspired by the contemplation of God's purpose and power, will foster the hope of the complete realization of this lofty ideal in the world to come. Of course, in proportion to the worth and blessedness of an ideal society, unfitness for membership therein, wherever and whenever it exists, will involve a serious retribution.

In respect of the instrumentalities employed for the realization of the social ideal, a discreet theology will not care to inculcate an exact scheme. It can make no place for magical performances; it can not allow ethico-religious tuition to be slighted; but outside these restrictions it can grant much liberty as to choice of rites and ceremonies and other means of edification.

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"What are the essential articles of a present-day theology such as may be used as a system of faith by the Church?"

The word Church is here doubtless meant to denote the aggregate of evangelical Christians now living, or that may be living some time hence; or, as it may perhaps be better said, that divinely ordained institution of Christian people, one of whose chief functions, also divinely ordained, is to conserve the truth and promulgate it among men—the truth, I mean, as distinguished from the mere speculative, tho more or less practical, opinions of individual men, and which is revealed to us, ready made, so to speak, in the Word of God, to wit, the Bible. The truth, in its totality, is made up of many truths, which, when formulated in a certain way, and put together in a certain order and proportion, constitute a system of faith.

If I were to speak of the present-day theology in the lump, meaning by it particularly the theological sayings of the many who write simply or chiefly their personal opinions and speculations—all of that "body of divinity," indeed, that may perhaps be properly subsumed under the head "New Theology"—I would not feel myself authorized, by what I know concerning it, to regard it as a reliable and safe source to which one might go for the purpose of selecting a list of articles suitable, and adequate, for the use of the Church of to-day. We might, no doubt, find in it something that is true, but it would not be new, and neither would it be something that the Church hitherto has failed duly to recognize. And most likely its form of statement would be so general and so vague as to quite disqualify it for use by the Church as an article of its faith. The Church, if it is to stand well, is obliged to stand for something that is definite; and if it is to promulgate well, it must promulgate that which is not only true, but definitely true. Negatively, there are a few excellent propositions that could not of themselves constitute an adequate set of articles for the Church's use.

The precepts of Christ, whether as recorded in the Sermon on the Mount or throughout the Gospels, would be radically inadequate. We all know that every one of these precepts is a golden rule of the very highest value, but, if the church were to consider itself at liberty to withdraw the stress of its ministry from some other matters and place it upon these, it would not be long before these also would have slipped away between its fingers, and we would have nothing whatever left. The fact is, Christ Himself based His own utterance of these matchless precepts on another fact which He knew that He was going to work out to the finish later on in His ministry. Nor would the immaculate example of Christ, as distinguished from His precepts, be sufficient, however beautifully this example in its details might be formulated into words. Nor would even such a sentence as "God is love," tho inexpressibly true and precious, be any more adequate to the task of keeping the Church true to its appointed source, or of rendering it efficient in its testimony and its pleading. For altho it is true that God loves all men alike, do we not know that it is also true that He does not love all men alike? And can the Church of to-day, or of any day, afford to place little stress, or no stress, on the fact that God is as just as He is loving? The universal fatherhood of God, the fact that He is the Father of all men indiscriminately is also made much of in these times, as if it were a new or at least a rediscovered truth. He is, and He is not. There are those, we all gladly believe, who are in an especial sense His children; they are so because they "become" so in virtue of a supernatural spiritual begetting, and not because of the general fact of God's fatherhood. Those ancient peoples who called their god Jove were accustomed to speak of him not only as the father of men, but of gods also, but the reiteration among them of this article of their current faith did not do them much good. Nor would the brief list of articles known as the Apostles' Creed be adequate, even tho the Church should at the same time retain the Bible, and altho every statement made in that creed might be regarded as in some sense true. If the Church were to renounce officially all formal articles of its faith, except those in this creed, the fact would soon be construed as being only another way of admitting that even this creed is not very important, and before long it also would disappear. The Church, in that case, if there were any Church left, would have to repeat its journey through the ages. No item of its faith that can not be safely renounced officially and formally should ever be renounced at all.

If, in short, there is anything new in substance as well as in form, anything new in the way of negation or affirmation, it is not something that may be relied on by the Church as sufficient, either for its own needs or for the needs of the world upon which it is to do its work. If I were to label the system of faith by the general name of "Gospel," then I should say that the Gospel which is to keep the Church alive in the twentieth century is the same Gospel exactly that has kept it alive through all the centuries; and that the Gospel which it must use to enliven the world in the twentieth century is the same Gospel that has kept the world from putrefaction during all the ages past. It is the same Church, the same world, the same disease, the same crime, the same curse, the same remedy, endlessly. The Church received what has been called its marching orders from its Lord, but it received no command to go forth and discover the truth. Its business is to make good use of what long ago was committed unto it.

In so far, however, as may be consistent with the historical continuity of the faith, its essential unity and sameness, there may of course be many adaptations to the life of the Church and to the special needs of this or that people or age. Nothing that affects human well-being can be regarded as quite foreign to the Church; directly or indirectly it must ever be laying its holy influence on the practical affairs of men. And so there must be varying adaptations and outreachings of the truth. There may be verbal changes of its formulas, called for by the fact that human language is an ever-variable quantity, old words becoming obsolete and new ones taking their places in the service, old meanings passing out of the old vehicles of thought, and new meanings finding their way into them. At one time or place this article of the faith is to be emphasized above others, and at another time or place a different truth must receive the stress of the Church's ministry. But beyond such obvious facts as these, which of course must be recognized, I at least can not admit that there is ever any need of eliminating old articles of the faith, either formally or informally, or of adding new articles to the expurgated list. As I would omit no note from the ancient song, as I would not tamper with the venerable hymn, so would I leave the old truth in its substance intact.

And hence it is hardly necessary for me to say now that if I were going to make out a formulary for my personal guidance as a minister, or for the guidance of others, I should include in it for perpetual use such old *credenda* as the supernatural origin and hence the divine authority of the Bible in all matters of religious faith and moral conduct; and that familiar definition of God—the best one ever written—wherein He is said to be a spirit infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, etc.; and the fact, and hence the doctrine, of an immanent and eternal Trinity of persons in the one Godhead, and the fact also of the manifestation of this same Trinity in redemption; and the fact that God created all things, including matter, whether by long process or short one, and that He preserves in being all things and governs them with a view to the accomplishment of His own wise and holy purpose; and the exceeding sinfulness and punishableness, not simply or primarily of sins, but of sin—sin as it is embodied in man in virtue, not merely of what He does or does not, but in virtue of what He is. And I would not omit the essential manhood and the essential deity of Jesus Christ, His vicarious life, and His vicarious atoning death. I should include, in short, all the old and hitherto received articles of the evangelical Christian faith, rejecting the substance of nothing, and admitting nothing that is in substance new.

But I would do this, not with a view to going out among men and rattling these ancient propositions before them, as one might rattle so many dry bones. I would, however, make them the substratum and the framework of my ministry, believing that without them I could have no ministry. I would invoke upon them the breath of the Lord God, so that bone might be adjusted to its bone, and sinews and flesh come upon them, breathing into them the breath of life and making them living souls, so that they in turn might become transmitters of life to the men and women of my day. At least that is what I think I should try to do if I were the Church looking out for some articles of faith that I might make use of at the present time.

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To find the essential articles of a present-day theology two factors must be considered: First, those conditions which are peculiar to our time and to meet which theology must adapt itself; second, those elements of theology without which it would lose its sanctions and be destitute of authority. In other words, we must examine its variable and invariable factors.

Present-day conditions thus require a theology that recognizes the legitimate sphere of science. This does not mean, indeed, that theology is to yield to science, is to timidly surrender to its every unsupported hypothesis, or to enter into dubious compromises with it. But it does mean that theology, where its bounds meet with the legitimate borders of science, must exercise strict care not to overstep its specific limits.

Again, the theology for present wants must have for its dominant principle, love. For rude and barbarous ages it can speak in severe terms. When human conditions were strenuous, when there was little time for the gentler ways of life, when strife and war and poverty made the souls of men as stern as their sinews were tense, they could be moved chiefly by force and fear. They would stand in awe of a terror-inspired conscience.

But men see to-day that such a theology neither truly expresses "the still, sad music of humanity, nor harsh nor grating," which Wordsworth heard in nature, nor the God uncovered in revelation. The day for severe theologies, for pitiless articles of faith, for appealing with the terror of punishment, has succumbed to the teachings of love, the voice of mercy, the appeal of grace.

The theology requisite for present needs must, however, be interfused with the spirit of righteousness. Never has the public mind been more startled than by the recent revelations of dishonesty and flagrant immorality, characterizing the highest circles of society, and even those making loud Christian profession. Justice, as well as love, then, must have its place. This is an intensely practical age, and no theology which does not address itself with power to the crying evils of the times, which does not reenforce reformatory movements, and which does not awaken the conscience and restrain the immorality of men will gain a hearing or be endured with patience.

But with these variable and particularistic factors there must also go the fixed and invariable. No theology can be a present-day one which is not also a universal one. It is only those constituents in it which have adapted it to the past, and will fit it for the future, which clothe it with present power.

It must be based upon the Bible. However free a theology of inspiration it may hold, it yet must believe in a genuine inspiration. It must feel that it can go to the Bible with absolute certainty for its tenets. Its articles of faith must be constructed, not from human opinions or from spiritual experiences or from subjective sources, but from the Holy Scriptures. These must be held to be the norm and rule of faith.

It must hold to the supernatural. No religion has ever existed that did not claim a supernatural sanction. It is just as false to deny the divine as the human side to reject the supernatural as to exclude the natural, from the revelation of God given in the Old and the New Testaments. Divest theology of its supernatural doctrines, and you will empty it of its influence. The very protestants against its supernatural tenets will dismiss it with contempt as not a religion at all, but a mere bald, sightless, comfortless rationalism.

The third constituent of present-day theology must be Christ. It must be intensely Christian. The person of Christ, the teaching of Christ, the authority of Christ, the significance of His death, the power of His resurrection, the purpose and work of His Church, and the Gospel and sacraments which He gave it to administer must be the pillars upon which it rests, the fundamental truths of and by which it exists, the sources of its evangelical and saving power.

When these two factors—the variable and the invariable, the changing and the fixed, the particular and the universal—are duly blended in its construction, then we will have a "present-day theology," which will be able to form the essential articles such as may be used as a system of faith by the Church.

What will these articles be? Evidently they will not differ radically from the Christian theology of every age. The great doctrines of the sublime theological systems of the ages will abide in their essential outlines:

Biblical theism: the divine sovereignty, so interpreted as not to impair the freedom of the will; love emphasized, but not to the ignoring of justice; the Trinity, not as a mere metaphysical conception, but as a practical force in effecting human salvation; the true divinity of Jesus Christ; the fall of man, not contradicting, or contradicted by, evolution; sin and its wages of eternal death; the atonement, conceived on the generic lines of the substitutional theory of Anselm; regeneration, wrought by no moral means, but a life through the creative breath of the Holy Spirit; justification, not by emotional experiences, or by good works of any kind, or by any subjective moods, but by faith alone—Luther's Reformation article of a standing or falling Church; the divine institution of the Church, and its ordinary necessity to salvation; the Word and sacraments as the means of grace; the future judgment, and the immortality of the soul.

(*This discussion will be continued by others next month.*)

THE EUROPEAN RELIGIOUS OUTLOOK

By Our London Correspondent.

The City Temple is not for the moment the storm-center of the New Theology, for the focus of the cyclone has been temporarily shifted to Bodmin, a pretty little town in Cornwall. Here, at the time of this writing, the Rev. R. J. Campbell has gone into retreat, in order to spend a month on the task of writing his promised volume on the crucial topics in the so-styled New Theology. But, contrary to universal expectation, he is actually emerging in the very midst of that delightful Cornish solitude (not far from Land's End, England's remotest corner to the south) in order to start a most defiant crusade. He is just now holding meetings of the Cornish folk, a very religious and thoughtful section of the English people, much like the Welsh, and purely Celtic in their origin; and at these meetings he is expounding more fully and precisely the enunciations of his novel dogmatics. For novel they are in form, tho for the most part they are very old, stale, and familiar in essence. So, at any rate, the majority of his ablest Congregationalist brethren appear to think. Mr. Campbell is possest of subtle metaphysical acumen. He dexterously presses up in new and startling guise many of the very principles taught by Buddha, Spinoza, Socinus, Arius, Philo, Plotinus, Heraclitus, Erigena, Scotus, Hegel, and sensationalizes his City-Temple audience by a most brilliant display of argumentation, based on modified propositions from the systems of these grand old heresiarchs. This is why, or it seems to me that this may be why, he is by so many critics accused of adopting Unitarianism, Pantheism, Universalism, Theosophy, Buddhism, etc., etc. Surely no preacher would be deliberately thus indicted by such men as Principals Fairbairn and Forsyth, and a host of other really scholarly and thoughtful preachers of all denominations, unless he had supplied grounds for the impeachment. At Bodmin he renewed his severe attack on the orthodox churches. He again vehemently complained that he had been misunderstood and utterly misrepresented. But, again I must point out that such men as I have named, and others among his own old friends and admirers all over the United Kingdom, would not be likely either to misunderstand or misrepresent him unless he had unfortunately led to such apparent action on their part. He thinks they do not understand him. They are of opinion that they only too well comprehend that he is making use of his splendid genius, his immense popularity, and his great position in order to propagate a mass of fallacies. They believe him to be sincerely but fatally deluded. They regard his "restatement of the Gospel" as nothing better than a restatement of effete and long-since-exploded heresies.

It is, however, evident that Mr. Campbell's courage is as undaunted as ever. His Bodmin meetings appear to constitute the initial stage of a new crusade. He does not intend to confine himself to declarations from the City-Temple pulpit. He has in an ominous proceeding thrown down the gauntlet to his orthodox brethren, for he has resigned his position as chairman of the London Congregational Board, in consequence of the action of that Board in twice blackballing two of the most earnest and able of the advocates of the New Theology, his friends, Dr. Warschauer and the Rev. Hugh Wallace. These two ministers are joint pastors of a London suburban church to which they came some months since from Bristol. They are very pronounced advocates of the broadest school of doctrine, and in consequence of their latitudinarian attitude they failed to gain admission to the London Congregational Board. They have so strenuously championed Mr. Campbell that he has now resented this second blackballing by the Board. This resignation by him is a disquieting omen for Congregationalists in view of the forthcoming Spring Assembly of the Congregational Union of England and Wales. Many are anxiously asking whether Congregationalism is not threatened with disruption. Many also are censuring Mr. Campbell, not merely for his views, but for action on his part likely to create a disastrous schism.

My own individual feeling concerning Mr. Campbell's procedure, altogether apart from any consideration of his doctrinal views on their merits, is that he has committed the same mistake which many great men have perpetrated in hurling too great a burden on the public mind at once. We can all endure a snow-storm and can even survive a blizzard; but an avalanche is intolerable. No one can withstand that. And Mr. Campbell has buried people under the massiveness of his innovations. Mr. Gladstone wrecked his fourth and latest government (he was Premier four times) by forcing on the attention of the nation, not only a wonderful Irish Home-rule Bill, but also, tacked onto it an immense and tortuous Irish Land Bill. Both were produced together. The nation revolted. His ministry broke up. And today most critics of the great statesman say that, had he reserved the Land Bill, the Home-rule Bill might easily have been pushed through. Now, as Mr. Campbell contemplates revolutionizing our theology, he would have been wise to secure the indorsement of some small instalment of his view at a time. But he has rushed the whole universe upon us and has crushed our sense of proportion. So the people generally are not in the mood to accept his dictation of a reversal of all the fundamentals of religious thought. Who can wonder? It is useless for even a commanding genius to ignore the proclivities of human nature. Mr. Campbell has armed himself with a theological machine-gun with which he fires off volleys of propositions. The people will not, however, gather to be shot.

I am surprized that the agitation for women's rights is far more in the ascendant in the Old Country than in America. Our British Suffragettes are meeting in exciting gatherings in all parts of the land, and many are being from time to time sent to prison for rioting at the doors of Parliament. As I write, nearly fifty, many of them very refined and accomplished ladies, are in London jails. They declare that they will raise the country with the constant cry of "Votes for women!" The reason why I note the matter here is that the religious element is suddenly being imported into this movement. I have received a notice that a meeting is to be held in Hyde Park, that English Mecca of reformers, which will be a religious demonstration by the Suffragettes. Prayers will be offered for women's rights. This is an announcement that will tell powerfully on the public mind, because it will convince the nation of the intense earnestness of these lady politicians.

The British Government is undertaking a very delicate and crucially difficult task.

It will interest American readers to know that the last action of the Rt. Hon. James Bryce, before accepting the post of Ambassador to the United States, was to formulate a scheme for the establishment of a national Roman-Catholic university for Ireland. Now I have already alluded to the historic and ever memorable fact that Mr. Gladstone finished his career as Prime Minister by his failure to carry his brilliant but complex scheme for home rule and land reform combined. That was the end of his fourth ministry. But the most powerful of all his administrations was his second government. This was wrecked over an Irish-Catholic-university scheme. No English Prime Minister has since that day cared to tackle this most difficult of politico-religious problems. Lord Salisbury, Lord Beaconsfield, Mr. Balfour, and Lord Rosebery have all shrunk from it, and it implies bold statesmanship on the part of our present Premier, Sir Henry Campbell-Bannerman, that he and his colleagues are actually contemplating the task of establishing an institution which will rouse the ire of Protestants all through the United Kingdom, without satisfying the Roman Catholics unless the new Catholic university is virtually an ultramontane establishment, ruled entirely by the Romish hierarchy, and also largely supported from the public funds. We may be on the eve of another stormy period in Irish affairs. The religious element is the likely source of trouble.

In France, after all the talk about a possible irenicon, through the more placable attitude of M. Briand, and his evidently sincere desire to conciliate the Pope, there is danger of a deadlock, altho the situation is so kaleidoscopic that the prospect changes day by day. The negotiations between the French Government and the Archbishop of Paris threaten to be so protracted that no one can venture to predict what may be the outcome. The latest difficulty as I write is apparently over the question whether the bishops shall or shall not be allowed to appoint, either foreigners or members of the religious orders expelled from France, to the position of parish priest. It is only too easy for us here in England to see how the difficulty arises. Manifestly the French Government is determined to keep out the expelled monks. And it is just as evident that the Archbishop desires to be at liberty to bring them back one by one. Those who blame the French Administration, accusing it of harshness, can not be fully acquainted with the importance of the issues involved. It is to be noted that the Pope is constantly interfering. Orders are issued from the Vatican at every point in the negotiations, so that there is no freedom from Rome for the unfortunate Gallican Church, but only freedom from the state.

German politics are still badly mixed and muddled with German religion. Prince Buelow, the eloquent Chancellor, has been delivering one of his masterly and indignant speeches in the Reichstag against the coalition of the Center and the Socialists. The result of the recent election was to make "Das Zentrum" more decidedly than ever the political pivot, holding the balance between all parties, much to the displeasure of the Chancellor, seeing that this redoubtable Clerical Center (the party of the Catholics) still chooses to coalesce with its natural enemies, the Socialists, merely for party and tactical purposes, in order to compel the Kaiser to compromise with or to conciliate the Catholics. Now the situation is complicated by the fact that the Catholic high episcopacy strongly disapproves the policy of the Center electorally, and thus there is after all a rift in this party which came out on top in the struggle at the polling-booths. The Socialists were enraged beyond measure when Prince Buelow charged the leaders of the Center with having intentionally spread the lie in the constituencies that the Catholic religion was endangered by the Government. The fact is that in Germany, as in Britain, the existence of a state church hopelessly entangles the politics of the nation. The Protestants of Germany, constituting two-thirds of the nation, have deeply resented the predominant influence acquired by the Ultramontane Clericals during the last few years, and the national enthusiasm excited by the recent dissolution would inevitably vanish, and, indeed, be changed into bitter discontent, if the Government were to attempt to revert to their former strategic alliance with the Clerical Center. The immediate prospect is that the relations between the Government and the Clericals will be cool and distant. Otherwise Protestants will plunge into political revolt.

THE PREACHER

THE FUTURE OF THE PRIEST

By the Rev. Francis W. Wheeler, New York.

What is to become of the priest, the clergyman, and the minister? The *raison d'être* of his existence seems to be slipping away by slow but perceptible degrees, and the "knighthood of the book" is likely to become as much a figure of the antique as the "knighthood of the accolade" for centuries has been. The priest in a modern setting is becoming an anachronism.

In the palmy days of clerical power, the priest was not only the spiritual director of the souls of all people within the territorial confines of his parish, but he was also lawyer, statesman, doctor, and educator. In each of these fields he had no rival, and it followed that as long as people believed him to be divinely inspired he could not have a rival, since mere human knowledge could not appear in the lists against inspiration.

The revival of learning, however, in its passage to the goal of the Reformation, threw a dazzling light upon some of the functions of the priesthood, and made it clear that the grace of Holy Order, however potent it might be in spiritual affairs, had naught to do with medicine, law, statecraft, or education. The first of these to be taken away was law, then statecraft, then medicine, and lastly and quite recently, education.

Not content with denuding the cleric of all these his prerogatives, modern thought has struck a vital blow at spiritual leadership by dividing the allegiance of the laity among many leaders. Thus the priest is no longer the only authorized messenger of the divine in his parish, or if he really is so, his *ipse dixit* does not suffice. He must show his credentials and these must be in a "language understanded of the people." No longer will it serve the Catholic priest to point to the historic continuity of his church, and the nerve-racking and heart-searching "testimony" of the Protestant minister is a coin equally out of circulation.

What then? Must cassocks and white ties alike be laid aside? Must chancels and platforms be leveled, while Aquinas's "Summa Theologicæ" and Matthew Henry's "Exposition" alike be relegated to the limbo of the out-of-date?

Superficially it would seem that this is the only and the inevitable result, but on a deeper consideration, there appears an outlet, a may of escape. History points out that in all ages a spiritual leader has been a necessity, whether he be Cherokee Medicine Man or Tübingen Higher Critic. An eternal necessity? Yes, but only upon one consideration, viz., that his necessity will appear in the proportion that he meets the needs of his time.

The old position was the true one. The priest must be doctor, statesman, and lawyer as well as priest, and above all he must be the teacher. But his work in each of these divergent branches of his profession must bear the ear-marks of his profession; he must heedfully observe his neighbor's fence, and not poach on his preserves. It is as a doctor of the spiritual realm that he must serve, and hence must become an expert in spiritual therapeutics; his statesmanship should partake of the same exalted character, and therefore in civic ethics he should be able to discern the innately true and not fear to inculcate it, remembering that the formation of the ideal is largely in his hands; as a spiritual lawyer he ought to be able to expose the fallacies of temptation and plead the cause of right living against the evil advocates of selfishness; and as an educator it is his chief mission to secure for the child a curriculum free from distortion either by overemphasis of the mystical or the rationalistic.

In addition to all this, if this view of the future of the priest is true to the spirit of the time, the cleric must be a mystic, a poet, a visionary in the best sense, a man who can distinguish the beauty of the Eternal in the apparent ruthlessness of nature; who can hear the whispers of the Most High amid the raucous calling of a stock exchange; and who can place the things that are and the things which possibly shall be in their due perspective—in short a true mystic. First and last, from alpha to omega, if the priest or minister is to comport himself in such wise as to hold or to regain his spiritual leadership, he must cease to be an archaism and become a modern factor in a modern life.

PREACHING CHRIST CRUCIFIED

By the Rev. Henry Nelson Bullard, Ph.D., Kansas City, Missouri.

It is certainly providential that the man who wrote to the Corinthians: "I determined not to know anything among you, save Jesus Christ, and him crucified"; was one like Paul whose power as a preacher was so clearly proved. There were many themes of great importance which Paul might have developed for the Corinthians. Paul was familiar with the political problems of the day. He proved himself versed in the poetry of the Greek; he knew something of the hold the philosophy of their wise men had on the men of that day; he used such knowledge for illustration but he did not preach about such matters. Certainly his choice of subjects was varied. He turned the eternal search-light on questions of morality; he opened up the problems of life relationships; he discust practical church and home affairs; all this without ever forgetting his determination. Not only did all his preaching center in Jesus Christ, but the very heart of the Gospel was the cross. He develops in a wonderful way the bearing of the resurrection, so that not one who reads rightly can fail to "know him and the power of his resurrection"; but it is the Christ crucified who rose again from the dead. No one else gives fuller statement of the "love of Christ which passeth knowledge"; but we find the proof of that love in the Christ upon the cross. The same is true in all his practical applications. The escape from the sins of the body is possible because "they that are of Jesus Christ have crucified the flesh with the passions and the lusts thereof." It is not simply a figure of speech which enables Paul to center every sermon, every message, in Christ crucified. To Paul it was the truth, he was convinced, he knew. No wonder he preached as he did, "not ashamed of the Gospel of Christ"; no wonder he found it "the power of God unto salvation to every one that believeth."

When we read the life-story of the great apostle, his mighty witnessing, his victorious missionary journeying, it is not hard to grow somewhat discouraged in our work of to-day. What a charm there would be in such successful missionary work, without any of the drudgery of mastering a strange language! Paul was hardly a foreign missionary from the standpoint of to-day. He was as truly a Roman citizen as a man of the Hebrews. He found something in common with all those to whom he brought his message. There was no need for him to coin words and put languages into written form. Also there was no continually facing an audience who had heard all he had to say over and over again. Of course he had to give very different ideas to many familiar words; of course he preached to Jews and Greeks who were perfectly satisfied with their own beliefs; but, no matter how much we ought to qualify such statements, he certainly came with a new message. A new message,—how we strive for it to-day! Is it strange that Paul emphasized Christ crucified, even tho he found it a stumbling block to the Jews and unredeemably absurd to those whose daily thought was steeped in the philosophy of their sages? But a great many years have passed away and conditions have changed utterly. Paul may be a fine example for the preaching of the missionaries as they reach those who have never heard the message of salvation. Is he our best ideal for preaching? Sometimes we recall that by his wonderful sermon on Mars's Hill, that perfect illustration of a preacher meeting an indifferent audience at the only possible point of contact, very little response was stirred in the hearts of his hearers. Perhaps Paul would not have been a successful preacher to-day. Or else, it may be, that we need another Paul to find the new message for to-day.

It is quite evident that a good many men of the pulpit think the world needs a new Paul to discover the new message and at the same time they are striving together, each to be recognized as the new Paul. Were they right in their longing for the new message probably they would be right in their pressing each his own message, and the new Paul would be legion and his message legion. Still it is hard to believe that the pulpit is so entirely at sea. On the surface the uncertainty is marked. The preaching of to-day is not winning souls to Christ and building up the church of God as should be. The ministers we call most successful are the first to admit this; no wonder the others do not understand. It is not enough to raise the question whether in other times conditions were much better. Surely at certain times the church has been wider-awake and her ministry more powerful. Surely to-day we can see clearly here and there what the church and the preacher and the worker can do. What is the trouble? Are people tired of hearing about Christ crucified? Must we preach other messages?

The other messages within reach of the pulpit are beyond number. The trouble with them is that the daily papers are filled with discussion of these matters. It would take a mighty politician to preach political sermons with any more power than can be read in the penny papers and the books everybody can afford. Religious discussions are within the reach of the people in far more comfortable forms than pulpit pleas. The fact is that only one subject is not better treated in popular lectures, papers, and books than in the pulpit. That subject is Jesus Christ and Him crucified. If you wish to study the life of Christ or the journeys of Paul, get one of a score of books and sit down alone at home and read it. To get as much from the pulpit will take months of sermons a week apart, if you could find such a series being preached just when you wanted it. To study the development of the church, or its methods of work, read books or go to the training-schools of the church. Is there anything left for the pulpit? Each year makes it more necessary for the preacher to know nothing save Jesus Christ and Him crucified. He may use his literature and his philosophy, as Paul did; he may preach on ethics and particular problems, following Paul's example in his epistles; he must show the Christian principles as applied to political life and social relations, fearlessly with Paul and Christ: but in all these things his message is not to be literary, political, ethical, but the Gospel of Christ crucified.

In these days of the magnifying of organization in the churches we do not always see clearly when we look for success in the ministry. It is easy to pick out the wealthy churches of the big cities and the great institutional churches with many paid workers and forget that size is not all of success in anything. The apparent success of some is very hard to explain in any way; wisdom will leave the problem alone and refuse to be led astray. If it is true that our eyes are not focused to take in the perspective of to-day we certainly can read some of the writing of the immediate past. The successful preachers of the past, and another generation will know it is true of the present, have been like Paul in his old-time emphasis. These successful preachers have been not alone those of prominence, in the great pulpits of influence and history, but also the missionary, home and foreign, the pastors of country groups and the workers in the slums. Not simply the word of the fathers of the pulpit, but the pulpit experience of all time, repeats the words of Paul, "We preach Christ crucified." Many congregations need a new message. Messenger after messenger has stood before them a year or so and then passed on and the church has stood still and lost interest. Then a man has come with a new message and the dead bones have stirred, the slumberers have awaked, the church has been revived, and the new message has written itself above the door of the building and upon the hearts of the members because the new messenger knows no other save Christ crucified.

Can we find a better message for the present day than Paul's? No, for it is simply putting into the third person the words of Christ: "And I, if I be lifted up from the earth will draw all men unto myself." To-day, as ever, we must preach Christ lifted up, Christ crucified.

Homiletic Idealism

In Raphael's picture of the "School at Athens" Plato is portrayed holding his hand up, pointing to higher things, while Aristotle characteristically is represented gazing down, interested in the concrete aspects of existence. While the preacher of the Gospel may have something of the Aristotelian care for the concrete, and become versed so far as he can in the marvelously complex processes of Nature, he must preponderatingly cultivate the Platonic passion for the ideal and the ultimate. Aristotle may find a problem in a pebble, but Plato hitches his wagon to a star. For every look downward that the preacher gives, let him look twice upward. His characteristic attitude must be that of absorption in higher things, and his hand, like Plato's, must point to the skies.

Casdit.

STUDIES IN SOCIAL CHRISTIANITY

FACTS AS TO LYNCHINGS

By the Rev. W. D. P. Bliss, New York.

The first fact is hopeful. Lynchings are growing less common, as shown by the following table, based for the most part on statistics collected by the Chicago *Tribune:*

YEAR.	Lynchings.	Executions in the United States.	Murders and Homicides to each execution.
1885	181	108	17
1895	166	132	79
1896	131	122	87
1897	166	128	74
1898	127	109	72
1899	107	131	87
1900	115	117	71
1901	135	118	67
1902	96	144	61
1903	104	124	72
1904	87	116	73
1905	67	136	..
1906	72	..	..

In this table allowance must be made for error; the statistics are not official. But the numbers for the earlier years are more likely to be incomplete than for the later years, all the more indicating an advance in respect for law. The reason for this is that at least for the South, Southwest, and West, the high rate of telegraph tolls and the lack of local newspapers made the machinery for collecting general news much more imperfect for the first half of the above period than for the latter half. The now increased attention given to the number of lynchings has worked also undoubtedly to make the latter records much more complete.

The second fact is alarming. Homicide is being less punished and it is because men fear that the law will not be put into effect, that they are ready to appeal to Judge Lynch. Probably the most significant item in the above table is the proportion of murders and homicides to the number of executions in each year. In 1885 there were only seventeen murders or homicides for each execution; in 1899 there were seventy-three. This is a terrible and startling increase. Nor is it only sporadic. There has been on the whole a steady and significant increase. It is true that in 1895, 1896, and 1899, things seem to have been a little worse than in more recent and more prosperous times, but the proportion of murders and homicides to executions is far greater for the last ten years than for the first ten. Are we Americans becoming lawless?

The third fact is also startling. Many of these lynchings were for trivial reasons. Of the seventy-two persons lynched in 1906, according to figures prepared for the New Orleans *Picayune*, one was the victim of mob wrath because he carried a pistol, one for stealing a calf, one for stealing a silver dollar, one for disorderly conduct, one for robbery, one for improper proposals, and one for miscegenation. The more serious offenses, and the number lynched for each, are: Triple criminal assault, 1; criminal assault, 13; attempted criminal assault, 19; assault and murder, 1; murder, 14; attempted murder, 11; murder and robbery, 1; dual murder, 1; quadruple murder, 3; quintuple murder, 1.

This shows that the so-called "nameless cause" is by no means the only cause, as has been implied by both President Roosevelt and Senator Tillman. Thirty-one lynchings were for murder, or attempted murder. If the law could be trusted surely such cases should be left to the law.

A fourth fact is the well-known fact that the lynch problem is a race problem.

Of the seventy-two lynched persons sixty-nine were negro men and one was a negro woman.

It is a question of passion. During August, the most torrid month of the year, ten lynchings occurred. This was the greatest number in any one month. December, the coldest month, recorded but one—and that in the North.

According to Booker T. Washington, no lynchings were reported in November, 1904, only two in December, and none in January, 1905—only two lynchings in three months. Such a thing has not occurred in twenty years; probably not in a century.

A fifth suggestive fact is that the North can not boast over the South. If lynchings, which are peculiar to the South, are on the decrease and yet homicides for the whole country are on the increase, the increase of crime seems to be mainly in the North. Yet how terrible is the increase can be seen by the following figures:

YEAR	Murders and Homicides in the United States.	Murders and Homicides for each Million of People.	Suicides in the United States.
1885	1,808	32.2	978
1895	10,500	152.2	5,759
1896	10,652	151.3	6,530
1897	9,520	132.8	6,600
1898	7,840	107.2	5,920
1899	6,225	83.6	5,340
1900	8,275	108.4	6,755
1901	7,852	100.9	7,845
1902	8,834	111.7	8,132
1903	8,976	112.	8,597
1904	8,482	104.4	....

The totals for 20 years are: Murders and homicides, 131,951; suicides, 86,647.

MOTIVES AND METHODS IN SOCIOLOGY

By the Rev. Rudolph M. Binder, Ph.D., New York University.

III. The Physical Life

Man is the subject of redemption as a whole, including his body. The Bible teaches this truth in various but always emphatic ways. Fully one-half of the Mosaic legislation is concerned with hygiene and sanitation. The directions for cleanliness and purity are specific. "Ye are a holy nation," saith the Lord. The New Testament lays down a general but inclusive principle. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." The body, as the instrument of the soul, is to be kept in a healthy and vigorous condition, so that both may be able to perform the work for which they are created. It seems almost an irony that the two greatest festivals in the Church have to do with the body, so as to emphasize the importance which it plays in our religious life. Christmas is the feast of the incarnation, and Easter that of the resurrection of Christ. These facts are the cardinal doctrines of Christianity; they are frequently referred to in sermons; they are repeated every Sunday in the liturgical churches; they form the very warp and woof of theology; and yet—there are people who deny that the pulpit has any message to the body of man. People of this class are, moreover, not few, but many; not in obscure positions, but in high places.

Science teaches that matter is spiritual in its essence and effects. It thus directly indorses the teaching of the Bible concerning the importance of the body. And science has a right to speak with authority on this point, since every important discovery in the realm of material things is due to her. Physiological psychology has, moreover, established the closest possible connection between the mental and the physical parts of man. If one suffers, the other must suffer. Christians are no exception to this rule. The theology of Luther the monk, with a body weakened by fasting and exhausted by too frequent applications of the cord, is different from that of Luther the father, carefully taken care of by a loving wife in the midst of a cheerful family. Sociologists have time and again noticed the fact that when the food supply of a population runs short for a considerable time, the effect is detrimental not only to the body, but also to the mind. The Church will never have the influence over men which she ought to have, until she gives clear expression to this truth. Nor can she regain the note of authority over the men of to-day until she declares the physical man to be a subject of redemption, and his body a matter of her concern. Are we not the temple of the Holy Ghost?

The apostles went forth with the commission to preach and minister to the whole man, *e.g.*, to heal the sick; and their great power was due, in part at least, to this fact. Some people mock and ridicule the deluded followers of Mrs. Eddy. Does she not appeal, tho, to the sick and afflicted? And do not many of these claim to have been cured by her teaching? This is not the place to examine the validity of these claims. I only wish to emphasize the fact that so-called Christian Science ministers to the physical man. The method of that ministry is wrong, but the fact remains. And the result is known unto all men. A sect has perhaps never spread so rapidly, and influenced such a respectable class of people at the very beginning. The principal reason of this remarkable phenomenon is the ministry to the body, as any one may learn by talking with the followers of Mrs. Eddy. They all claim to have been cured of some disease or malady.

What can the Church do in order to fulfil her mission to the physical man? Is she going to establish gymnasiums alongside of the house of worship? Or should she engage a corps of experts in all the various ailments to which mortal flesh is heir? Neither is necessary! She must first of all rid herself of the still lingering false teaching of Neoplatonism, Manicheism, and other heresies, that the body is the seat of sin, and, therefore, to be starved, suppressed, and maltreated. In the second place, she has to face the fact boldly and cheerfully that the body is the instrument of the soul, and deserves, consequently, due attention as a promoter of spiritual life. In the third place, she ought to devise ways and means for applying the teachings of science concerning the body, and to make these truths a part of her teaching and preaching.

SAYINGS AND DOINGS

Dr. John Kelman, one of Scotland's most scholarly preachers, has been invited to become the colleague of Dr. Alexander Whyte at Free St. George's, Edinburgh, which was facetiously styled the "Black and Whyte Church" until Union Theological Seminary called the Rev. Hugh Black across the Atlantic to a Professorship. His departure seemed very likely at one time to be followed by the resignation of Dr. Whyte, unquestionably the most revered and popular of living Scottish preachers. At the urgent solicitation of his congregation Dr. Whyte has consented to remain awhile in his office on condition that Dr. Kelman be invited to fill the place formerly held by Mr. Black.

Father Petroff, the most popular preacher in Russia, has been deprived of holy orders, disfranchised because of his active participation in politics as a candidate for the Duma in connection with the Constitutional Democrats or Cadet party. This arbitrary proceeding has occasioned much indignation, tho the latest intelligence reports that Father Petroff has withdrawn his candidature, and that therefore he has not actually been unfrocked. His eloquent voice will therefore still be heard in the deliverance of religious addresses, but politically he will be gagged.

Dr. Henry E. Savage, in an address before the "Rainy Day Club," said: "Those who exercise properly are more comfortable to live with. With a full, bounding circulation, they are not nervous and excitable; they do not fret and fume. With good health, they are at peace with themselves and the world—it enables them to keep the ten Commandments."

Rt. Hon. Augustine Birrell, just before retiring from his official capacity as Minister of Education in order to become Secretary of State for Ireland, delivered a Parthian shot at the Archbishop of Canterbury, indeed at the whole of the Bench of Bishops in the House of Lords. In a speech at the National Liberal Club in London Mr. Birrell used the following words: "I can even contemplate the action of the Bishops with forbearance." (This observation occurred in the course of references to the late Education Bill, thrown out by the Lords, mainly through the attitude of the Prelates.) "I own freely that I have never been a great admirer of the action of those Prelates in times past. I can not remember a single great cause they have ever advocated. I can not recall a single victory they ever won, hardly a word they ever said, in the cause of humanity."

Brugsch Bey, the eminent Egyptologist and explorer, has discovered a monumental inscription recording how for seven years consecutively the Nile failed to rise, a continuous famine being the result. Moreover, this record is dated 1,700 years before the beginning of the Christian Era, so that the period exactly coincides with that marked by the generally accepted chronology of the Old Testament as assigned to the seven lean years in the time of Joseph.

W. T. Stead, the great editor, talking to Dr. Charles F. Goss in London recently, said: "Mark this! All classes and all sects must get together and find out whether there is any such thing as a common denominator in morals. If there is, we must teach it to children; if not, the world is lost!"

THE PASTOR

MODERN EVANGELISM

By the Rev. Edwin Noah Hardy, Quincy, Massachusetts.

New evangelism—these two words have aroused great spiritual enthusiasm and yet have caused much righteous indignation. And the reason is obvious, a conspicuous lack of definition and discrimination. Freed from its misconceptions and presented in its proper significance, every one will welcome the new evangelism and bid it Godspeed by word and deed. And first mark well the distinction between the evangel and evangelism. The evangel is the Gospel, with all its wealth of significance; the evangelism is the application of this Gospel to human need. The evangel is the message: the evangelism the method. The evangel is essentially unchangeable: the evangelism is necessarily flexible and variable.

The evangel is a true constant, the same old Gospel; none better has been discovered, none is needed. This assertion is, however, modified by the fact that this gospel-constant is sufficiently comprehensive in scope and provision, for the ever-widening mental and spiritual vision and action of man. The clearer inductive science reveals the working processes and laws of the physical world: the more accurate and practical the knowledge of psychology, the profounder the study of theology and metaphysics, the better will man understand the content, extent, and intent of this glorious evangel. Surely there ought to be more knowledge of God, of man, of the Mediator, of sin, of righteousness, and of salvation *now* than eighteen hundred years ago. We assume the belief in an evangel possessing such latent and adequate resources. There are now severe trials, serious temptations, and splendid triumphs, common to human experience, concerning which our forefathers had not the remotest thought or the slightest suggestion. These are the products of social, industrial, and racial conditions hitherto unknown. We do not outgrow the old evangel, but ought to grow up to it and into it. The evangel is not exhausted by the needs of any one generation, but, since its underlying principles are unalterably basic and all-inclusive, it is sufficiently large for all time. The evangel is a true constant, but the conception of it will be enlarged and enriched by the growth of man's mind and the deepening of his spiritual life. So much for the evangel, the church's message for a needy world.

But what about the world? Under the term environment I wish to suggest all those human conditions characteristic of society now surrounding the local church. The industrial—labor and capital; the economic—poverty and wealth; honor and honesty, a growing rarity among the high and the low alike; the civic, with corruptions abounding in politics; the social, with the disintegration of society into caste and broadening chasms; the educational, increasingly secular and self-sufficient. And the essentially religious problems, the decadence of family worship; the alienation of the working classes; well-nigh one-third of our churches annually receiving no accessions on confession of faith; and worse yet, so little concern and so much complacency over these lamentable conditions; and finally, the moral leadership of our churches imperiled by the waning note of masterful conviction—these are some of the conditions which confront us. For such an environment of perils, problems, and possibilities there is but one solution, a better type of manhood. To produce this there must be more of the divine in the human. Religion is the only solvent. We want, we must have, Christian men—

> "Men who tread where saints have trod,
> Men for country, home and God."

Thus we have a most precious evangel and a perplexing environment, and now need a powerful and practical evangelism, which shall apply the one to the other. Evangelism is this method of application, and, if successful, must vary according to the need. It has always been so since the Gospel was first proclaimed. The apostolic evangelism was quite unlike that of the Augustinian periods that of the Reformation differed widely from that of the later Puritanism; the gospel presentation of the New-England colonial days had few features in common with that of the "great awakening"; while the Finney and Moody movements were equally dissimilar; and Mr. Moody recognized the fact that the evangelism so successful in his early ministry failed of results in his later years. These are mere suggestions to indicate how flexible and variable evangelism has been throughout the Christian era. I have an evangelistic sermon delivered in 1616 and republished soon after the landing of the Pilgrims. It was a powerful proclamation of the evangel for the need of that day, but only the scholar will or can read it now. The language is archaic and obsolescent, the figures strange and for our time impotent, the form of thought that of another age, the historical and scientific allusions are quite largely meaningless to us, and the very human needs to which it so vigorously appeals have radically changed. The old evangel is unquestionably there, but the changing environment of human need would make that form of evangelism well-nigh powerless to-day.

St. Chrysostom says: "Admire the dispensation of the Lord, how He draws each by the act which is most familiar and natural to Him—as the Magians by the star, so the fishermen by fish," and we may add, to the hungry He spoke about the bread of life; to the woman at the well, of the water of life; to the crowds in the fields, of lilies and the grain; seizing every opportunity of translating His glorious evangel into the very language the people were talking, into the form of thought which they were thinking, into the actual life they were living, adapting it to the limitations, privations, and aspirations of those with whom He is immediately dealing, referring to customs, and occupations, using concrete illustrations readily understood by the people. If we understand the intensely local, practical, and personal character of that first evangelism, we shall discover in it the key to every successful evangelistic effort since. The new evangelism is simply the Master's method brought down to date.

And thus a new evangelism becomes a necessity with every radical change of human condition and need. Such changes characterize our own times. It is obvious that we must take men just as they are and just where they are. Of course we wish both people and conditions were different, but they are not. We have to deal with the real rather than the ideal humanity; not with people in London, Paris, or Tokyo, but those of our own vicinage. Having informed ourselves as to the actual, local needs, we shall soon discover where in each community the evangelistic emphasis ought to be placed. Considering the centers of popular thought and interest, the evangelistic emphasis must surely include five points at least: the intellectual, the ethical, the practical, the social, and, most of all, the distinctly spiritual. The new evangelism may be summed up in a single word—*vital.* "I am come that they might have life and that they might have it more abundantly." Speculations, dogmas, isms, etc., will not figure largely in it, for the evangel applied to life will have the field.

Inasmuch as the emphasis of the new evangelism will be placed upon the vital, the first and all-important requisite will be a revival of vital spirituality within the church. Not a creed, but a consistent Christian life, the Pauline living epistle known and read of men. The new evangelism will express itself by no formulated program but in accord with the exigencies of time, place, and condition of the vicinage; tho the great impelling, constraining force will be a genuine passion for the evangel and for the needy, unsaved world. And whatever tends to deepen this twofold passion becomes an integral part of the new evangelism.

There will doubtless be a place for the itinerant evangelist, but I wish to register my conviction that the most powerful and permanent evangelism will be of another sort. I believe that the local church and its pastor and workers constitute its strongest force. And with reason, for these are the very persons who come into the closest contact with those whom we wish to reach. They mingle with them, know them, appreciate their conditions, and, if consecrated, ought to be the best qualified for efficient and practical evangelism. Is there not a deal of nonsense in this interminable talk about "reaching the masses"? There is ready-made and of necessity the most direct communication between the church and the world; it is the individual Christian. The problem is not in "reaching" the masses, but in the genuine consecration of the Christian already in touch with the world. The new evangelism will utilize as never before these innumerable personal channels for the flow of divine grace from the church to the world. For this there is needed a fresh vision of God, an experiential appreciation of the message and mission of the Christ, a stronger faith in the efficiency and sufficiency of the evangel.

I would close by suggesting the proper time and place for the beginning of the new evangelism. You recall Frances Willard's "arrest of thought" which made her the matchless champion of temperance: "It occurred to me, strange to say, for the first time, that I ought to work for the good cause just where I was—that everybody ought." Apply this to the thought in hand. You are the persons to begin the new evangelism, and the place to begin it is just where you are, and now is the time. If each one, just where he is, would now do what he could to apply the evangel to the needy world, it would be but a short time before we would see a mighty change.

"Just where thou art lift thy voice,
And sing the song that stirs thy heart.
Reach forth thy strong and eager hand,
To lift, to save, just where thou art."

MEN AT THE MIDWEEK MEETING

By the Rev. Frank Angier Clarke, Mars Hill, North Carolina.

The church of which I am pastor is one in which men have seldom attended a week-night meeting, and indeed very few adults at all ever attended the Wednesday prayer-meeting. I saw that the men of my congregation were of such sort as had never learned to talk or pray in public, and when I attempted to get them to a prayer-meeting it was an utter failure. As I studied the problem, I thought that it would be well if I could get the men to do what they could, and not to lose the power they might give by strenuously adhering to the stereotyped methods.

I believed that men would be more interested in a meeting if they could see the practical results of their attendance and know that something was being accomplished. We organized a men's meeting for the heads of families. Boys, girls, and women have separate meetings. The division has been found useful in encouraging freedom of expression on the part of people who are slow to express themselves in a mixed company. We agreed to consider everything as within our province which might advance the best interests of the village and neighborhood in health and morals. I prepare for each meeting an earnest message with which to open. Some one then proposes a topic for discussion of a practical nature, and all are encouraged to enter into the conversation as we sit about in an informal manner. We have found that meeting at private houses has served to assist in breaking up formality. I found that it has required more thought sometimes to find the practical questions for discussion than to conduct a meeting in the ordinary way, but the success has well repaid the labor and study.

The result is that talks are made which are most helpful and men say things which have more effect from them than from the preacher. These are made by men who could not have been persuaded to talk in a regular prayer or conference meeting. In the past few months several practical results have followed. A new road to the graveyard of the village was located and made to take the place of one which was almost impassable. Steps were taken which reduced the bringing of liquor into the village and which gave us a very quiet Christmas. A movement has started among the members for a new church building. Cases of sin in the church have been brought to light and measures taken to reach the wandering and to restore them. The men's class in Sunday-school has grown greatly. And in general the discussion of questions of duty by the men has made more clear to them all their duty to the kingdom.

I think I may say that the entire community is feeling the good effects. I believe the plans adopted would help solve the problem of the men in other places.

THE PRAYER-MEETING

CONDUCTED BY JOHN BALCOM SHAW, D.D., CHICAGO.

SECOND QUARTER: THE PRAYER-MEETINGS OF THE BIBLE

The Congregational Prayer-meeting—April 1–6.

2 Chron. vi. 18–27.

I. SACRIFICE had had the chief accent hitherto in the religious life of Israel. Here for the first time prayer is recognized as an exercise distinct from sacrifice. It is significant that distinctive prayer-life should have its origin in a meeting of the congregation.

II. Solomon had the congregation as well as the Lord in mind while he prayed. This should always be the case with a public prayer. It is primarily for God's ear, but the offerer can not be, and ought not to be, unmindful of the ear of the people which is open to it.

III. Solomon's prayer bears every mark of careful preparation. Pity it is that more pulpit prayers and prayer-meeting prayers do not show the same characteristic. It is quite as essential that a man, under such conditions, pray edifyingly as that he pray effectually.

IV. Solomon's posture of prayer is significant. The narrator must have thought it was, or it would not have been mentioned. In addressing the people, he stood upon the brazen platform; in addressing God, he knelt. There is growing up in the prayer-life of the church, I fear, an irreverent familiarity with God, which is seen in the offerer's language and the people's postures. To sit bolt upright during prayer is not an unusual thing in our Protestant churches. Whether our habit be to stand, or sit, or kneel, there should be some one thing that renders our approach to God different from our approach to men.

V. Most interesting is this, however, as a model for public prayer: 1. It is comprehensive, embracing the needs and conditions of many different classes and types. Oaths, droughts, military defeat, plagues, and various other topics are included in this prayer. 2. It is specific and practical, its petitions stated in definite and simple phrase, and not in redundant and mystical language. 3. It is intercessory, the offerer making an earnest plea for all sorts and conditions of men, for the nation and for other public interests. 4. It is evangelical, asking for nothing except upon the basis of repentance and mercy.

The Revival Prayer-meeting—April 8–13.

Acts i. 12–14; ii. 1–4.

I. THE Place of this Meeting. The upper room was most sacred in its associations. Here the Lord's Supper had been instituted; the Risen Lord made His public appearance; and the Great Commission was first framed. But Pentecost gave it a greater sanctity than any or all of these.

II. The Attendants at this Revival Prayer-meeting. Thomas was not at the meeting the night following the resurrection, but his doubts had since been removed, and nothing could keep him away this time. Peter's restoration had put him back in the apostles' favor, and the probability is that he was the leader of the meeting. Here, too, were our Lord's brethren. They had lost their misgivings and were as instant in prayer as the others. The women of Galilee were also present, showing that they had not returned home after the crucifixion as we might have expected them to do. But most remarkable of all, Mary, the mother of Jesus, was in the group. She had special reason to pray for the descent of the Holy Spirit. He had been promised as the revealer of the glorified Christ. If she could know her son no longer after the flesh, she must know Him after the spirit, and she was only too eager, therefore, to seek the agency which should insure her that knowledge. What changes this woman has seen! From a helpless infant in her arms, she saw Him pass in a few years into the strange boy, whose self-consciousness was inexplicable to her; then He became a self-effacing public servant and she saw little of Him; finally He bade her good-by, and the grave came between them; after that His resurrected person became an unapproachable mystery to her; and now her relations to Him must change—

henceforth she could know Him and hold converse with Him only through the Spirit.

III. The Experience which Marked the Meeting. 1. It was unique—there had been nothing of the sort before. They were at sea so far as precedent went. 2. It was overwhelming. The attendants lost all control and were under the domination of a higher personality. 3. It was non-repeatable. The Spirit's dispensation was inaugurated on the Day of Pentecost, and has been in existence ever since. We know not what we do when we pray for another Pentecost. The Spirit has been poured forth. Instead of asking for His infilling, then, we should pray for our emptying.

Nor can we expect the same phenomena the disciples witnessed there. The "other tongues" and the "rushing, mighty wind," were special features of the Inauguration Day, but need not be looked for now.

IV. The Character of the Meeting. 1. Unity—they were "all in one accord." 2. Patient waiting—"these all continued." They kept the injunction to "tarry at Jerusalem." 3. Importunity. No one will ever know how those men and women besieged the throne those days. 4. Unselfishness. They wanted power, not for their own delectation, but that they might be able to convince others and bring in the Master's Kingdom.

The Mission Prayer-meeting—April 15–20

Zech. viii. 18–23.

Zechariah in this division of his prophecy (ch. viii., ix.) answers the inquiry of the people of Bethel as to whether the fast held during the exile in the fifth month, to commemorate the destruction of the Temple, should be kept up. His answer is that Jehovah requires no fasts, but the keeping of His commandments—the old truth restated that obedience is better than sacrifice.

If they will meet this condition, several results shall follow: (1) Their fasts shall become cheerful feasts (vs. 18). (2) Jerusalem shall become the city of truth and holiness (vs. 3). (3) Men and women shall attain to great age—sign of healthfulness (vs. 4). (4) The streets of the city shall abound with children—a growing and unmolested population (vs. 5). (5) The exiles shall return (vs. 7). (6) Many nations shall encourage each other to go to Jerusalem to worship (vs. 21.)

The last of these results is now our study. Note in detail its missionary aspects:

I. The ordinary conditions are here reversed. Instead of commanding them to pray for the heathen, the prophet tells them the heathen will come and pray with them (vs. 22). God has specifically promised this to the Christian church as a future experience (Ps. lii. 8, 11, 17).

II. Prayer is represented as a primal factor in the evangelization of the heathen, and in an unusual way. Missionaries continually emphasize the value of prayer at home, in their behalf, declaring its effect upon heaven; but here its effect upon the world is pointed out. The home church at prayer is thought of as a spectacle that shall impress and win the outside world. "My people shall be willing in the day of my power."

III. The prophet concludes with the best method of converting the heathen—the home church alight with the presence of Jehovah drawing those who sit in darkness to itself (vs. 23). If Japan and China and India and the rest of the nations that are now without Christ were convinced that our civilization were really Christian, how long would they hold out against our missionary approach? Reality at home is the cost of recovery abroad.

Special Prayer-meeting—April 22–27

Acts xii. 5–12.

When the church gets back to special prayer-meetings, such as that which was held for Peter, she will have more power and deeper piety. Any other attitude shows a lack of faith which the Spirit will not honor. A study of this special prayer-meeting is, therefore, timely.

I. It was a time of intense earnestness. They prayed "without ceasing." Everything else took second place. They forgot other claims and were unconscious of the flight of time.

II. It became a time of testing. They had come to the eve of Herod's threatened execution of Peter, and there were no signs of his deliverance. Three of the four watches of the night had passed without anything happening. A few hours now and Peter would be in Herod's clutch. Still they continued to pray. A long-delayed answer does not necessarily mean a negative answer. God tests us more at the throne than anywhere else. It is faith, and only faith, that counts there, and the prayer-hearing God always waits for it to make full proof of itself—"Teach me the patience of unanswered prayer."

III. It was a time of faith and expectation. Peter prayed himself to sleep. So confident was he of deliverance that even his nerves were under control. It was the sleep of trust he slept that night. And the disciples at Mark's house did not give up their plea, so certain were they of success.

IV. And yet it turned out to be a time of surprize. What stranger sequel than that after their eager and unfaltering intercession, they should have been so slow to accept the answer? They were ready to believe Rhoda mad, and the visitant an angel, and to keep Peter knocking a long time without, rather than accept it as a fulfilment of their request.

V. That it was also a time of thanksgiving we can not help believing. Peter's recital of the miracle was a recognition and was doubtless heard with exclamations of gratitude. And their communication of the news to others became a practical expression of their thanksgiving.

The church has been known to come together to pray for rain, and seldom has it failed of an answer. Three years ago it met in an Eastern city and prayed for civic reformation and got it. Would that we might meet oftener to pray for our sick, our lapsed and our unsaved ones.

The Riverside Prayer-meeting—April 29–May 4

Acts xvi. 11–15

I. The Jews selected their places of worship, where possible, by streams or near the seashore, to facilitate their accustomed ablutions. Many of their places of prayer were structures open to the sky like a booth or arbor. It was such a place as this (*proseuche*) which the women of Philippi visited by the Gangas. There was only a small colony of Jews here, it being a military rather than a commercial center. This will explain the absence of a synagog in Philippi. The "place of prayer" was a substitute for a synagog.

II. Paul presents a fine example here as a keeper of the Sabbath when away from home, and a faithful attendant upon worship. He had repudiated Judaism long ago, but, like his Lord, he frequented its places of worship when there was nothing better to choose. Nothing is doing more to weaken the Christianity of our day than is Sabbath-breaking on the part of church people, and next to that I place neglect of the ordinances of God. It is astonishing how many believing people never enter a church. How long can faith continue under these conditions?

III. It seems fitting, as we look back, to find that the first convert to Christianity in Europe was a woman. European Christianity has given woman great honor and leadership in the church. Her part in the work of charity, missions, reform, and rescue has been steadily widened until she is now an indispensable factor in the life and worship of the church.

IV. Lydia's conversion is a model. 1. God's part in it is clear—"whose heart the Lord opened." 2. Her part is distinct—she was in the place of prayer; she was both attentive and receptive to Paul's words (vs. 14). 3. She fully committed herself—receiving the seal of the new faith openly and at once (vs. 15). 4. She assumed at once the duties of a convert (vs. 15).

V. European Christianity began at a prayer-meeting. Is it strange that the prayer-meeting has figured in the Christian church of that continent and this as it has not in the Orient? And if our prayer-meetings are scenes of conversion, ought they not to be?

VI. A second prayer-meeting conversion is given in our passage (vs. 16–18). This maid was a female slave, possessed, as the Greek has it, with a "python." Python was the guardian spirit of Delphi, the pagan seat of prophetic wisdom and insight. Hesychias calls her a soothsayer, while Augustine says she was a ventriloquist.

Recognizing the divine mission of the apostles, as demoniacs bowed before Christ's authority, the spirit cried out after Paul and Silas, declaring them "the servants of the most high God." Paul's command brought the evil spirit out of the maid, a miracle which, while it brought unhappy issues to the apostles, gave much honor and prestige to Christianity.

THE TEACHER

MATERIAL OF INSTRUCTION FROM THE POINT OF VIEW OF THE LEARNER*

By Prof. George E. Dawson, Ph.D., Hartford School of Religious Pedagogy.

Next in importance to a rationally determined educational aim is the choice of the material of instruction. The question of what this material shall be, in the different kinds of schools and with different types of pupils, is difficult to answer. Even educational experts do not always agree in their views as to what should constitute the courses of study in our public schools and colleges. In fact, our knowledge of the nature of man, and of the world about him, is being so rapidly modified by science that our resulting conceptions of the fundamental purpose of education are confused and chaotic. We know that we are dissatisfied with the educational programs of the past, because we see clearly that they were based upon very inadequate ideas of human life and of the universe. But we are far from being sure as to what programs should take their place. Much less are we in agreement. In education, as in other things, we are living in an age, if not of revolution, at least of marvelously radical and rapid change. The only really safe attitude to take in the midst of changing knowledge and points of view is that of open-mindedness and alert, optimistic inquiry for the best that is known.

And yet, in spite of the difficulties of the problem, and the impossibility of its complete solution, there is no teacher who faces a class of boys or girls, with any degree of professional insight and conscience, that can escape raising the question of what material of instruction he shall use. For it is by no means a matter of indifference what kind of intellectual and emotional experiences we provide for the pupils in our class-rooms. What we teach them modifies their lives permanently. There is more than an analogy between what we put into a child's mind and what we put into its body. Both processes involve the same fundamental reactions of life to environment. To get the soul adjusted to ideas, and to modes of mental reaction, that produce arrests of development, is no less an interference with the life-process than to get the body adjusted to food and to forms of physical reaction that produce organic arrests and death. We can not secure normal conditions of health and growth in the mind unless the right kind of mental stimulus be supplied any more than we can secure the right degree of health and growth in the body without providing adequate nourishment. In the one case, as in the other, arrest of development and disease may result from ignorance and carelessness in those who have the care of children. History and current life afford quite as many illustrations of stunted and enfeebled minds, the result of bad educational material, as of stunted and enfeebled bodies, the result of bad nutritive material.

So it is that the problem of the choice of lesson-material forces itself upon every teacher worthy of the name. And so it is that every teacher should think out some sort of solution for himself, in the light of the best current thought, and in terms to suit the practical demands of the situation that confronts him. I know of no greater need in religious, as in secular, education than that of teachers who have the intellectual equipment, the disposition of heart, and, I may add, the moral courage to do this fundamental and necessary thing.

Nor are we entirely without help in our attempt at a personal solution of the problem of educational material. While the opinions of educators are conflicting, and while the whole movement of scientific thought suggests suspension of judgment, there are some things fairly well established in modern psychology and education that at least enable us to face in the right direction. The most general and comprehensive of these established facts is suggested by the topic of this paper. Scientific educators, at least, are agreed that the material of instruction should be selected from the learner's point of view. We may call this the psychological choice of lesson-material, because it proceeds from an inductive inquiry as to the nature and needs of the life that is to be educated. The psychological choice of the material of instruction is strictly modern, altho its beginnings were made as far back as the Renaissance of the fifteenth and sixteenth centuries. It is by no means a common method even yet. Indeed, it is seldom employed by educational organizations as a whole, or consistently applied to the construction of educational programs. In past centuries entirely, and in current life for the most part, all institutionalized forms of education have been under the sway of a radically different method of selecting educational material. Such may be called the logical method, proceeding, as it does, from some *a priori* assumption of what should be taught. By the logical method, the standard of estimating the material of instruction is external to the learner. The teacher is primarily interested in his subject and but secondarily in his pupils. He is more concerned about knowing his Latin, mathematics, or Bible than the human nature he is subjecting to his instruction. The child, indeed, is to be conformed to the course of study, rather than the course of study conformed to the child.

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The selection of educational material by this method has involved various standards of choice. In monastic education it was ascetic discipline and preparation for the other world, and the material was the Bible and various forms of penance. In scholastic education it was Christian polemics, the material being the Bible and Aristotle's "Logic." In Italian humanism it was esthetic pleasure and culture, and the material was classic literature and art. In German and English humanism it was intellectual discipline, and the material was the Greek and Latin languages and mathematics.

In our own day and country it is as varied as our civilization. In religious education it is sometimes the mastery of the contents of the Bible; sometimes the conversion of the pupils; sometimes the realization of the monastic ideal of other-worldliness; sometimes the application of scholastic methods to the support of sectarian doctrines and practises. In all cases the Bible supplies essentially all the material of instruction. In college education the standard is culture—intellectual discipline for the most part—and prime stress is laid upon some particular languages, some body of literature or historical material, some branches of mathematics, which, it is assumed, will give the culture or discipline desired. In secondary schools the standard is, to a great extent, determined by the college. It is ostensibly culture, but practically it often degenerates into fitting pupils to meet college-entrance requirements. Throughout all these variations of the standard of selecting educational material, there is one common quality, however. Human life is uniformly subordinated to an external ideal or standard. Character is to be formed, or reformed, according to an objective, more or less alien criterion of culture, whether intellectual, esthetic, or religious.

Now, this choice of educational material according to criteria external to the life of the learner is a radically different thing from the choice of such material from the learner's point of view. There is no common ground between the two methods. They imply absolutely different attitudes toward the human soul, absolutely different conceptions of religion, absolutely different philosophies of life. The logical point of view assumes that the soul of man may be fashioned in this form or that form, like a block of marble or a lump of clay, by chisels, hammers, and fingers, and made to reflect some type of culture or creed. This is the static view of the soul—a passive soul, a soul fashioned from the outside. On the other hand, the psychological point of view regards the human soul as a living, active being, developing, as the plant, by appropriating from its environment what it can use, and assimilating to itself the objective world in such ways as will effect its most complete self-realization. This is the dynamic view of the soul, a soul active, self-determining, self-creative. Between these two views of the soul there is no reconciliation either in theoretical psychology or in psychology applied to the work of the classroom.

The difference between the philosophies of life involved in these two points of view is equally great. The logical view assumes that this all-comprehending phenomenon called "life"—this thing that is now in the plant growing on the hillside, now in the fish that swims deep in the sea, now in the bird soaring far beyond the clouds, now in the human spirit that thinks the thoughts of a Newton—is primarily shaped by external agencies, primarily conditioned by the structures that give it form. It is the mineral matter of the sea or the shell that shapes the pearly nautilus; it is the institution, the course of study, the lesson-material that fashions the life of educated man. On the other hand, the psychological view regards life as fashioning its own structures. The pearly nautilus makes its shell to fit its needs, builds chamber by chamber as it grows from within. The life of man projects itself into the objective world and conforms it to itself. It incarnates itself in the various fabrics of institutions, curricula of education, customs, and activities that best enable it to express itself. Between these two philosophies of life there is no common ground. The one would construct life from the arbitrarily chosen material of an objective world; the other would construct a world that shall realize the consciously unfolding life.

Finally, the antagonism is no less pronounced between the religious conceptions implied in the two points of view. On the one hand, we have a man's kingdom of heaven placed outside of himself, in a far country, toward which he must journey through uncertain days. God is transcendent to man's soul, outside of all relations in space or time or cause and effect. Man must get to his heaven and his God through symbols, institutions, or priests. On the other hand, we have the kingdom of heaven placed within the life of man himself, waiting to be discovered and enjoyed. God is immanent, nearer than hands and feet, active in every heart-throb, in every aspiration, in every hope. It is possible for man to get to his heaven or his God by merely opening his eyes and beholding them; by awakening from his sleep of animalism to the consciousness of spirit; by believing and living the truth that

> "Where He cometh all things are,
> And He cometh everywhere."

Between these two conceptions of religious consciousness and experience there is no reconciliation, either in theology or the religion of daily life. The one seeks a God and a heaven that are external to life, and must, for that reason, forever transcend experience. The other seeks a God and a heaven that are immanent in the world, and are realizable for every human being whose life is divinely conceived and lived.

Since the psychological choice of educational material thus implies a certain conception of the soul, a certain view of the fundamental nature of life, a certain type of religious consciousness, we may naturally expect to find it rooted historically in religion, philosophy, and the human sciences. Religiously considered, it unquestionably grows out of the primary impulse of Christianity. It was Jesus Himself who first discovered the divinity and worth of the natural man, deep buried beneath centuries' accumulations of social and religious institutions, symbols, and forms. He it was who first asserted, now in the Beatitudes, now in parables, now in friendly discussion with disciples, that God and the kingdom of heaven are immanent in the human soul.

This conception of the divine content of human nature, and its predominantly creative, rather than passive, function in the order of things, was lost to the world for nearly fifteen hundred years. Then it was rediscovered in the new birth of self-consciousness that came with the Renaissance. It found expression in Martin Luther and other leaders of the Reformation, when they asserted their own spiritual freedom, and tried to effect the educational as well as the ecclesiastical emancipation of the common people, by once more discovering the original sources of goodness and truth in man's life. Thence, at the hands of a long series of educational reformers, but more especially through Comenius, Pestalozzi, and Froebel, it was made more and more familiar to the educational thought of the world. In Froebel it reached its clearest comprehension and statement. "All things," said he, "live and have their being through the divine Unity, in and through God. All things exist only through the divine effluence that lives in them. The divine effluence, that lives in each thing, is the essence of that thing. It is the destiny and life-work of all things to unfold their essence, hence their divine being. It is the special destiny and life-work of man, as an intelligent and rational being, to become fully, vividly, and clearly conscious of his destiny and life-work; and to accomplish this, to render it active, to reveal it in his own life with self-determination and freedom. Education, therefore, consists in leading man, as a thinking, intelligent being, growing into self-consciousness, to a pure and unsullied, conscious and free representation of the inner law of divine Unity, and in teaching him ways and means thereto." From this religious interpretation of man's life, and of nature, Froebel arrived at his great principle of self-activity in education. This he made the basis of his kindergarten, which was the first consistent attempt to educate children from the point of view of their own lives.

Scientifically and philosophically considered, the psychological choice of educational material had its beginnings in the Renaissance. Some of the more thoughtful and independent minds of that period, catching the scientific spirit of Aristotle and other ancients, but more especially of Saracen learning, sought to apply it to the study of nature. Later it came to light educationally in the French Rabelais. Thence, through Bacon and Locke in England, Rousseau in France, and Herbart in Germany, it was gradually strengthened and elaborated until in scientists like Huxley and philosophers like Spencer it reached its culmination. Two of these men have contributed in a more special manner than any others to its development, at least from the point of view of this paper. I refer to Herbart, who gave to education the conception of interest as a principle of instruction; and Spencer, who first presented, from a rigidly scientific point of view, the conception of education as a process of life, and of educational material as means toward more complete living.

In estimating the material of instruction, therefore, we have as our standards three great principles, definitely established by essentially concurrent testimony of the educational reformers during four centuries. These principles may be summarized as follows: (1) Since education is a process of life, that material should be selected for educational purposes which will help the child to live out its life most completely; (2) since interest is the function of mind which guides the individual in selecting and appropriating suitable experience, that material of instruction should be chosen which has intrinsic relation to the child's interests; (3) since the life appropriates to itself the material of experience only through active response of all its powers, that kind of instruction should be given which calls forth the child's self-activity as completely as possible. These principles, arrived at in various ways by educational thinkers, are being confirmed, directly or indirectly, at the hands of thousands of scientific investigators. There can be no doubt that they will ultimately be accepted everywhere as guides in the construction of educational curricula. All types of educational material whatsoever that are not in harmony with them must give place, if education is really to meet the needs and fulfil the hopes of humanity. These principles are discoverable only in the life of the learner, and to the life of the learner must educators go for standards that shall guide them in selecting the material of instruction.

The application of all this, more especially to religious education, may be briefly made. And, first, the general point of view of religious educators must be shifted from religious externals to human life itself—from ecclesiastical institutions and creeds and the Bible, to the children and men and women for whom all these agencies have been given. That is to say, we must get back to God's way of creating men and to Christ's way of recreating them. I believe it is not commonly realized how completely inverted men's interests and judgments may become in this matter. There are undoubtedly men and women devoted to their Bibles, churches, and Sunday-schools who feel little interest in human beings except in relation to these things. Individuals have acknowledged to me just this state of mind, and, what is worse, have often been unable to see that their emotional and intellectual perspective was wrong.

Theological and ecclesiastical history is extremely suggestive from this point of view. If a fraction of the energy that has been expended throughout the centuries in the study of the Bible and in the defense of creeds had been given to the study of man's life and the humane and rational defense of its interests, not only would the Bible have been a better understood book, but the world would have had a different, and happier, history. And I speak with the utmost respect and deference when I say that if a fraction of the scholarship and enthusiasm that are to-day being expended in the Higher Criticism of the Bible were expended in a "higher criticism" of man, the church's life would be in a healthier condition than it is. It is an irreparable loss for religion that theology, while heaping up mountains of literature about the Bible, has had absolutely no share in giving to the modern world that rational understanding of the human soul which at the hands of science is revolutionizing the thoughts and institutions of men. Now, I can see no other explanation for this neglect except that the interest of theology has lain elsewhere than in the life of man. And I submit that here is a possible explanation of the selfishness, bitterness, and persecution that have so frequently been associated with the theological temperament. Feeling more interest in a creed, a church, a book, than in men, theology has often ruthlessly destroyed reputations, happiness, and life itself. And this theological inversion of the means and ends of religion has influenced practical church-work itself. I fear that not infrequently the center of interest in religious education lies in the Bible, the church, and the Sunday-school organization, rather than in the children

Here, then, is the first step to be taken in choosing the material of instruction from the learner's point of view. The learner must come first in the affections of religious educators, as well as first in their intellectual regard. There must be a kind of religious conversion from Biblical and ecclesiastical excess of reverence to a reverence for human life.

Having thus changed their mental attitude and center of interest, religious educators should shape their curriculum from the point of view of their pupils. (1) The body of material should be of such a character as to help the learner habitually to regard his whole life as involved in religious experience, and to live out his whole life upon the highest level of his selfhood. (2) It should be so selected and arranged as to appeal to the special interest and aptitudes of the period of life represented, in order that the learner may assimilate it and make it a vital part of his personality. (3) It should suggest self-expression on the part of the learner, and provide opportunities for it, helping the learner to make just that intellectual and emotional response which is true to himself, and to perform such activities as will transmute ideas and impulses into deeds.

From this point of view it is evident that the general material of instruction should be liberally selected. In addition to the Bible, it should be drawn freely from science, literature, history, and current life. Naturally, the Bible is the source-book for the ideas and ideals of the Christian religion. But it should be our disposition to find God at work at every stage of the world's history and in every department of life. Thus may we discover for our pupils the divine content of the whole world, and thus may we spiritualize universal human experience. To illustrate: There are portions of Plato's "Phædo" that give clearer and more forceful expression to the great yearnings of the soul for immortality than do any chapters of the Bible, outside of the utterances of Christ Himself. There are great men, past and present, in what we call secular history, whose lives reveal more of the spiritual content of the world than do the lives of some of the characters of the Bible. I should rather have my children get their ideals as to what a human life should be from men like John Howard and Abraham Lincoln than from men like David and Solomon. There are facts in the literature of the biological sciences, like physiology and neurology, that may do more to stir the earnest, intelligent mind and direct it toward spiritual salvation than do many of the texts commonly taken from Biblical literature. I see no reason why such material should not find a place in the curricula of religious education. Personally, I have had my own religious nature more profoundly stirred by work in a neurological laboratory than by any series of Bible-studies or sermons I have ever attended. This, too, is said in no disparagement of the latter.

Moreover, Biblical material itself should be selected and arranged with strict reference to the economies of emotional and intellectual energy. This is not generally the case at present. The selection according to standards outside of the learner's own life has ignored the fundamental principles already mentioned—interest and self-activity. The results are apparent. The minds of pupils have not assimilated the Bible, and neither its facts nor its spirit has been thoroughly incorporated into their lives. There are two tests of what a mind gets out of a subject of study. First, and most important, how much does it love it? And, second, how much does it know about it? Apply these tests to the young men and young women who have come up through our Sunday-schools. Do these young people love to read and study the Bible in their leisure hours? And do these young people have an accurate unified knowledge of the Bible? If we may rely upon the testimony of well-qualified observers, both within and without the church, the answer must, in both cases, be in the negative.

An important cause of the failure to realize the object of religious instruction has been the altogether well-intentioned, but irrational use of the Bible as a text-book. The Bible is not properly a text-book of instruction, historically or pedagogically considered. The canon of the Scriptures was not established, nor the compilation of diverse writings made, for pedagogical purposes. It is more nearly an encyclopedia of history, philosophy, literature, and religion, dealing more especially with the life of the Hebrew people. It is not a pedagogically unified book, but a collection of books. Imagine such a collection of books, made up of the works of Hesiod, Homer, Herodotus, Xenophon, Æschylus, and other Greek writers, being used in our public schools as a text-book in Greek history, literature, or religion. The Bible is what would be called in secular education a collection of documentary material, a source-book as it were, to be used for reference. This is not to detract in the smallest degree from the importance of the Bible. It is merely to assert that it is not a pedagogical text-book.

If, then, we regard the Bible as a religious, historical, and literary encyclopedia, and not as a text-book, how should its material be used? Manifestly, as source-material is used in secular education. Let us apply this conception, for instance, to instruction in Bible history. Here we should have a series of historical text-books, presenting the material of Hebrew history in a comprehensive and unified form, drawing not only from the Bible, but from every other source, historical, ethnological, archeological, and other, and being carefully adapted to the grades of pupils for which they were intended. Each of these books would include references to the Bible and give directions for special readings in the Bible, so as to make the pupils familiar with it from a historical point of view. To pursue this idea further, there might be written a beginner's book, treating Bible history in a comprehensive and attractive way, somewhat like Dickens's "Child's History of England," and suited to boys and girls from twelve to fifteen years of age. This could be followed by several books dealing with separate periods in a more thorough way, and providing opportunities for supplementary reading in the Bible and elsewhere.

A similar plan might be pursued with regard to the literature of the Bible. A text-book could be written on the literary masterpieces of the Hebrews, and, with this as a guide, special studies could be made of the Psalms, Proverbs, etc. There might even be provided a text-book on the religion of the Bible, presenting the great religious conceptions it contains from the point of view of modern knowledge, and showing their development in Christianity. What a splendid opportunity such a book would afford for using the material of comparative religion that is so richly accumulating!

A considerable number of books based upon this principle of selecting Bible-material are already in existence. But we need a carefully prepared series of text-books that shall cover the whole field of religious education, written from a strictly educational point of view and designed to give our children an accurate knowledge of the sources of our religion, its development in the hearts and lives of men, and its supreme economy in their own lives. If it be said that such a series of text-books would tend to divert the attention of pupils from the Bible itself, my reply is that it could not possibly create a greater chasm between the learner and the Bible than already exists through the use of the various chaotic lesson-helps. The influence of the latter in cheapening the material of the Bible for the minds of children, in rendering such material fragmentary and uninteresting, and so in taking the Bible, as a book, out of children's lives, can never be estimated. On the contrary, such a series of text-books would inspire a new interest in the Bible, by giving its contents in an attractive, consecutive, and intelligible form, while at the same time providing a chart and compass with which the pupil might be helped to study the Bible for himself. It certainly does not destroy a pupil's interest in the masterpieces of secular history, literature, or science, or his reverence for them, to approach their study through scholarly and interesting manuals. There is no reason to believe that such a result would occur in the case of the Bible.

THE BOOK

THE COMMUNISM OF THE FIRST CHRISTIAN SOCIETY

By Prof. Ismar J. Peritz, Ph.D., Syracuse University.

The author of the Acts of the Apostles gives a charming picture of the condition of the Christian disciples in Jerusalem, immediately after the days of Pentecost; and Christians of all ages have longingly looked back upon those days as ideal, and have prayed for the renewal of Pentecost. The disciples seemed, on the one hand, to be faithful Jews, attending the temple service, offering the sacrifices, and in other respects living up to Jewish requirements; on the other hand, however, they were clearly distinguished from their Jewish brethren by (1) their conviction that Jesus was the Messiah, alive after His death, and withdrawn for but a little time, soon to return to establish in person the Messianic kingdom upon earth (Acts i. 11; iii. 21); (2) their unspeakable joy, resulting from this conviction (Acts ii. 46, 47; and compare for the meaning of "speaking with tongues" 1 Cor. 14); and (3) a certain kind of communism.

This communism of the disciples displayed itself in three directions: (1) Spiritual exercises: "They continued stedfastly in the apostles' teaching and fellowship," "in prayers," "continuing stedfastly with one accord in the temple" (Acts ii. 42, 46; see also i. 14), hence, it was a strictly religious communism; its very foundation was a common religious faith; (2) The communal meal: "Breaking bread," and "break bread at home" (Acts ii. 42–46), which, judging from Acts vi. 1 ("daily ministrations") and 1 Cor. xi. 20–22, must have been in Jerusalem at this time a common daily meal, held in private houses, more or less associated with the Lord's Supper, and distinguished from the latter by being later on called agape, or love-feast; and (3) The community of goods: "And all that believed were together; and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need" (Acts ii. 44, 45), again, "For as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need" (Acts iv. 34, 35), and again, the cases of Barnabas, and Ananias and Sapphira are given to illustrate by contrast how variously, freely or grudgingly, the yielding of the property under a common impulse took place (Acts iv. 36; v. 1–11).

What are we to say of this communism of the Jerusalem church, as thus described? Was it based upon a deliberately worked out plan that was to serve as the pattern for other communities, and displace long established social and economic relations; and was it meant to be an essential part of that Gospel that was to spread from Jerusalem to Judea, Samaria, and to the uttermost parts of the earth? Or was it simply a spontaneous and quite natural form in which an essential principle of the Gospel clothed itself for the time being, to give way to any other good form in which that principle might find adequate expression?

That the conditions in the earliest Christian society might have been the result of the deliberate attempt to put into practise floating communistic ideas, is in itself not impossible; for, tho it may be regarded as improbable that Plato's Republic had any appreciable effect upon the simple Galileans that organized it, there was within Jerusalem itself and in its immediate neighborhood the communistic Jewish sect of the Essenes, numbering about four thousand, who had for over a century set the example of absolute communism. But that such was its origin in the church is not borne out by the accounts in the Acts. For, in the first place, the relinquishing of private property was neither compulsory nor generally practised, even within the Jerusalem community; so, for instance, Mary, the mother of John Mark, seems to have retained her house in Jerusalem (Acts xii. 12); Ananias is told regarding the price of the land which he had sold; "While it remained, did it not remain thine own? And after it was sold was it not in thy power?" (Acts v. 4); and Barnabas' act of selling his field is told in a tone as if it had been exceptional and so, praiseworthy (Acts iv. 36, 37); taken together, these facts do not favor the impression of an absolute communism. Secondly, neither the preaching nor the practise of the apostles outside of Jerusalem, nor the practise of the newly founded churches, show any indication that communism had any place on the program of the Gospel, in the dissemination of Christianity. For, neither in Antioch, in Syria, the most important center of Christianity during this period next to Jerusalem, where "the disciples were called Christians first" (Acts xi. 26), nor in the churches founded by Paul in Greece and Asia Minor, nor in Rome, is there any trace of the practise of the community of goods, aside from a common meal, which outside of Jerusalem was taken but once a week, "the first day of the week" (Acts xx. 7), and which, as Paul's words: "What, have ye not houses to eat and to drink in?" (1 Cor. xi. 22) show, was not to interfere with the ordinary home life. Of similar import is Paul's own example, in which he gloried, that tho as a minister of the Gospel he had the right to live of the Gospel, he independently took care of himself, falling a burden to none, but working at his trade, and thus privately ministering to his own necessities (2 Thess. iii. 7–9; 1 Cor. ix; 2 Cor. xi.). It appears thus that the Jerusalem communism was informal, incidental, and local, and passed away with the Jerusalem church.

It becomes, therefore, all the more probable that it is to the second of the alternatives suggested that we are to look for the origin of this communism of the first Christian society. And, indeed, it is here that we come upon its more important and positive aspect and its inestimable value, namely, when we recognize that it was the spontaneous expression of the essential principle of the Gospel, the brotherhood of man. Indeed, it was the first-fruit of the spirit of the Gospel of good-will to man, of neighborly and brotherly love; the beginning of that social order on earth known as the kingdom of God, or the household of faith, based upon the common faith in the fatherhood of God and the Golden Rule, when men no longer only look upon their own things, but also upon the things of others, and bear one another's burdens. And the condition of the disciples in Jerusalem was exactly such as favored the working out of this practical form of Christ's teachings; many of the disciples were strangers from Galilee and elsewhere, and they were poor; and under the newly awakened impulse of a new enthusiasm of faith and love, those that had shared with those that had not, acting on the principle that if any of the family had to be poor, it were better that they all be poor together.

From the point of view of social economics, it must be confessed, the communism of the first Christian society was not successful. The community did not thrive; it always remained poor, so that collections had to be taken for its support all over Christendom (Rom. xv. 26; 1 Cor. xvi. 1–3; 2 Cor. ix. 1; Gal. ii. 10; Acts xxiv. 17); and further, it became the scene of unpleasant jealousy and bickerings, caused by the distribution of alms (Acts vi. 1–6). This failure was, no doubt, largely due to the fact that the disciples seemed to have made no efforts to support themselves, which, in its turn, was, no doubt, due to the common expectation of Christ's speedy return and the end of the present order of things.

In estimating, therefore, the value of the example of the first Christian communism for our day, it would be well to draw a clear distinction between what in it was temporary and what permanent, what mere form, and what principle. As to the form, Christianity can afford to be indifferent, and answer the question much as the Master did, "Is it lawful to give tribute unto Cæsar, or not?" namely, by holding that any particular form of government is not as essential to righteousness as some would suppose. But with the essential principle involved, the case is entirely different; here indifference is sin; for if Christianity has any mission whatever, it is its duty to interest itself in the higher relations man sustains to his fellow. Neither can it leave the matter entirely to individual effort; but government, when it has become truly representative of a people, actuated by highest Christian principles, as it ought to be, will provide for a state of society not only based upon the Ten Commandments, but also upon the Sermon of the Mount. It will then not only look after the negative side, "Thou shalt not kill"; and "Thou shalt not steal"; but it will also in some wise way, without encouraging idleness or pauperism or loss to motive to highest individual effort, but as of right, provide for the positive side, "He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise" (Luke iii. 11). And in the proportion that the Christian concept of the univeral brotherhood of man permeates human society, will it lead in one form or another to greater equality and more and more to have all things in common.

MIRACLE IN THE STORY OF JOSEPH

By Prof. John E. McFadyen, M.A., Knox College, Toronto, Canada.

Even an untrained literary instinct must feel that, in certain directions, there is a striking difference between the story of Joseph and the other patriarchal stories in the book of Genesis. Doubtless they have all much in common. The most obvious feature perhaps which they share in common is their splendid faith in God as the guide and guardian of the souls that trust Him. He travels with Abraham from the east to the new land in the far west. He travels with Jacob from the west to the east, "keeping him in all places whither he went," and brings him to the home land again. He travels with Joseph from Canaan to the land of Egypt, preserving him through disaster, calumny, and temptation, and lifting him at last to honor.

But in spite of this general similarity of religious attitude and outlook, there are striking differences between the Joseph story and the others. For one thing, it is more compactly built together. It is a literary unit in a profounder sense or, at any rate, in another sense, than they are. Occasionally in the other stories one has the impression that the elements of which they are composed represent widely different degrees of religious attainment, and probably come from different periods. The naive story of Abraham's reception of his supernatural visitors, in the first half of Genesis xviii., for example, makes a very different impression from his elaborate plea for Sodom in the second half; and the beautiful prayer of Jacob in Genesis xxxii. 10 (I am not worthy of the least of all the mercies, etc.) represents a more advanced stage of religious development than, for example, his struggle at Peniel. The Joseph story, on the other hand, seldom, if ever, makes this impression of heterogeneity. It is all of a piece. It moves on from point to point in a sequence that is easy, natural, and harmonious; we have never the sense that incongruous elements have been fused. The story has all the unity of the brilliant career it describes. It has been characterized as a novel in miniature. It has indeed not the length, but it has all the essential features, of a modern novel; it is one of the most modern pieces of writing in the Old Testament. It throbs with human interest from end to end; it abounds in situations of delicate psychological interest; it is full of dramatic surprizes. Repeatedly we have the feeling that the career of Joseph is over—when he is thrown into the disused well, when he is left to languish in an Egyptian prison. But out of the depths he always emerges, and our interest in his fortunes never flags.

The most striking difference, however, between the story of Joseph and that of the other patriarchs lies in their relation to what we may call the supernatural. The earlier narratives are full of stories of divine appearances. To take the case alluded to already: In Genesis xviii. three supernatural beings—and the implication is that one of them is Jehovah Himself—are hospitably entertained by Abraham beneath a tree. In the same chapter he pleads for Sodom with Jehovah face to face, and Jehovah answers each of his pleas, so that the intercourse takes the form of a dialog. The story of Jacob is even more replete with theophanies. The most striking is the struggle between Jacob and the "man," as he is called—clearly a supernatural being—the struggle which secured for Jacob his other name of Israel. Now, nothing of this kind occurs in the story of Joseph. If the supernatural be confined to extraordinary manifestations of this sort, then in that story there is practically nothing of the supernatural at all.

But the most hasty perusal of the Joseph story shows us what a false inference this would be; for every event in his career is stamped with the superscription of God. We can not say, of this event or of that, that it is marvelous, but it is all marvelous. The splendid unity of which we have spoken is in reality the unity of a career whose natural events were controlled by a supernatural purpose—or it would be more correct to say, by a divine purpose. For this story teaches with overwhelming clearness that the divine may be found in the natural. We are too much accustomed to associate the divine with the irregular, the abnormal with the breach of natural law; the story of Joseph is a rebuke to this conception of the divine. When we read in the Bible of some strange phenomenon, which has no parallel in our own experience, we say, "Here is the finger of God." But the story of Joseph suggests to us that this very experience of ours, simple and commonplace as it seems, is also shaped by His fingers, controlled by His great laws, which are none the less divine because they are regular and normal.

Doubtless the romance of the story of Joseph lies in its many dramatic surprizes. The dreamer is flung into a well, but that is not the end of him; the Midianite merchants come along, and he is saved. But at once he is taken to Egypt, and again our hopes for him are dashed, all the more when we see him thrown into prison, the victim of a cruel slander. But again, by a seeming accident, he is brought out of prison and presented to Pharoah, and it is then only a question of time till he is second man in all the land of Egypt. Similarly the brothers thought that they had got rid of Joseph forever when they had thrust him into the well, but years afterward he faces them, like a spirit come back from the dead, with the simple words, "I am Joseph, your brother." This is all miraculous in the profoundest sense; it was wonderful that Joseph should have been preserved amid so much hostility, misfortune, and calumny, and not only preserved, but raised to a place beside the King of all Egypt; it was wonderful that the brothers would have been so strangely balked in their malicious design, and that years afterward they should be compelled to stand, guilty and terrified, before the man whom they had so cruelly wronged.

Yes, it was wonderful, but there is no single event in the story which, in the ordinary sense of the word, we could call miraculous. The thought of God as the Providence of human life broods over the whole story. There can be no doubt that this was one of the lessons which the writer intended to bring home to the hearts of his contemporaries. "As for you," he makes Joseph say, toward the end, to his brethren, "Ye meant evil against me, but God meant it for good" (l. 20). In an earlier passage he repeats this thought with special earnestness three times, as if the whole meaning of the story hung upon it: "It was not you that sent me hither, but God" (xlv. 5, 7, 8). Now, just here lies the suggestive thing in the story of Joseph—that tho it sees the hand of God throughout his whole career, it does not associate the divine operations with any particular event or events which could in the ordinary sense of the word be called miraculous. It sees God as the spirit brooding over the whole career; to it the natural is the supernatural. And here, as in the literary art of the story, it would not be unfair to see an advance upon the stories of Abraham and Jacob. In these stories God is represented as occasionally intervening in special ways that have no parallel in our modern experience. In the Joseph story He manifests Himself in the ordinary flow and sequence of life.

Naturally there are some religious types which will not be satisfied with this. They think of God rather as in the exceptional than in the regular; and they thereby lose much of the comfort that comes from believing, profoundly and sincerely, that God is in all and through all, as well as over all. William Law has happily said: "Could we see a miracle from God, how would our thoughts be affected with a holy awe and veneration of His presence! But if we consider everything as God's doing, either by order or permission, we shall then be affected by common things as they would be who saw a miracle. For as there is nothing to affect you in a miracle but as it is the action of God and bespeaks His presence, so when you consider God as acting in all things, and all events, then all things will become venerable to you, like miracles, and fill you with the same awful sentiments of the divine presence." In the January number of the *Evangelische Freiheit* this question is suggestively discust in an article by Pastor Karl Braasch, on "How shall we preach on the miracles?" He points out that a denial of miracle is very far from being synonymous with a denial of faith in God. With the denial of miracle, do we at the same time deny, he asks, that God can and will help His children in all distress? Certainly not, he replies: He can and does help through the natural course of things, because this natural course of things is the expression of His will. He helps by giving us the strength to recognize, in all that happens, the working of His loving fatherly will.

STUDIES IN THE PSALMS

By the Rev. J. Dinnen Gilmore, Dublin, Ireland.

The Believer's Evening Psalm

Ps. iv.

I. Supplication (verse 1).—1. The Psalmist in his distress appeals first to God. 2. He recognizes God's righteousness and his own in God. "O God of my righteousness." 3. He remembers past mercies. "Thou hast enlarged me in distress." 4. He casts himself upon the mercy of God. "Have mercy upon me, and hear my prayer."

II. Expostulation (verse 2).—When the soul has bowed before God, flung itself into His strong arms, wrapped itself round in His righteousness, then it can turn and speak with power to its enemies. From God the psalmist turns to his foes and shows them the folly of their opposition.

III. Separation (verse 3).—"Set apart." What a word is this—"set apart by God for God." 1. Note the character, "the godly"—godlike. Lovers of God and enjoying His favor. They have a godly sorrow for sin, a saving knowledge of God; are possessed by the Spirit of God, conformed to the will of God, and devoted to His service. 2. The special privilege granted to them. "Set apart"—sanctified, consecrated, chosen. An absolute guaranty of safety; and a position of honor, privilege, and duty. 3. The Psalmist's confidence of it. "Know." He knew it himself and was kept in perfect peace. He wanted the ungodly (verse 2) to know it, that they might know against whom they fought. It is necessary that believers should know it to-day. If 2 Tim. iii. 12 is true, so is 2 Pet. ii. 9. "Know" and rest assured. 4. The psalmist's application of it. "The Lord will hear," etc. Prayer was a reality with David. With God to hear is to answer. (See 1 John v. 14, 15.)

IV. Exhortation (verses 4, 5).—Forgetful of self, anxious and solicitous for His enemies. 1. He exhorts them to a searching self-examination (verse 4). "Commune," etc. 2. He exhorts them to worship in sincerity and truth (verse 5). "Sacrifices of righteousness." 3. He exhorts them to trust in the Lord (verse 5).

V. Realization (verses 6–8).—The universal and almost despairing cry is, "Who will show us any good?" The psalmist gives the true and only answer. 1. God's smile. "The light of thy countenance" (verse 6). 2. God's joy. "Gladness in my heart" (verse 7). 3. God's peace. "I will lay me down in peace and sleep" (verse 5). 4. God's protection. "Thou makest me dwell in safety."

Note verse 2: "O ye sons of men." Addressed to men of high degree. There seems to have been a fourfold division of mankind: 1. The men of God (2 Pet. i. 21). 2. The men of high degree (1 Chron. xvii. 17). 3. The men of low degree (Ps. lxii. 9). 4. The men of Belial (Josh. xx. 13)

Suggestive Treatment of Familiar Texts

I. John iii. 16: "The Story of Redemption." 1. Its origin is "love." 2. Its object is "the world." 3. Its expression is the "only-begotten Son." 4. Its cause is man's "perishing" estate. 5. Its purpose is "eternal life." 6. Its extent is "whosoever." 7. Its condition is "belief" or faith.

II. Matt. xxviii. 18–20 (R.V.): "The All Command." 1. Its source—"All authority." 2. Its scope—"All the nations." 3. Its message—"All things." 4. Its promise—"All the days."

III. Luke x. 42: "One thing." One thing is needful. Mark x. 21: One thing thou lackest. John ix. 25: One thing I know. Philippians iii. 13: One thing I do.

IV. Mark xii. 30: First things: The first duty—"Love to God." Matt. v. 24: The first offering—"Reconciliation." Matt. vi. 33: The first ambition—"The Kingdom of God." John i. 41: The first service—"He first findeth his own brother."

V. Gen. xxii. 14: "That place." 1. The place of trials. 2. The place of victory. 3. The place of mercy. 4. The place of promised blessing. 5. The place of immortality—earthly and heavenly.

SERMONIC LITERATURE

SERMONS—ADDRESSES

REVERENCE AS A CONSERVING FORCE

By the Right Rev. Cosmo Gordon Lang, Anglican, Bishop of Stepney, Eng.

The fear of the Lord is the beginning of wisdom.—Ps. cxi. 10.

Are we as a people entering upon a period of physical and moral deterioration? It is a question which is vexing the minds of many. It arises partly, no doubt, from man's inveterate habit of quarreling with his lot, and bemoaning the tendency of his own time. There never has been a period in which men did not sigh for the "good old times," and there never has been a period in which the "good old times" existed. Even if the days were evil, we are called not merely to lament them, but to redeem the time. Those who understand what the will of the Lord is, will always seek in the very existence of the evil the call and the opportunity for the good.

Have we, as a people, the moral stuff and strength with which we can venture to be what is called an imperial race? and a race which has to wear its way honorably through a period of great difficulty and change?

It seems sometimes as if we were like a ship carrying full sail, which, when the weather-wise see the signs of impending storm, throws the ballast of moral conviction overboard.

It is easy, of course, as you know, to talk in generalities; but do we not all agree in our heart of hearts that we stand as a people in grave need of a moral renovation, a strengthening of our moral fiber, and a raising of our moral ideal?

Now if this be so, what is to be the attitude of those who wish to be upon the side of religion? We are not to bemoan, then, these tendencies, but to redeem them. We are to feel ourselves specially called upon to bring the resources and the motive power of our religion to bear upon the task of strengthening among our fellows just those very moral qualities of which they stand most in need. It is the special duty of a religious man at the present moment to look round about and ask: What is it that I feel to be wrong in the tendencies of this people of which I am a part? and then to set himself with serious prayer and self-discipline to exhibit in his own life and extend by his own influence just those very primary moral qualities of which he feels that his kind is lacking. We stand most patently in need of the sense of reverence, the recognition of an excellence beyond and above ourselves which claims our homage and devotion. Certainly the signs of irreverence are not far to seek. We see them everywhere—the independence of children, the determination of the young to go their own way and do as they please, the impatience of people with the restraints which society has imposed upon its members for its own preservation and purity, the dislike of any assertions of authority, the vanishing of old and beautiful customs of deference in manner and in speech, the notion that every man's opinion is as good as another, the idea that each man has a right to go through the world making himself the measure of all that he surveys. Now it is plain that there can be no great future for any nation which is lacking in the sense of reverence. In the case of people, as in the case of men, we can only rise if we can dare to stoop; we can only rise in character if at some point we bow in reverence. We can only find ourselves if somewhere we are losing ourselves in loyal and chivalrous homage of what is better than ourselves. May I put it in the blunt advice of an old man to his son as he left for London? "My boy, if you wish to stand upon your legs in life, you must first learn to go down upon your knees."

And a nation, then, must in the same degree be capable of widespread reverence for the great traditions of its past, reverence for great principles, reverence for great ideals.

If this be so, then we, the men of religion, must be conspicuously men of reverence. And the fount and source of reverence that we shall seek will be the fear of God.

It is forgetfulness of God that is accountable for the spread of impudence and irreverence. It is the fear of God that alone can restore it.

Reverence for God, while it transcends, it includes whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. Loyalty to God concentrates, and by concentrating purifies and strengthens all the scattered loyalties of life. It is that primary attitude of the soul which puts a man right with everything that is good and true in the universe. Wanting reverence, a man is bound to stray. If he seeks the truth, whatever there is in him of arrogance, of posing to himself or to others, of belief in his own opinions, disqualifies him both for the search and for the attainment. If he seeks goodness, then whatever there is in him of want of self-discipline, of a ready yielding to his impulse, makes it impossible for him to succeed in his quest.

So is it that the Bible lays down from beginning to end that the fear of the Lord is the beginning of wisdom. "The fear of God"—that is the master-phrase of the Old Testament. And we are all of us uncertain and unstable in our character unless somewhere or other we are resting upon that foundation. It is not, I need scarcely say, a slavish terror. It is merely a reverent and reasonable recollection of the claim and being of God. It is compatible with love; nay, the more love we have for God, the more love we have for any of our fellow human beings, the more it inspires us with this true sense of fear. For example, the young man who resists a temptation, not because he is afraid of being found out, but because he reverences the hopes, the desires, the prayers of his distant mother, acts in the fear of his mother; and that fear of father or mother or friend is the best analogy to the fear of God. Let me put it to you in words of characteristic point and simplicity which Lord Roberts recently addressed to the members of our Church Lads Brigade: "You will find it very helpful in your struggle if you can bring home to yourselves the absolute truth of two great sayings—'Thou God seest me' and 'God is love.' If you can realize that in all times and in all places you are ever in the sight of God, who loves you, it will help you to fight against doing before Him what you would be ashamed to do in the sight of those you love here on earth." Simple words, but they give the essence of the fear of God. To reverence God is to live in the conviction that at every moment we are in immediate personal contact with an all-holy and all-loving Personality.

There are no doubt difficulties of our own in our own time which make it hard for us to realize in this sense that reverence is loyalty to God. You may remember the great philosopher who said that the two things which brought home to him with the force of immediate conviction the reality and the greatness of God were the majesty of the stars and the decisiveness of conscience. But, alas! for us the witness of both these powers is blurred. What is the witness of nature to us in these days? We live crowded in our cities, more and more of the country is being driven out, and it has been rightly asked, what should any of us think of the stars if we had never seen them outside of London? It is still possible for the child, whom in our strange way we sometimes call when we meet him in other countries the "heathen," to feel the wonder of that great power which unfolds itself before him in the skies. Still it is possible for the thoughtful peasant to be aware that he is in contact in the processes of nature with a power that is greater and stronger than his own, as he watches Him bringing the winds out of His treasures and calling the clouds from the ends of the earth. But for us in our city life the voice of nature is sadly silent.

And the decisiveness of conscience—it is so difficult when every opinion about morals is canvassed and challenged, when the air is thick with the sophistries which make the worse the better reason. When we are taught continually that our conscience is after all only the product of our circumstances and education, it is hard to find this inward token of the majesty of God. But just because it is hard for us in these days in which God has called upon us to live, there is the more reason why we should set ourselves with firmness of purpose to bring into our lives this great strengthening and deepening sense of reverence.

From this sense of reverence for God we shall draw a sense of reverence for this world in which He has placed us. We shall feel that it is after all the vestibule of a great Presence. Let us make much of those opportunities which we still enjoy of seeing what God is in the unclouded face of nature. There are always the two points of view. What said Blake once? When questioned, "When you see the sun rise, do you not see a disc of fire something like a guinea?" (perhaps we should say, "What, do you not see an assembly of a number of wonderful forces of light and heat?") "No, no, no!" replied Blake, "I see an innumerable company of the Heavenly Host crying 'Holy, Holy, Holy, Lord God Almighty.'" Both points of view are true, but let us not lose that point of view with which the soul feels itself in the presence of God Himself.

And we may reverence not only nature in which God has surrounded us, but the life which He Himself has given to us. We shall feel when we remember that God Almighty is as it were brooding over it, that it is a thing intensely awful to be so much as living. To be endowed with these qualities of heart and mind and eye and ear which He has bestowed is to be invested with a tremendous responsibility. And we ought all of us day by day as we rise to do our daily task, remember to reverence this life that God has bestowed upon us.

I pray you then as religious men and women, I pray you then because of the need of our own time, to aim at drawing more and more into your soul this deepening, quieting, strengthening sense of reverence. You may depend upon it that its influence will spread over a circle wider than your own. It will insensibly, perhaps, bring into the lives of others that steadiness, that self-control, that patience, that humility which we so sorely need. When we ask, "How are we to be wise enough to face the great responsibilities that stand before us as a people, how are we to be wise enough to see our way through the difficult problems in our own country that are looming over our heads?" we at least shall set to work to find the answer: "The fear of the Lord is the beginning of wisdom."

VISIONS

By Myron W. Haynes, D.D., Baptist, Seattle, Washington.

"*Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.*"—Acts xxvi. 19.

A materialistic age has set its seal of disapproval upon visions. Science accounts for shadows, reflections, mirages; but it has no formula for visions. Visions are under the ban of suspicion in this practical age, and yet the whole civilized world owes a debt to visions. Nearly three thousand years ago a prophet of God declared that the time would come when the old men would dream dreams and the young men would see visions. That time did come and it continued. Dull, inert, unambitious, of most ordinary clay, is the young man who has no visions. We have so long been accustomed to hear the word "visionary" used as a term of reproach that we can not bring ourselves to think of those who see visions, as of that intellectual and moral mold which is to fashion all that is best and most noble in the world of thought and morals. We speak of those people who launch out on some wild, impractical, utopian scheme as visionaries, and we often include in our category of contempt some great souls who are really the prophets of their age. It is a well-known fact that the dreamers have become our poets, our inventors, and our authors, while the seers of visions have become our mighty prophets and our heroic reformers.

Paul's vision was most extraordinary. It was not purely mental. He was a man of strong purpose and a man of affairs. Tho a scholar, he was not a dreamer. He was not a mystic. He was not a man given to dreamy contemplation. He became convinced that Christianity was a humbug, and its devotees vicious and dangerous fanatics. He asked for the privilege of helping to exterminate the Christians, of putting an end to their idle dreams of power and their subtle attacks upon the existing order of things. It is doubtless true that he had thought of Jesus very much, but only as a Galilean impostor. He was dead, as he supposed, consequently Paul could vent no spleen on Him, and probably did not care to cast any odium on the dead. It was a startling revelation to Paul to find that Jesus was not dead, and that the persecution was being waged, not against poor Jewish Christians, but against the crucified Christ, the

Living God. This vision of Paul changed his destiny. In that vision there flashed across his soul the great truth which has changed the destiny of thousands, yes, which has changed the destiny of the whole human race. In that vision were involved weightier and more important matters than in the battle of Salamis, Waterloo, or Navarino, or in the treaties of Amiens, Brussels, or Ghent. Paul saw himself, God, duty, humanity in one brilliant quadruplet of light. Henceforth, the Gospel was to be preached to the Gentiles. From that time on, the leaven of Christianity was to be mixt with the meal of heathenism, till the whole lump should be leavened. From that time on, forevermore, was the dignity of man to be exalted above crowns and scepters, miters and red hats, thrones and empires. At that hour began a ceaseless warfare against bigotry, intolerance, ignorance, and superstition. Out of that wonderful vision came the sentiments of liberty which have widened and broadened and circled the earth, and the mighty sweep of which shall never cease till every mortal shall be a freeman, whether it be the Cretan on his rock-bound shores, or the Cuban in his sunny vales, or the Greek beside his sacred Parthenon, or the Russian on his frozen mountains, or the German by his castle-crowned Rhine, or the Englishman by the side of Runnymede and Marston Moor. That vision changed the face of civilization, and the changing process is still going on. Let no man sneer at visions, for they have changed the whole world!

Paul was obedient to the heavenly vision, hence the marvelous results. Paul never swerved. He never forgot that vision. He never questioned its reality. He never doubted its authority. Life began with him from that time, and all through his eventful career, whether before kings or in prison, on sea or on land, preaching to his disciples or suffering scourgings from his enemies, that vision was ever before him. He never denied his Lord. He was obedient to the vision. His great life-work was revealed, the possible results of faithfulness or unfaithfulness were doubtless plainly portrayed, and the faithful man never turned aside. What a life! What a model! What an eternity of influence! Would to God every one of you were obedient to the best vision which ever dawned on your soul. You are weak, helpless, inefficient to-day simply because you have been disobedient to those visions which now and then burst in upon the chambers of your soul and revealed to you a grander destiny. Alas! alas! that so many should turn away from their heavenly vision.

No amount of ridicule from learned men can obliterate the splendid results of visions. Men's faith may be shaken in the reality of the vision, but not in the reality of the results. I am now referring to visions as seen by the natural eye, and not the purely mental or soul visions. The one which is most celebrated in history, at least in ecclesiastical history, is the vision of Constantine the Great. When Diocletian abdicated the throne, there were four claimants to the vacant chair. While the empire was divided and each had a principality of his own over which he held absolute sway, this was not enough. Each had expected, and each desired to be sole emperor. Later, the contestants were reduced to two, namely Maxentius and Constantine. Constantine, conscious of his rival's superior advantage, being strongly entrenched at Rome, looked about for some supernatural aid. He was shrewd enough to observe that those who had depended upon various deities, had been deceived by their oracles and deserted in their hour of need. He, therefore, determined to counsel with the one unseen God, and to Him he prayed for guidance and help. Up to this time, as is well known, Christianity had found little favor with Roman emperors, and the persecutions under Nero, Caligula, Commodus, Marcus Aurelius, and Diocletian were horrible beyond all description. Maxentius had sworn, if he won the fight against Constantine, he would exterminate the whole vile race of Christians. Constantine was non-committal, but in seeking aid of the God of heaven, his decision seems to have been made. He saw a vision. A little past midday, there appeared a blazing cross and about it in letters of fire, this inscription "*In hoc signo vinces.*" I notice that many very respectable gentlemen who talk very incredulously about visions and the like, wear a watch charm with the symbol of the cross on which is inscribed the legend, "*In hoc signo vinces.*" This vision of Constantine changed the whole tide of civilization. He at once accepted the Christ of the Christians. He promised, if he conquered, to protect and patronize Christianity. It became then a battle between heathenism and the cross. The famous battle at Milvian Bridge, October 28, 312, settled the question of empire and established in the Eternal City, upon the ruins of heathen altars and at the shrines of heathen temples, a form of religion which has never been displaced. The city which Constantine founded is ruled by the Moslem, but the city which he conquered is the seat of the great Roman hierarchy. More than 1800 years have passed since Paul preached at Rome and told his heavenly vision. More than fifteen centuries have rolled away since Constantine saw the cross in the sky and conquered Rome for Christ. Never since Paul set foot in the Imperial City, has it lacked witnesses for Christ, and I believe the day will ere long dawn, when Rome will emerge from the darkness of a tyrannical hierarchy, and, disenthralled from a wretched superstition, will become a city where "grace doth much abound." Admitting that Constantine's conceptions of Christianity were gross, and admitting that the Roman ideal of Christianity is very far from the New-Testament idea, yet we must allow it was a vast stride in advance of heathenism, and without Constantine there might have come no downfall of heathenism in Europe, and without the vision in the sky the church might have had no Constantine. What a world-wide influence that vision had! How it changed the social, political, and religious life of all Europe! Let us not argue what the vision was. I admit it may have been a natural phenomenon. It may have been a parhelion, a striking phenomenon, where frequently the sun is the center of brilliant cruciform rays. Possibly the letters did not appear at all, but appeared in a subsequent dream of Constantine which Lactantius and Eusebius have confused with the vision. Never mind about those things. Constantine saw something and it produced a sufficiently profound moral and religious impression to change the future of the Roman empire and send Christianity throughout Europe as the heart sends the blood rushing to the remotest organ.

About the year 1247, a certain maid in the fields of Domremy, saw visions and heard voices. The neighbors gravely whispered and the parents were mightily disturbed. But these voices became so peremptory that she entered the army, forced the English to raise the siege of Orléans, and finally succeeded in effecting the coronation of Charles at Reims. No lasting results were effected by the maid, but the immediate results were startling and emphatic.

The great mind must ever see visions. They may not be unreal, uncanny sights, but they are the unproved and the unknown. Columbus had a vision of a continent before he saw San Domingo, or even before he had conclusively proved to his own mind that there was a new world. The first thought of the new world was visionary. Then he sought to prove by the aid of scientific laws then known that there was a real continent. Having proved it, he set out to discover it. How that vision haunted him on that eventful voyage! Could it be possible that it was all vain imagination? Could it be that his scientific premises were wrong? Could it be that his computations were wrong? No land was in sight. Sailors on the verge of mutiny! Officers disheartened! Pitiable plight! Yet the vision of that new world was as clear to Columbus as the stars of a cloudless night, or as the sight of a thousand villages is now to the inhabitants of that land.

Galileo had a vision—not of stars and suns marching in brilliant procession around the earth, but the earth meekly plodding around the sun and stars. Men said it was a mad dream, the expression of which was rank heresy. Still the vision haunted him. He studied the question. That which flashed upon him as a theory, became established as a fact in his own mind. When forced to recant, the vision was still before his eyes and he whispered, "It moves! it moves!"

No idealistic novelist can write without visions. Their characters walk and laugh, sing and eat, flush with pleasure, grow livid with passion, swell with noble emotion or shrink with the baser sentiments. It is said that writers have thought so intently upon their characters that they see them as plainly as tho clothed with flesh and blood walking the earth, not as ideals but as reals. Edward Bellamy's book "Looking Backward" was a vision of the future, the fulfilment of which may or may not be. Nearly every high-minded writer describes, not men he has met, but certain moral characters which he combines in one great character, or which as one particular quality he intensifies till it appears as it should and will appear in an ideal state of life. All these are nothing more nor less than visions of what ought to be and what every devout soul believes will be.

Of all men, the reformers are called visionary. The man who is trying to make the world better, is always told that his scheme is Utopian and his head filled with nonsense. We never yet found the man who wanted the world to grow worse, but when certain men plan and struggle, plead and pray in order to make it better, they are told that the only way to make the world better is to let it alone and it will gradually develop into a paradisaical state. This is the Siren voice which leads us on to destruction. If you believe all men say, you will count all men as reformers. Each man wants things better, and he fancies they will be better, yet he is personally and, I might say, deliberately making it worse. They are like a man I once knew who was notoriously bad, yet he seemed to have a firm faith that his mother's prayers would sometime reform and save him. Now no man is a reformer who does not throw all the forces of his being into the effort to stem the tide of evil. No man is a reformer who does not voluntarily sacrifice position, wealth, the esteem of his fellow men, and often life itself in order to further the interests of humanity; and I venture further to say, that no man throws the whole energy of his being into altruism, no man sacrifices wealth, honor, and position for his fellow man, unless he has seen a vision as realistic as that which burst upon Paul on his way to Damascus. Savonarola might have been the chief man in the Medicean Cabinet, but he dared face the disapproval of kings, the hatred of intriguers, and the fury of false priests. Every description of him represents him as irresistibly eloquent as he appeared in the duomo thundering forth his invective against the corrupt nobles. Why did he dare? Simply because in his cloistered cell, he had visions—not of wealth, not of preferment, not of miters, not of crowns—but of duty and humanity. He saw, perhaps distinctly outlined, some of the later struggles for the freedom of the human race, and the faint dawn of the era which we are pleased to term the Rights of Man.

Luther saw a vision of a church free from corrupt ecclesiasticism, of souls feeding on the pure word of God, of every man going to the original fountain for his spiritual drink, of every man worshiping according to the dictates of his own conscience. Religious slavery, ecclesiastical forms, and priestly corruption were the order of the day. The dream, the vision, the inspiration of religious freedom, swept over his soul and he defied crowned heads, and mitered heads and the very powers of the air, so intent was he on being obedient to that vision which had enlightened him, rejoiced him, and now controlled all his splendid manhood and commanding genius.

Wendell Phillips had a vision. He was born of patrician blood. He was possest of versatile genius. He was polished, graceful, elegant. A splendid career opened before him as he left the classic halls of Cambridge. But one day there came to town a disturber of the peace, so the citizens said. William Lloyd Garrison, another man who had seen a vision, spoke his mind in classic, conservative Boston on the subject of slavery. The people grew frantic with rage. They howled and frothed, tore Garrison from his platform and, with blows and kicks, dragged him to jail. Phillips, looking out of his window, saw it. His bosom heaved with emotion. This, in the city where men struggled for independence! This, in the city of Hancock, Quincy, and Adams! This, in the city where James Otis said, "The liberty of speech is inalienable!" That night Phillips saw a vision. It was of a poor, scarred, bleeding, forsaken slave with a dusky skin, but snowy heart, and no friend to rescue. It was enough. In that night a reformer was born. Phillips, the polished, the conservative, the patrician, became the most powerful and eloquent advocate of the plebeian—the slave. He was not disobedient unto the vision.

Hundreds are toiling to-day for reforms that seem well-nigh hopeless, because they must. A vision of duty is ever with them. A vision of the world's wants and pain and sorrow haunts them. They toil and preach and pray because they must or be recreant to the most sacred trust ever reposed in man. God has revealed to many a man that he must help to make the world better. Blessed is he, if he is obedient. Wo, wo to him if he is disobedient to the vision!

You have had visions! Deny it not! They have swept over you like the pure light of another world. Like Paul you were amazed, paralyzed, almost blinded. For the time, you were lifted out of the gross, the sensual, the selfish, and your better manhood held sway. You saw where your feet were treading in the mire and silt and you saw the crags and mountain peaks where you might climb. To your soul there was revealed something far better than the present condition. You saw where you might serve men and serve God. You saw where your own life might be purified and your character ennobled. It was a thrilling sight!

Every nerve of your nobler self was set vibrating like the strings of the Eolian harp when the wind sweeps over it. Perhaps you were alone when the vision came, and you forgot it when you passed out among men. Perhaps you were sitting in church, and as the preacher, with eloquent lips, spoke of duty, of possibility, of responsibility, of reward, the vision flashed before you and you said, "Yes, Lord, I will," and the vision passed away when you went home and began to bicker about the trifles of life. Oh, beloved, what visions have come! But we were disobedient to them. You are full of doubt and indifference. You do not care much about religion. You are not so happy as when you were converted. You have lost that sweet, serene faith you had. Is it strange? You have been disobedient to the heavenly vision. There must come a loss of faith, a loss of joy, a loss of peace, a loss of power, when we are disobedient to these visions which uplift, which light the path, which reveal God. Had Paul been disobedient to that vision, he would indeed have been a castaway and the world's history would have been different. If you are disobedient, your own personal character and the destiny of many will be different. Have you a vision of something better? Do you feel this hour that you can and should take higher ground? Accept it as a vision from God and as you value your soul, as you value the best, and the eternal interests of humanity, do not be disobedient unto it. Be obedient, and more glorious visions will burst on your soul. Be disobedient, and no further vision will come from heaven.

THE KINGDOM

By W. V. Tudor, D.D., Methodist Episcopal (South), Richmond, Virginia.

Thy kingdom come.—Matt. vi. 10.

This petition embodies, if we see it aright, an unconscious prayer of humanity; a prayer that is without any definite idea of what is wanted; the unphrased, undefined prayer of human instincts and longings, just as the cries of oppressed millions in despotic empires have been an unconscious prayer, and for they knew not what, even for the freedom and institutions of a republic like ours. What a contrast, for example, was presented when Jesus said in the midst of the terrible Roman Empire, "The kingdom of heaven is at hand," heaven being, at first blush, synonymous with perfect happiness, while the kingdom of Rome was as near perfect misery as a nationality on earth could be. King Herod had ordered, in recent history, the murder of all the children of two years old and under throughout all the region of Bethlehem. True, the kingdom of God or of heaven has in Scripture a moral significance, righteousness, peace, spiritual joy, and which we may see has the more direct importance for us; but there is a wider and inclusive meaning, a grandly hopeful idea which Jesus gave mankind, the idea of a new order of things; a new order as tho accomplished by a tremendous and successful revolution; an order of established happiness and life, two things for which human instincts cry out, in everlasting protest against the prevailing misery and death; a new order, the completion of sorrow, the initiation of the perfect good, the rehabilitation of man out of his remains, as humanity's corpse is called, the recovery of man from all the ages in which he has perished, the institution of a regnant peace and bliss forevermore. This something to look forward to runs like a rill through all the teachings of our Savior, and is the ultimate meaning of His kingdom of heaven, the harvest at the end of the world; the prayer to be ever on the tongue of faith, "Thy kingdom come."

King by divine right, as some enlightened and powerful nations of to-day claim, is no mere fiction of national genius. It has its principle deep in human nature, in its finite-ness and dependence, in the need that every human child has for care and guidance and authority. All human maturity is immature and needs counsel and rule. We are constructed on that principle, so to speak. It is the chief strong hold which the Roman Catholic body has upon its millions of adherents, the more cultivated as well as the ignorant—its claim to infallibility. People want authority. True, nations by divine right have been failures in all ages; and so have been republics, or free self-governments, as well. In this best government of ours the world has ever seen, as it is proudly vaunted, the elements of rupture and dissolution often appear to the thoughtful mind. The kingdom of mortal man is not the ideal government, the republic of men is not ideal. The history of ancient Israel furnishes a striking lesson on this subject and shows that a deep fallacy may lie in the popular doctrine of man's right and fitness to govern himself in kingdom or republic. It is a condition of anarchy and not government where it is described in Judges xvii. 6. In those days there was no king in Israel, but every man did that which was right in his own eyes. They rebelled against the king they needed, even God Himself, who had raised up judges for them, and undertook to appoint their own judge, one Abimelech, and to make him king, still looking to a king for authority and rule; their choice or self-government was rebuked in that exquisite parable (Judges ix. 8), where those worthy, wise, and valuable trees, the olive, the fig, and the vine, declined to accept reign over the trees of the wood, and at last the trees found only the mean, insignificant bramble, or thistle, vain enough apparently to accept the authority of king over the trees, and yet accepting only to put them to shame, to deliver a stinging reproof to its subjects. Will you tall cedars put your trust or take shelter in my shadow, a thistle creeping at your feet? Nay, a fire shall come out of me and devour you splendid trees that were not content to grow and flourish under the shadow of your God, the King of nature, but must have a king of your own choosing. At last, Israel's sin was not in desiring a king; that desire, to the contrary, was a divine-human instinct; but the sin was in desiring a king like all the nations around them. Then followed God's admonition to them, "They have rejected me that I should not reign over them." Jesus never denied the title for Himself, but only a kingdom of this world, a government after this world's ideas. The inscription on the cross was as much of God's dictation as of Pilate's, "Jesus, the King of the Jews."

It may seem a far cry to the kingdom in its objective perfection, but why not? This Republic of the United States is to-day with its peculiar institutions as new a thing on the side of good to the world, well-nigh—or it may do for comparison—as the kingdom of God can be, in the ideal of perfect good and life. Yet in the progress of the ages this country has come to pass, the institutional marvel of civil community of all time to date. The kingdom of heaven is like unto seed, Jesus said. Was there ever a smaller seed than Jamestown on the bank of the James? Who thought of praying in 1607, "come Exposition of 1907"? And all this in three hundred years. How about His plans with whom a thousand years are as one day? O the future of America, who can tell it? O the future of humanity, liable to become the kingdom of God! It is a most absorbing prayer; weary of the sin and sorrow and pain abroad, with what a deep breath is the prayer, Thy kingdom come!

"The kingdom of God is within you." Man is the seat of the kingdom, the microcosm. He represents in himself all the substance that is in the universe. He represents in his own being both mind and matter, matter and spirit. He is material as the clay in the bank, as the body of the biggest star. In his organization there are refinements of matter and sensibility as exquisite and delicate as the ether whose necessary vibrations, by reasons of its extreme attenuation, touched by the finger of fire, gleam with the light that encompasses us like a sea. The subtle electric fluid and all the states of matter, from the grossest to the most refined are sampled in the material body. Man represents in himself all the lower life; he grows like the plant, by appropriating vitality within, by assimilation of substance from without. The animal in his constitution is a plain proposition. He is related to the animal, the vegetable, and the mineral kingdoms, to the chemical, botanical, and astronomical kingdoms, to earth and air and fire and water, to light and heat and electricity. He is related by the elements in himself to the intellectual, emotional, and moral kingdoms of the spiritual life. He is spirit and represents spirit. He has a touch of the archangel in his being, only is just a little higher. He is like God who said: "Let us make man in our image." The kingdom, according to its constitution, must be in him first. If it be from the heart, the prayer, Thy kingdom come, is equal to all faith and salvation, to the witness of the Spirit, to rightousness, peace, and spiritual joy forevermore.

CHRIST'S METHOD AND THE HAGUE CONFERENCE*

By Lyman Abbott, D.D., LL.D., Congregational, New York.

The Prince of Peace, tho declaring the blessedness of the children of God to the peacemaker, and giving His last gift to His disciples, was yet not content simply to eulogize peace or commend it to His followers. He had very little ordinarily to say about methods, nothing about methods of government, nothing about methods of industry. Almost the only subject in respect to which He did prescribe the method was the subject of peace. It was as tho He fully realized that no protest against war, no picture of its horrors, was sufficient to overcome the passions of mankind, but they must be shown some definite way by which controversies could be settled and justice secured, or else they would resort to force to maintain their rights. So He did not simply eulogize peace, commend peace, breathe the spirit of peace, but He told His disciples how they could secure both justice and peace; how they could maintain their rights and substitute the determinations of reason and conscience for the determinations of the fist and of the gun.

This specific recommendation is recorded in the eighteenth chapter of Matthew as follows: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." This word rendered "church" is the same which in the Greek version of the Old Testament is used to designate the great assembly of the Hebrew commonwealth, the representative body of the Hebrews. It is the same word used in Greek literature to represent the assembling of the people in mass-meeting, something analogous to the town meeting of old New-England towns. The Jews believed that they were to have nothing to do with the heathen man and the publican. So what Christ says is this: "If you have a difficulty with your neighbor, first try to settle it by diplomatic friendly conference. If you can not do it that way, get two or three other men and see if through their intervention the matter can be settled. If not, then appeal to the community and let them settle it, and if your opponent won't accept their decision then have nothing more to do with him." It is rather curious, rather interesting, perhaps rather humiliating, that our method in the adjustment of difficulties is to treat a man with whom we have a difficulty as a heathen and a publican. I think more than once we have heard a man say: "I do not wish him any ill, but I do not want anything more to do with him."

In civil and social matters we have accepted largely this method which Jesus Christ has proposed for the settlement of controversies. If two merchants get in a difficulty in New York, the first thing they do is to come together and try to adjust the difficulty between themselves. And if they call a lawyer, and the lawyer is a wise and honest lawyer, his advice, in ninety-nine cases out of a hundred, is to try to settle the difficulty out of court. This is the first thing. If they can not settle it out of court, the next thing they do is to call into consultation two or three men. That is arbitration. It is a regularly recognized method by lawyers in the State of New York, to refer the difficulty to two or three men to adjust it. That is the second thing. If that does not work, the third thing is to leave it to the community, for the court is nothing but the organized representative of the community. The Supreme Court of the United

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* Stenographically reported for The Homiletic Review.

States is the representative of the people of the United States, and the Supreme Court of New York State is the representative of the people of New York State, and every lawsuit is a turning to the *ecclesia*, to the assembly, to community through its properly constituted representatives, and is a following in the spirit of this counsel of Jesus Christ. Civilization has adopted it, and yet I venture to say few men ever think they have adopted it. We are a great deal less Christian in some respects than we think, and a great deal more Christian in other respects than we think we are, and our method of settling controversies between man and man in commercial matters is essentially the adoption of Christ's method.

Now, the Hague Conference is the extension of this method in dealing with international matters. The first step to be taken when two nations get into a controversy is to adjust it by diplomacy if possible. That is to say, go to thy neighbor and tell him between thee and him alone what the difficulty is—get the nations face to face and get them to talk it over. You remember the old motto, "Strike, but hear." In a great many cases the "strike" has come first, and the "hear" afterward. But Christ says, "Hear first, and do not strike until afterward." And this is diplomacy: bring the nations face to face and adjust the difficulty if they can by diplomatic negotiations.

Now the second step is arbitration. That is, get two or three men to act as arbitrators or umpires to adjust the difficulty; and that is a method that has been pursued during the last century. Arbitration is the second of Christ's steps. Bring in two or three, and submit the question to them and let them pass upon it. The United States has had a leading position in this substitution of arbitration for war. Something like forty disputes that in olden times would have led to war have been arbitrated by the United States; something over thirty by Great Britain; altogether something over eighty cases by the whole world. The Hague Conference has proposed, and is putting in operation, the three steps which Christ proposed. The object of the Hague Conference has been to create a permanent court of judicature which should stand as the representative of the nations—as the Supreme Court stands as the representative of the United States, as the Supreme Court of the State stands as the representative of the State. There is a radical difference between arbitration and a supreme court. In arbitration the arbitrators are called together after a quarrel has arisen; the court is a permanent body. In arbitration one party selects his own arbitrator and the other his, and these two a third, so that we always have a tripartisan tribunal; the court is a nonpartisan tribunal. In arbitration, compromise is the natural result; in the Supreme Court the aim is to secure absolute justice. In arbitration the one question is decided and nothing else; the courts settle fundamental difficulties and prevent future difficulties.

And what the conference proposes is this: to organize the nations of the earth so that they shall have a permanent tribunal always ready. Now that has been done. We have not all agreed to submit the difficulties we have yet. Some have; we have not. We are behind—behind France, behind Norway and Sweden, in this matter. I am sorry to say our Senate has held us back from the general arbitration, but that will come in time. In the mean while we have got a permanent court which stands as the representative of the nations, as the town meeting of the town, or the Congress or Supreme Court of the nation, so that it is possible for a nation to say: "We will submit this question to the common conscience or common judgment of the civilized world." One of the great objections to the plan proposed at the Hague Conference has been this: There is no way, it is said, of enforcing the decisions of that court. When a court or State issues its decree, the sheriff is ready to enforce it, but the Hague tribunal has no sheriff to enforce its decree.

Christ points out the last step to be taken. It is a very simple one, but I think it will be very effective. Treat the nation that refuses to accept the decision of the Hague tribunal as a heathen and publican. That is, have nothing more to do with it. It won't be necessary to go to war. If a nation says after a decision has been rendered, "We won't accept this decision," all that is necessary will be to say: "Very well, we won't take your imports, we won't send you our exports, we won't allow your people to come here, we won't have anything to do with you. We will treat you as if you were on another planet." No nation could stand apart from any other nation. No army, no navy, no executive of the sword and scabbard would be required. It is often said that Christianity is not practicable. Why, my friends, it is the only thing that is. Is war a practicable method by which to settle controversies—war, with its desolations and cruelties of the battle-fields; the widow, the orphaned children, and the impoverished homes; with the fiery passions that it stirs up in the hearts of men, inflaming them with wrath like tigers, and followed with the corruptions which always follow in the path of war? Is war practicable—war, that never yet in all the history of mankind settled what is just, but only what is powerful; that never yet determined what is right, but only determined which of two wrestling powers is the greater power? Christianity is the only thing that is practicable after nineteen centuries of groping. We are gradually coming to adopt the method which so long ago our Master recommended to us for the settlement of difficulties between nations, between individuals, between communities, between persons. First, settle by conference; second, by consultation; third, by leaving the question of the issues to the judgment of the civilized world.

Are you and I to say we have nothing to do with this matter? It is true (and more emphasis might well be laid upon it) that the German Emperor would not have yielded, and Von Buelow would not have yielded, and it is doubtful whether Russia would have accepted the English and American plan, had it not been for the bushels of letters and cables that came across the ocean to that Conference from America, urging the adoption of a permanent tribunal for the settlement of international difficulties; and it is fitting to give our voice and vote, and pledge our influence, to this world movement for adopting the methods of the Prince of Peace, for establishing a world peace among the nations of mankind.

IF WE WERE IN CONTROL

By W. Beatty Jennings, D.D., Presbyterian, Germantown, Pennsylvania.

Make us a king to judge us like the nations.—1 Sam. viii. 5.

"Ah! if only we were in control, how much we would better our lots!" Do we not sometimes think it? Is not the sin of Israel, voiced in the text, our sin also? During the times of the Judges there was no king in Israel; God was king, alone and invisible. One would have supposed that they would glory in the unique privilege of having Jehovah as their sovereign. Wonderful were their deliverances wrought by His mighty arm; wonderful the protection vouchsafed them amidst unnumbered perils; wonderful the victories over foes strong and cunning for which He enabled them. What other people were so blessed! But they were not satisfied. They felt that if they could have a king of their own choosing, as other nations had, a king whom themselves could set up or remove from the throne and so virtually govern themselves, it would be better with them.

Even thus do we sometimes sigh and say, "If only we had things in our own control, how differently we would dispose them; if only we could make our own world of circumstance, and shape our own lives, how much better off we would be, and how much happier!" It is the same feeling that is expressed in the old Scottish epitaph:

> "Here lie I, Martin Elginbrod,
> Ha'e mercy on my soul, O God;
> As I would do, were I Lord God,
> And ye were Martin Elginbrod."

This stanza stands on the title-page of Richard Le Gallienne's charming story, "If I were God." "In the story or sketch, a man and a woman are represented as discussing, during an excursion to the mountains, the great question of the meaning of human life. She is a Christian and believes not blindly, but because she has an inner sense of the reasonableness of her belief; she knows by experience that she is right. The mysterious presence of evil, suffering, and death in the world is hard for her to accept, but she is able to reconcile it with the love for God and His love for the world. The man is spiritually color-blind, or, at least, can see no harmony between the fact of the world and the possibility of a good God. Their arguments, like all discussions where the disputants are on different planes of thought, are futile to convince, but each speaks honestly, earnestly, reverently, and sympathetically. And he is better for the experience. The work is in line with the moods of many minds and arouses melancholy, but mysteriously deep thoughts." Indeed the story is but an expanded treatment of the thought more tersely put in Mr. Le Gallienne's paraphrase of old Omar's quatrain:

> "If I were God, and this poor world were mine,
> Oh, then should'st see on what a fair design
> I would rebuild it like a dream for Hell,—
> Nor should'st thou ever blush to call it thine."

But see the consummate conceit of such a thought. As if we could control our own affairs! As if we could control them better than God! To guide affairs, even our own, requires both omniscience and omnipotence; omniscience, because if there were any unobserved or unrelated force, it might suddenly assert itself and thwart all our designs; omnipotence, because if one single force were beyond our manipulation, too subtle or too large for our handling, it would cause friction, if not immediate disaster, and would throw out of balance all our nicely adjusted operations. This omniscience and omnipotence cover all the laws and forces of matter, mind, spirit; for all these are interrelated, each affects the others in marvelous fashion, even as, if you represent the orbits of the asteroids under the form of material hoops or rings, one can not be lifted without moving all the others. It is just because Jesus Christ, who is providential ruler of the universe, possesses these attributes of omniscience and omnipotence that the world's affairs move steadily on. But now we would like to have control! What do we know about universal laws and forces? What do we know about the contents of the next moment? As it is, we form our plans and pronounce them perfect, when, to our consternation and dismay, some little unforeseen thing the next minute blasts them. They were mere card castles, which the first breath of circumstance blew quite away. And what is our power? Are we not mere weaklings? A pretty mess of it would we make if, in all our ignorance and impotence, we were in control! "We would like to sit upon the throne, if only for a moment, but in that one moment God knows we would wreck eternity!" In indulging such a wish, we fondly flatter ourselves that we are as God.

See, too, the utter selfishness of it. We would like to control things to suit ourselves, to better our lot. Scripture tells us, and history abundantly confirms the judgment, that, as universal Lord and King, Christ guides all things, to the praise of His own infinite greatness and goodness and glory. "Of him, and through him, and to him are all things, that to him may be the glory," through the eternities. But we would rob Christ of His glory in His providence, and in our providence would make all things, at least so far as we are able, redound to our good and glory. We would take the crown from Christ's brow and put it on our own! In His reign it is also further revealed that Christ's glory consists in the highest welfare of all His creatures. The greatest good of the greatest number is the splendid conception of this-world utilitarianism. Beside the end which Christ proposes, the highest good, not of the largest part, but of all creation, it pales into insignificance. But what care we particularly for the good of others if we may better our own lot? We would join field to field, tho we had to push our brother men on the barren wilderness. We would add house to house, tho it meant to evict the former tenants. We would clothe ourselves sumptuously, even tho others had to wear rags. We would multiply our pleasures, even tho they wrung wails of anguish from others. Like snails, we would carry the world upon our backs, for our own use. Self! that is our universe, beside which we know no other. For self's sake we would like to have control!

And see, further, how it argues impatience under the divine government. It is because we are ill at ease, dissatisfied, that we would like to order things for ourselves. Now this impatience is incipient rebellion. It is the first step toward a violent and high-handed revolution, in which the attempt will be made to overturn the throne of the supposed incompetent or oppressive God and snatch the scepter from His hand. Not one of history's revolutions which did not begin in this very feeling of restlessness and dissatisfaction. In the light of the past, students of affairs find in the widespread and constantly increasing unrest of our own day the first signs of a coming revolution the last result of which no man can forecast; and the one effort of our wisest and best statesmen and philanthropists is to allay this unrest, to foster a spirit of content, and so preserve peace and prosperity. But here is rebellion against God's government. Run over the records of the past and see how disastrous is every such attempt. Antediluvian men tried it, and the overwhelming flood blotted them from the earth. Israel tried it, and the wants and woes of the Babylonian Captivity overtook them. The French nation of a much later date tried it, and the streets and lanes of Paris reeked with filth and ran with blood. This last instance is most interesting because it was a deliberate attempt to enthrone human reason in the place of God. Recall Carlyle's description:

> A New Religion! Demoiselle Candeille, of the Opera, a woman fair to look upon, when well rouged; she, borne on palanquin shoulder-high; with red woolen nightcap; in azure mantle; garlanded with oak; holding in her hand the Pike of the Jupiter-Peuple, sails in; heralded by white young women girt in tri-color. Let the world consider it! This, O National Convention, Wonder of the Universe, is our New Divinity; *Goddess of Reason*, worthy, and alone worthy, of revering. Her henceforth we adore. Nay, were it too much to ask of an august National Representation that it almost went with us to the *ci-devant* Cathedral called of Notre-Dame, and executed a few strophes in worship of her? President and secretaries give Goddess Candeille, borne at due height round their platform, successively the Fraternal Kiss; whereupon she, by decree, sails to the right hand of the president and there alights. And now, after due pause and flourishes of oratory, the Convention, gathering its limbs, does get under way in the required procession towards Notre-Dame. Reason, again in her litter, sitting in the van of them, borne, as one judges, by men in the Roman costume, escorted by wind-music, red nightcaps, and the madness of the world. And so, straightway, Reason taking seat on the high altar of Notre-Dame, the requisite worship or quasi-worship is, say the newspapers, executed; National Convention chanting "the Hymn to Liberty, words by Chénier, music by Gossec." It is the first of the Feasts of Reason; first Communion service of the New Religion of Chaumette.

Fire, filth, want, flood, pestilence, death, these were the quick results. Yet we, in our own hearts, are harboring the beginnings of a like rebellion. Who can tell how speedily the observant spirit of evil will foster these beginnings and ripen them to conclusions? Who can foretell the consequences? Beloved, this thought, "Oh, that we were in control!" is awful. It is rebellion against God.

Before we harbor longer this wish, it is well for us to consider how largely our world is of our own making. Possibly we are criticizing God when the fault lies at our door. God originally made man to be happy, to have eternal life, with all the fulness of blessedness which the words imply. And He placed man in circumstances perfectly adapted to accomplish such an end. The conditions were those best fitted to man as a free moral being, to work out his highest welfare. What made man fail of happiness? What brought in the suffering and the wo? Was it God's choice, God's work? Was it not rather the speedy and inevitable result of man's wresting the scepter from God's hand and attempt to wield it in his own behalf? We know that man preferred evil. He would rule over himself. Sicklessness, sinlessness, deathlessness, happiness—these were the characteristics of man's lot as God ordained it. Sin, sickness, death, misery—these are the results of man's own doing. Even then God strove to redeem man from the dire consequences of his own doing and bring him back to a more than paradisiacal joy. This was the goal of the earthly work of Christ. But man said, "I will not have this man to reign over me." And in persistent rebellion the curse abides. It becomes us, I say, to think how much our present lot is our own doing, not God's.

But this is too general to carry much weight. Come to your own case. Who is responsible for your poverty, out of which you imagine you would deliver yourself if you were in control? Is none of it due to your shiftlessness, tardiness, want of economy, foolish extravagance in aping the wealthy above you? Your poor health—how much is it due to your violation of well-known laws of sanitation, improper food, excessive eating and drinking, overdriving mind and body in the pursuit of wealth? Your moral condition—who is responsible for that? None, not even the devil, can force you to do wrong without your consent. Ah! brethren, our world is mostly of our own making. Seeing then that, so far as we were allowed self-direction, we have made such a botch of it, it does seem to me that we ought to have been cured, once for all, of the conceited, selfish, impious wish, "Oh, if only we had control!" It is a mercy that God keeps the scepter out of our hands.

You readily recall Mrs. Shelley's great story, "Frankenstein," named from the hero of the tale. He was a student who discovered the secret of creating life. He would make a man, not subject to decay like the man whom God had made, but one incorruptible; not an imperfect, but a perfect man. He would make first a body for the reception of the life, a body "with all its intricacies of fibres, muscles, and veins," a body large beautiful, perfect. He collected bones and other parts, each perfect in itself, from tombs, dissecting-rooms, charnel-houses. These he knit together carefully, compactly—bones, muscles, flesh, skin, all. The body complete, he endows it with life. Instantly he sees that he has created a monster, a monstrosity. He had overlooked, he had not provided, for the social instinct. Disappointment and horror were the result, and these increased as the new-made creature murdered his creator's brother, betrayed his friend, strangled his bride, before he came to an end in the northern seas.

In like manner we would create for ourselves a new world and make for ourselves a better life. We would select each possible cause and occasion of happiness; we would choose each circumstance that would foster success or joy; we would put all together with utmost wisdom; we would combine in our life all the happinesses observed in other lives; we would make our world beautiful, entire, and good, and dwell in it forever! Beware! Something left out, some unfortuitous conjunction of circumstances, some false balance of parts, some unsuspected mystery, would make our world hideous, deformed, a very hell on earth, in which we would be, as Frankenstein was,

"Like one who, on a lonely road,
Doth walk in fear and dread,
And, having once turned round, walks on,
And turns no more his head,
Because he knows a frightful fiend
Doth close behind him tread."

Brethren! better let God keep the reins in His hands. Better make Paul Gebhardt's hymn your own:

"Commit thou all thy griefs
And ways into His hands,
To His sure truth and tender care
Who earth and heaven commands.

"What tho thou rulest not,
Yet heaven and earth and hell
Proclaim God sitteth on the throne
And ruleth all things well.

"Leave to His sovereign sway
To choose and to command,
So shalt thou wondering own, His way
How wise, how strong His hand."

GOD'S MAN

By the Rev. Rodney ("Gipsy") Smith.

We are ambassadors for Christ, as tho God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—2 Cor. v. 20.

The text means, in other words, "think God's thoughts and walk in God's ways." Or, in other words, "dethrone sin in your life and enthrone Christ." Or, in other words, "give up your way and take His way. Or, in other words, "Old things must pass away—old things must pass away—and there must be a new creation." And, men, would it not be a wonderful thing for this city and for this State and for America, if it could go out within an hour and a half from this service to the length and breadth of the land that every man in this audience had stood up and said, "Christ for me"? Would it not be a wonderful thing if every man, old and young, in this house were to say before he left the building: "From this day, O Christ, I will take thee as my Lord, my life, my lover, my master, my king; from this day thou shalt come into my heart and make thy home; from this day thou shalt be the guide of my life; from this day I will think thy thoughts and I will walk in thy ways; from this day I will renounce wrong. I will put my foot upon it now and forever, secret and public wrong, and from this day I will stand for Christ and for righteousness"? Would it not be a wonderful thing for your city?

And you know, men, you are not at your best until you come to that decision. You can not be your best until you come to that decision. I don't care how successful you have been as a business man; how clever you may be; how brilliant in mind. I do not care how men may look at you; tho they think your life has been a triumphant march, you have not reached the place where God and the angels expected you to reach, and you will never reach it until Jesus Christ has become the Lord and Master of your life. You never can get there until then. You do not begin to measure up to your possibilities until Jesus has become enthroned in your life. You can not see or feel or understand or comprehend, and you never will until Jesus has become enthroned in your life. You can not, you can not. The natural man can not understand the things of God; they are foolishness to him. It is only when you stand beneath the cross; it is only when you look through the microscope of Calvary; only when your heart is fired by the flame of Pentecost, only when He has come into your soul and made you clean, that you begin to measure up to your opportunities and possibilities, with all your success. Listen! With all your success you are not yet the man you might have been, and you never will be till you are right with God. You, yourself, your character; your mental outlook; the whole man of you, in and out, up and down, all around, past and present and future; all there is within you is handicapped, dwarfed, cribbed, cabined, and stunted until Jesus Christ has made you free, and then you will be "free indeed."

And what we come to plead is that you shall be Christ's men, Christ's men. And whether you are prepared to be like that or not, I am prepared to make another statement because I believe it. You are Christ's men already. If you don't admit it, you are. He has redeemed you. You belong to God; and if you have not recognized that fact, that is the cause of the mischief, of all the blundering, the secret of all the sorrow, at the bottom of all the tragedy; that is the forging in every link in every chain that has bound you hand and foot; that is the poison that is eating the life and soul out of you because—you have not recognized the crown rights of Jesus Christ.

Now, what we want you to do is to recognize that fact to-day—God help you!—that you are Christ's man, and then, with your intelligence and with your sense of right, if you will only recognize that glorious fact and write it in golden letters on the tables of your soul, I think you will live with it ever before you. "I am Christ's man,"—that will help to make lovely everything and everybody you touch. That is what we want you to believe; that you are Christ's man; that He loves you; that He claims you; that He longs for you—that He wants you to be at your best; that He wants to give you a chance, tho you have blundered and wandered and have muddled up and tangled things; that you have twisted and that you have made such a hash of the part. And tho looking at it from every standpoint it looks almost impossible for it ever to be straightened out; and tho you are ashamed of yourself as you sit there and are glad within that the man next you does not know that you are as bad as you are, for if he did know you are as bad as you are he might get up and walk over to the other side of the building and refuse to sit beside you because you have got so low down; and tho you are done up with disease and tho there be not an inch of soundness in you, and tho from the crown of your head to the sole of your foot you are done up with uncleanness and filth—you are still God's man; and love waits to forgive and forget; and if you were the worst—the worst kind of a man in this city, the Christ I am preaching can make you a new creature before you go out. That is the Gospel. That is our message. That is our hope for you, my brothers—for you.

And I think you should think of this, too, because of those about you. Your home has some claim on you; your wife and your children. Some of you are fathers and you have boys and girls growing up around you. Some of your children may have heard you swear, and they may have seen you drunk, and your children may be able to say: "I have seen my father drunk and I have heard my father swear," but they can not say, "I have heard my father pray." And that is a terrible thing for a child to experience. I made that statement, or something like it, a fortnight ago in Clinton, Iowa. There was a man in the front seat, and he said, when I uttered it, that I looked straight at him. I was not conscious of it, but in one or two days he came to me and said: "You said last Sunday evening that there was a man somewhere close to you whose boy may have heard him swear and seen him drunk, but never heard him pray." I said, "Yes, I said that." He went on: "I am that man, but, God helping me, my little boy shall never see me drunk again, and he has heard me pray since last

Sunday, for I went home and got down the old Bible that I have not looked at for a long while, and I said to the wife, 'I do not know how to do this thing, but that Gipsy said I ought to do it; and even if I break down, I am going to try.'" He read two or three verses and said: "I will pray." But when he got on his knees he could not utter a word, and finally faltered, "Our Father which art in Heaven," and it was all over, and the angel rejoiced over one sinner that repented. Yes, your children may have heard you swear; they may have seen you drunk, but have they never heard you pray? Man, but it is a terrible thing for a boy to have a father who drinks and swears. A boy never gets over that disaster.

Drunk before they can walk, and drunk before they are born! God Almighty, have mercy on such parents! What hope is there for such boys and girls—what hope? And I say to you men, you fathers, you ought to be right with God for the sake of your children. Go home to-night and gather them around you and begin to pray. Spend the evening with them. It will be worth spending the evening instead of going to church, in learning how to pray with your children. You have never spent an evening so practically in your life. You men ought to get right with God for the sake of your boys and girls. Aye, and for the sake of your wife! Some of you married a girl that was a Christian when you married her. Where is her religion to-day? She belonged to a church when you married her, and you dragged her away from it. She was pure and beautiful when you led her to the altar, and one of the most lovely things that God ever gives to a man in this world, next to the Cross, is the pure love of a pure woman. And some of you men promised to take care of that beautiful gift; that you would be faithful to that gift.

You must get right with God for your own sake, and you must get right with God for Christ's sake; you must get right with God for the sake of the good you can do; for the sake of your brother men, and you ought to get right with God for the sake of the good you can do in this mission. I believe God has a golden column in glory where He writes the names of men and women who help to save His world, and I want my name in that column; and you can begin now, if you have never begun, to help Jesus to capture this whole planet for Himself and have your name written in that column. God help you to begin! Oh, the joy of leading a soul to Christ! The joy of being a coworker with Emmanuel, and the exquisite joy of entering into the joy of the Lord when a sinner comes home!

THE SACRED SCRIPTURES

By Cardinal James Gibbons, Roman Catholic, Baltimore, Maryland.

Holy Scripture is your most powerful armor in time of war, that is, in moments of temptation. Our whole life is a series of temptations. "The life of a man upon earth," says Job, "is a warfare." You have enemies without and within the camp. "The devil goeth about like a roaring lion, seeking whom he may devour." The world is constantly setting its snares to entrap you. Your own passions are so many domestic foes struggling against your better nature.

To fight successfully against this triple enemy, you have need of strong religious discipline. Now, what a manual on military tactics is to the soldier, the religious book is to the soldier of Christ. The Sacred Volume will instruct you by word and example when you are to fight, and when you are prudently to decline a battle by avoiding the occasions of sin.

The timely remembrance of an appropriate sentence of Holy Writ is a tower of strength in the hour of temptation and despondency. When the demon of swelling pride and vainglory assails you, let your battle-cry be the words of the Royal Prophet: "Not to us, O Lord, not to us, but to thy name give glory." When the spirit of avarice haunts you, let your antidote be the words of our Lord: "What doth it profit a man if he gain the whole world and lose his own soul?" When the demon of unhallowed desires endeavors to defile your soul, devoutly recall the words of Christ, "Blessed are the clean in heart, for they shall see God," or the words of the patriarch Joseph, "How can I sin in the presence of my God?" When tempted with impatience on account of loss of health or relatives, say with Job: "The Lord gave, the Lord hath taken away. Blessed be the name of the Lord."

The Holy Scripture is not only your weapon in time of war, but also your companion in time of peace. Few things are more enjoyable than the companionship and conversation of a devoted friend.

With the Holy Scripture as your companion, it will lead you into the most sacred and memorable scenes ever presented to the gaze of men. You can behold in imagination the sacred personages recorded in Scripture and listen to the very words that fell from their lips.

Resolve to set aside a certain time each day or night which you will devote to the reading of a religious book.

But above all other books, choose the Sacred Scripture. There is a special grace attached to the reading of the inspired volume. It will impart to your soul a solid, sturdy, rational, and healthy piety. It is the inexhaustible fountain from which the fathers and doctors of the Church, Christian orators and poets, have drawn their inspiration.

During our ecclesiastical studies in the seminary it was our rule to carry about us a copy of the New Testament. We were obliged to read from it every day, not sitting or standing, but on bended knees. And from the time of his ordination every priest is obliged to spend more than an hour each day in reciting the Breviary, which largely consists of selections from the Sacred Scripture.

Now what is good for the priest ought to be profitable to the people. By meditating on the Sacred Scripture you will nourish your soul with the bread of life. Read the sacred text with attention and reverence. Read it not so much with the desire of information as of edification.

You, my beloved, are in a situation like that of the Jews. Like them your are far away from your true home, the heavenly Jerusalem. Like them you are exiled in the Babylon of this world. And God sends you, as He sent them, a message contained in His holy books, to cheer your hearts and bring you glad tidings of redemption. Is not the Sacred Scripture a message from heaven? Open your hearts, then, as the ancient Hebrews did, and listen to the word of God with sorrow for sin, with a spirit of holy compunction, and an increased desire of possessing the heavenly Jerusalem. And may God, who enriches the earth with His early and latter rain, enrich your souls with the dews of heavenly grace, that you "may hear the word in patience and bring forth fruit a hundredfold."

The inspired volume is never ashamed to tell us the plain, unvarnished truth, for people can never suspect its authors of being personal.

Moreover, you can not usually hear the living voice of a preacher more than once or twice a week. His words pass away, but the written word remains. You have always the sacred book at your call. You can ponder again over a page which has impressed you, and you can imprint it on your heart and memory.

The Holy Scripture is the food of the soul. You partake of corporal nourishment twice or thrice a day, so that your life and health may be nourished and repaired. Now the word of God is the life of the soul: "Not on bread alone doth man live, but on every word which proceedeth from the mouth of God." "The words which I have spoken to you," says our Lord, "are spirit and life." Shall we feed the body and suffer the soul to starve? Shall we say to the slave, which is the body, pampered, and to the soul, which is the master, do thou perish? No, no. Let us rather nourish our souls with the bread and meat of heavenly doctrine, which we shall find in holy books, and which will enable us to advance on the road of perfection, even to the city of God.

Waiting

Wait on the Lord.—Ps. xxvii. 14.

WAITING is one of the difficult lessons in life.

I. Reasons for haste. Consciousness of the brevity; the uncertainty; the incompleteness of life. We do not think much about eternity, but we feel it constantly. It is the atmosphere of our consciousness. The soul lives in eternity, whether or not it lives for eternity.

II. Results of haste. 1. Superficiality of character. 2. Unrest of soul. 3. Imperfection in work.

III. Question! Would haste be justifiable if this life were the only one; supposing for the moment that there was neither hint of, nor desire for, a future life? No. Because of the fact of the continuity of life. One generation succeeds another and receives from the past. Life for humanity is unbroken. It is a sin to take all from the past and give nothing to the future. Reason and justice require that we shall do our part in the work of our generation thoroughly; that there shall be no results of haste apparent.

IV. Remedy. The consciousness that life is eternal; this life is but the beginning, preparation, kindergarten.

V. Need of waiting. 1. That we may see growth. Knowledge of growth one of the greatest spiritual joys. 2. That we may truly estimate value of work.

VI. Waiting does not mean inactivity. Active, but yet waiting. Doing present work as if the doing of it and not the finishing of it were the important thing.

VII. Waiting on God means working for God, but first committing ourselves to Him; working without haste, working in eternity.

P. T. O.

Lessons from an Attempted Sea Trip

He paid the fare thereof, and went.—Jonah i. 3.

THIS text suggests and illustrates the following truths:

I. The value of common honesty. "He paid the fare thereof." Jonah's honesty is commendable. Small peculations or dishonest acts are the same in essence as large grafting operations. Stealing from a transportation company is the same as stealing from any others.

II. The futility of attempting to thwart God's purpose. "And went." He was going in a direction opposite to that in which he was directed. He never reached his intended destination. God would not permit him to succeed. More than once has God seen to it when His children set out on a course of disobedience that "the ships were broken, that they were not able to go to Tarshish."—2 Chron. xx. 37.

III. The inconsistency of unsymmetrically developed character. "He paid the fare thereof"—this was honesty exemplified. "And went"—this was deliberate disobedience. Both conspicuous in same person. The Bible ideal is a man complete in *all* the graces.—2 Pet. i. 5–8. "The fruit (not fruits) of the Spirit is (not are) love, joy, peace," etc. Each grace mentioned is essential to the perfectly balanced, fully rounded-out, symmetrically developed character.—Gal. v. 22, 23.

IV. The way of the transgressor is hard.—Prov. xiii. 15. "He paid the fare thereof." So does every one who turns away from known duty. Violation of law, physical or spiritual, demands payment of the price. "The soul that sinneth, it shall die." There are certain "pleasures of sin for a season," but it remains eternally true that "sin when it is finished bringeth forth death."

The Matchless Speaker

Never man spake like this man.—John vii. 46.

IN the epistle to the Hebrews we read that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these latter days spoken to us by his Son."

From the banks of the river Jordan and heights of the Mount of Transfiguration, He said of Jesus of Nazareth, "This is my beloved Son: hear him." And when men heard Him "they wondered at the gracious words which proceeded out of his mouth" and declared—"Never man spake like this man."

I. Because never man had such knowledge, 1. Of God. "As the Father knoweth me, even so know I the Father." 2. Of Heaven. "I came down from heaven, etc."

3. Of the world. "The world was made by him." 4. Of man. "He knew what was in man." 5. Of truth. "In him are hid all treasures of wisdom and knowledge." 6. Of the past. "Before Abraham was, I am." 7. Of the future. "As it was in the days of Noah, so will it be, etc." Inevitable conclusion—"Now are we sure that thou knowest all things."

II. Because never man had such incentive. 1. Responsibility. "For there is none other name under heaven, etc." 2. Obligation. "I must preach . . . for therefore am I sent." 3. Obedience. "The Father which sent me, he gave me a commandment what I shall say." 4. Desire. "He was moved with compassion toward them; and he began to teach them." 5. Purpose. "For this cause came I into the world, that I might bear witness to the truth." 6. Urgency. "The words that I speak unto you, they are spirit and they are life." Under the circumstances, how could another speak like Him "the words of this life"?

III. Because never man had such authority. 1. Conscious. "I that speak to thee am he, the Messiah." 2. Supreme. "Ye have heard it said of olden time, etc., but I say, etc." 3. Unique. "For he taught as one having authority and not as the scribes." 4. Unlimited. "Even the winds and the sea obey him." 5. Final. "For the Father hath committed all judgment to the Son."

How could it be otherwise than that He should speak "as never man spake"? Who could ever approach these qualifications? The mystery lies entirely in the little heed that is given to what He has said.

A. E. F

The Church as A Spiritual House

Ye are built upon the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom each several building (R. V.), fitly framed together, groweth unto an holy temple in the Lord.—Eph. ii. 20.

I. The corner-stone is Christ.

II. The foundations are "the apostles and prophets."

III. The superstructure is its living membership.

IV. So constituted, the church "groweth."

V. The consummation is "an holy temple in the Lord." D. J. B.

Lives that Point

On the morrow John was standing, and two of his disciples; . . . and saith, "Behold."—John i. 35, 36.

As here portrayed the figure of John is a signal example of "lives that point."

I. The ability to point is what gives significance to life. The dull, colorless life which can point to nothing worth while is never coveted. "Do you wish to see my monument? Look around you"; thus did Sir Christopher Wren point toward the greatest conception of his life.

II. John's life pointed the right way. Contrast those lives which point the wrong way.

III. The life of true significance points beyond self to perfect truth. John humbly declared himself to be only a "voice"; but he was a voice that pointed to the "way, the truth, and the life."

IV. The life that points must stand openly and boldly, sometimes in the face of hostile opposition and even death. C. R. S.

The Greatest of Graces

The greatest of these is love.—1 Cor. xiii. 13.

All Christian graces are but the reflection of Christly love.

I. Christian joy is the exultation of Christly love.

II. Christian peace is the rest of Christly love. It is unruffled by sacrifice and undisturbed by outward storms.

III. Christian long-suffering is the patience of Christly love. The secret of the great apostle's patient endurance was love of Christ that constrained him.

IV. Christian beneficence is the activity of Christly love. As we partake of God's loving nature, our active beneficence increases.

V. Christian faith is the heroism of Christly love. The lives of the heroes of faith spoken of in the eleventh chapter of Hebrews were inspired by love for the One whose they were and whom they served.

VI. Christian hope is the expectation of Christly love. The true Christian is the real optimist. H. A. T.

A Unique Rest Prescription

Take my yoke upon you and learn of me and ye shall find rest unto your souls.—Matt. xi. 29.

One of the Great Teacher's paradoxes. There are several of these apparent contradictions. But, like all profound truth, a closer, fuller consideration reveals the soundest wisdom.

"Come . . . Take my yoke . . . find rest" is truly a unique rest prescription with three peculiar features:

I. It is soul rest, not for body. Tendency of the resting season is to think of the body and neglect the spirit. Yet, it is to this latter that the deepest teachings of our Lord apply. His "peace" and "rest" are "not of this world." To this the Czar, with vast estates, bears silent testimony in his sonnet published in America last year.

"My soul gropes sadly searching
In mental fog; it pines
And prays and suffers,
But finds no peace on earth."

Rest can not be found alone in winter palaces, or seaside resorts, unless the spiritual needs are taken into account. The "soul specialist" has a remedy.

II. Altho it is "given," the proposition is "learn of me." Resting is an art as truly as painting or sculpture. That many fail to understand it thus, is evident, even in the physical realm, from the dissatisfied faces often returning from summer outings. Sunday, the "day of rest," is being misused for the same reason. When the Master said, "I will give you rest," he was just as sincere as the great violinist who would say to his son, "I will give you art." Art of resting must be learned.

III. We must find rest by wearing a yoke (symbol of labor). This is not an impossible proposition when we remember that rest is not mere stagnation. Indeed, no ambitious, energetic business man who has developed industrious habits would desire such a destiny. Henry Drummond shows us that yokes are an aid to larger usefulness:

"Rest is not quitting the busy career:
Rest is the fitting of self to its sphere."

The efficacy of this prescription may be accepted without question, since it is commended to us by the One who was no mere dreaming theorist, but a practical Physician whose life was a masterpiece of ministry.

C. R. S.

He Preached Jesus

He preached unto him Jesus.—Acts viii. 35.

I. The preacher. 1. A man, not an angel. Merchants send men and samples. Agents visit us. God has His men and saves men through men. 2. He was qualified. Led by the Spirit. Had turned many to Christ. —Acts viii. 6. 3. He was tactful. He came alongside and listened and questioned. He did not say, "I have been sent." The commercial traveler sells most goods who is tactful. To be good is not enough; we must be "wise to win souls."

II. His subject. Jesus. 1. Jesus, the Son of God. 2. Jesus who died for sinful man.

III. His audience. 1. A single soul. Willing to go to one man. Had crowds in Samaria. One Luther, Knox, Wesley, Moody, Spurgeon, Gipsey Smith, saved means much. 2. A seeking soul. Returning, was reading Scripture. 3. A saved soul. Tradition says he did great work for Jesus on reaching home. J. H. D.

The Riches and Poverty of Christ

For ye know the grace of our Lord Jesus Christ, that tho he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.—2 Cor. viii. 9.

I. Christ's original condition. "He was rich." Prior to His coming in the flesh He was the brightness of God's image, the source of all existence, the adored of angels and archangels, and the central object of attraction to the moral universe.

II. His assumed position. "Became poor." He renounced the glories of heaven, assumed human nature, exposed Himself to poverty, suffering, shame, and death.

III. The motive. "For your sakes" He suffered. This He did to secure our pardon, peace, joy, and ultimate glory. W. H.

The After-Easter Life

Arise, let us go hence.—Luke xiv. 31.

What is the life unfolded that Easter proclaims?

I. A new life, broader, deeper, and of wider scope.

II. A life exprest in "reachings-forth," increase.

The Easter Journey

Jesus himself drew near and went with them.—Luke xxiv. 15.

Easter carries us beyond the Cross, beyond the grave, outside of Jerusalem; and we have the earnest:

I. Of life: He is risen. He lives and we shall live also.

II. Of divine companionship. "Lo! I am with you alway."

Discipline

And he saith unto them all, if any man will come after me, let him deny himself, and take up his cross daily and follow me.—Luke ix. 23.

I. The nature of discipleship. 1. A willing service.—"If any man will." 2. A continuous service.—"And takes up his cross daily."

II. The obligations of discipleship. Every society has its obligations. Christian service imposes certain obligations. 1. Obligation of denial of self. "Let him deny himself." 2. Cross-taking. "And take up his cross."

III. The course of discipleship. "Follow me."

A distinction should be made between self-denial and denial of self. The cross should be interpreted by Mark viii. 27.

E. H. Mace.

Three Communion Outlines

By Franklin Noble, D.D., Falls Church, Virginia.

1. The True Closet Within Us

Commune with your own heart.—Ps. iv. 4.

I. The Holy of Holies, the most sacred center of the Temple, was a secret place, unentered by common footstep, unlighted by window or lamp; a type of the secret place in every heart where God speaks and listens for our answer.

II. The Holy of Holies of the communion service is that moment when, having taken the bread or wine, we bow in prayer too solemn for the intrusion of any word from priest or minister.

III. This moment is just that when God speaks most clearly to us, showing us our sin, showing us our duty, and renewing His offer of infinite help.

IV. From this secret communion, where no intrusive voice interrupts the still communion of God and man, we rise up and go out to a new life, a new hope, a new work.

2. A Helpful and Uplifting Ordinance

The altar that sanctifieth the gift.—Matt. xxiii. 19.

I. The preeminent greatness of God and divine things. When we come to God, the main thing is not we who come, nor our coming, but *God* to whom we come. So when we bring a gift to God's altar, the main thing is not the gift, but the altar that sanctifies the gift.

II. The strong purifying power of God. He receives us when we come to Him, and gives us something of His holiness. The gift is an imperfect thing, but we put it to a perfect use, and that ennobles it. The altar sanctifies the gift.

3. Showing Forth the Lord's Death

As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come.—1 Cor. xi. 26.

I. The communion has great value evidentially. 1. The existence of the ordinance in the church is most naturally explained as a memorial of an actual fact, and it is thus a world-wide proof that Christ actually died for us as is said. 2. The observance of the ordinance gives a striking proof to unchristian men that Christians really have a sincere love for Christ and trust in Him.

II. The communion greatly strengthens Christians in their faith and love. 1. It naturally throws them back into sincere self-examination, and so revives and increases their repentance and grateful trust. 2. As an act of faith, it increases it, as hearty expression always strengthens an inward feeling.

III. Christ's death looks directly forward to His resurrection and eternal life with His own. So we hold up in the communion the fact of a waiting church. We are all looking for His coming, and say: Even so, Come Lord Jesus!

Boundaries.—Louisa Bushnell expresses an important thought about horizons in the following lines:

My heart gives thanks for yonder hill,
That makes this valley safe and still;
That shuts from sight my onward way
And sets a limit to my day;
That keeps my thoughts, so tired and weak,
From seeking what they should not seek.
On that fair bound across the west
My eyes find pasturage and rest
And of its dewy stillness drink
As do the stars upon its brink.
It shields me from the days to come
And makes the present hour my home.

Deeper will be my rest to-night
For this near calmness of the height;
Its stedfast boundary will keep
My harbored spirit while I sleep.
Yet somewhere on its wooded sides
To-morrow's onward pathway hides,
And I shall wake at early morn
To find a world beyond, new-born.

I thank thee, Lord, that thou dost lay
These near horizons on my way,
If I could all my journey see,
There were no charm of mystery,
No veiled grief, no changes sweet,
No restful sense of tasks complete.
I thank thee for the hills, the night,
For every barrier to my sight;
For every turn that blinds my eyes
To coming pain or glad surprise.

For every bound thou settest nigh,
To make me look more near, more high;
For mysteries too great to know:
For everything thou dost not show.
Upon the limits rest my heart;
Its safe Horizon, Lord, thou art!

The Reformer.—The great purposes that run with the will of God will justify the man who labors for them if he is patient to wait God's time. This is set forth in the following lines:

Before the monstrous wrong he sets him down—
One man against a stone-walled city of sin.
For centuries those walls have been a-building;
Smooth porphyry, they slope and coldly glass
The flying storm and wheeling sun. No chink,
No crevice lets the thinnest arrow in.
He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer him.
Let him lie down and die; what is the right
And where is justice, in a world like this?
But by and by, earth shakes herself, impatient;
And down, in one great roar of ruin, crash
Watch-tower and citadel and battlements.
When the red dust has cleared, the lonely soldier
Stands with strange thoughts beneath the friendly stars.

Faith.—Not merely the object of faith but the quality and the strength of it determine its results. This is set forth by Mr. Frank Cramer in these original verses:

Kneel to an idol made of clay,
Lay bare your heart, and humbly pray,
Believing that, your motive pure,
Your God of clay will bliss assure.

Kneel to a carvèd cross of wood,
The symbol of a martyr good,
Feeling within your inmost heart
That cross of wood will bliss impart.

Kneel to the sun or moon or stars,
To Venus, Jupiter, or Mars,
Believing that your prayer's word,
If just, is certain to be heard.

Whate'er be your ancestral creed,
If dwells within your heart the seed
Of honest faith, you're not astray
No matter to which god you pray.

Kneel praying to the King of Kings,
Creator of all earthly things—
If faith be lacking in your soul,
Your prayer will never reach its goal.

Consistency.—The injunction to trust God "and keep your powder dry" expresses the common-sense wisdom of faith. The same sentiment is illustrated in this humorous bit of verse from the New York *Sun*:

"Afraid of what—
Of death," he said.
"Why, really, man,
To go to bed
And sleep is just
The same as death;
We breathe, but have
No knowledge of the breath.
Now I
Am not at all afraid to die."

'Twas all he said
Before he hied him off to bed.
Disrobed, he peered beneath his couch,
Poked in the closet with a cane,
The windows fastened tight about,
Revolver loaded for the brain
Of night marauder; lastly sniffed
About each chandelier of brass,
Fearfully, lest some carelessness
Should cause a leaking of the gas.
Thus, unafraid, he drew his breath,
And laid him down unfazed by death.

Surrender.—The lesson philosophically expounded by Professor Starbuck in his recent articles in our pages, is very well epitomized in rime by Mary L. Cummings, thus:

Is it hard for the flower when summer comes
To turn its face to the sun?
Is it hard for the flaming red orb to sink
When its course for the day is run?
Is it hard for the dew to moisten the earth
When night's dark shade doth fall?
Is it hard for the bird to answer again
The note of its mate's sweet call?

Or merely for man is it hard to achieve
The will of the mind above?
For man who doth daily and hourly receive
Fresh proof of the Father's love?
Is the only strong straining against God's will
To be on the part of His child?
While everything, joyous, fulfils His behest
From the mart to the tangled wild?

All life that is fully surrendered to God
Sweeps on with a step serene,
Moved by the bounding, unlimited force
That throbs in the earth's fresh green.
Thus, as tree and flow'ret in forest and glade
Adorn, with out effort, the sod,
The fragrance and power may be felt of a life
Wholly surrendered to God.

Soul-Food.—Rev. J. Monro Gibson, D.D., in a recent article in the *Christian Endeavor World* calls attention to a plant that grows in Central America called nardoo, whose fruit has properties that satisfy hunger, but lacks the elements that nourish the body, so that the hungry man is deceived into starvation by feeding upon it. His appetite is satisfied and he seeks no other food, for he feels no need of it. So does the world treat the man whose soul hungers for the bread of life. It offers sins and pleasures which seem to satisfy, thus occupying the place that the real food from heaven should have and the man starves spiritually without knowing his own condition.—Isaiah lv. 2. —*C. E. B.*

Interpretation.—At the time of the peace conference, at the principal dinner of the occasion, when richly gowned women were present, and when the most brilliant men of the age were to speak, several things happened which called special attention to themselves.

One of the speakers got upon his feet to speak. His face and figure told that he was a prince; his robes were princely, and his very bearing showed his birth. But as the people listened, their eyes were dull and their faces unlighted. The reason was plain. He was a Chinese prince and spoke in his own language which none but himself understood. Suddenly, a young man, American born, clean cut and glowing, got upon his feet and began to interpret the words of the prince into the language of the people. No longer were their eyes dull or their faces unlighted, but smiles and tears played upon their faces as the interpreted message came to them.

God's word sometimes is dark. His ways inscrutable. May we not so live and speak as to interpret God and His word to those who know Him not?—*J. R. G.*

Exemplary Courage.—There is a little piece of unwritten history connected with the battle of Gettysburg. At the end of the second day's fight there was held a council of war to determine whether they should continue fighting or retreat. Now it is the custom in such councils for the younger officers to give their opinions first so that they will not be influenced by the opinions of the older ones. At this time the officers came one by one and all gave as their opinion that they had better retreat, until they came to Hancock, and he struck the table with his fist and said, "Gentlemen, I and the Third Corps will be ready to fight tomorrow morning." And the battle of Gettysburg was won. So one strong soul, ready to go on fighting, has won many a cause otherwise hopelessly lost.—*A. R. B.*

Fleeting Opportunity.—Standing by the railroad, I watched the post-master as he hung out the bag to be caught by the mail-express soon to pass. A few minutes after and the train came thundering around the curve. The mail agent looked out of his car and then, thrusting out an iron arm attached to the side of it, snatched the bag, and the train sped on its way.

So God is hanging out opportunities along the pathway of our lives. If we are alert and watchful, we may appropriate them for the glory of God and the advancing of His kingdom. If we are careless and indifferent, we pass them by, and they are lost to us forever, as we make but one trip on this line.—Eph. v. 16.—*G. F. W.*

The Question of Motive.—Why do men pursue certain courses in life? If each one were compelled rigidly to give account to himself of the reasons for various acts and courses of action, he might often find, as shown in the illustration, that the reasons are not convincing and are, to that extent, misleading:

> Mr. Harold Spender, the Alpine climber, in his book on the High Pyrenees, recently published, tells of an unexpected climax to one of his feats.
>
> With two companions he had scaled one of the most difficult peaks, and descending, found refuge from the storm and night in the chalet of a goatherd. The three men, half frozen, and exhausted with the long and terrible strain, but glowing with triumph, crouched before the fire.
>
> The goatherd's wife, a dull old woman, stood looking at them silently for a while, and then pronounced a single word:
>
> "*Pourquoi?*" (Why?)
>
> Spender declares that he and his companions looked at each other with an expression of surprize on each face. They had risked health and strength and life itself. "Why?" What had they gained?
>
> There was no answer. The one word struck like a blank wall across their consciousness of useless struggle and suffering and danger.
>
> The snow fell outside, and the mist shut out the hills. They did not talk to each other. Each was asking himself, "Why?" —*B. L. H.*

Temptation.—In Nevada there is a sun-scorched desert surrounded by lava mountains, seventy-five miles long and five to twenty miles wide. Here and there in this valley are pools of clear water seemingly refreshing and very tempting to the thirsty traveler, but in reality they are exceedingly poisonous; and wo to him who attempts to slake his thirst at one of them, for the unfortunate victim dies of arsenical poison; dies a horrible death. A traveler who recently made his way across this desert suffered indescribable agony on account of heat and thirst. He says that it was necessary for him to run away from these inviting pools in order to keep from quenching his thirst at them. So men find temptations to evil too often strong and alluring. Our only safety is in following the advice of the sacred writer: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away."—*W. T. C.*

Selfish Side-issues.—A boy with whom I attended village school used to say he wished there would be another war, so he could go. It was not patriotism that prompted this desire, but selfishness; for he said that while the battle was on and comrades were falling dead about him he would take their watches and pocketbooks.

He is like a watchmaker of whom I read that enlisted for war. Thinking he might earn a little when off duty he took some of his tools along with him. He found so many watches to mend he forgot he was a soldier. One day a battle was being fought and he was ordered to the fray. He looked about in consternation and said: "How can I go? I have ten watches to mend."

Some professing Christians when called into active service for Christ will say: "I can't go, I am so busy. I have so much to do."—*J. A. C.*

Conscience.—It is related that one day when the arctic explorer Nansen was battling with the ice-floes in the northern seas, a carrier-pigeon tapped at the window of Mrs. Nansen's home in Christiania. Instantly the casement was opened and the little messenger was covered with kisses and caresses. It had been away from the cottage home thirty long months, but it had not forgotten the way home. And out over thousands of miles of frozen waste and ocean and plain and forests the bird had flown, carrying the news from Nansen that all was well with him and his crew.

Now, conscience is the "homing instinct" of the soul. It does not matter how far a man may wander nor how long he may be gone, some time every man, if at all fair with himself, will feel the inclination to say, "I will arise and go to my Father."—*T. H. H.*

Unappreciated Opportunities.—Durango, Mexico, has one of the most wonderful mountains in all the world. It is almost a solid mass of iron. It has been declared that it contains enough iron to supply the world for a period of three hundred years.

This mountain was discovered by a soldier in the army of Hernando de Cortez, one Señor Mercado, who was led to seek it through stories he heard from the Indians of treasures of gold and silver to be found in its vicinity. He found the iron mountain, which to-day bears his name, but he left it in disgust, declaring it a worthless pile. He had no appreciation of its value.

The Jews rejected Christ because He did

not meet their expectations. They thus lost Him whose value to the world has been untold. And so it is possible for us, in this sordid world, in our quest for its riches, to pass Him by who in reality is the richest treasure life can possess.—*E. H. MacE.*

The Nemesis of Greed.—Have we not some cause to fear that the clutch of some men on their earthly possessions has been so frenzied that they will be unable to loosen it, as was the case with this eagle in the following story:

A gentleman standing by Niagara saw an eagle swoop down upon a frozen lamb incased in a floating piece of ice. The eagle stood upon it as it was "drifting" on toward the rapids. When he neared the falls he stooped and spread his wings and leaped for his flight; but, alas, while he was feasting on that dead carcass his feet had frozen to its fleece. He leaped and shrieked and beat upon the ice with his wings until the ice-frozen lamb and eagle went over the falls and down into the chasm and darkness below.—*G. M. M.*

Self-Abnegation.—Says a quaint writer: "When two goats meet on a narrow bridge over deep water, what do they do? Neither can turn back again, neither can pass the other, for the bridge is too narrow. If they thrust one another, both will fall into the river and be drowned. Nature then has taught them that if the one lays himself down and permits the other to go over him, both remain without hurt. Even so people should endure to be trod on rather than fight one another."—*G. L. D.*

THEMES AND TEXTS

Gethsemane: the Open Secret. "O my Father, . . . thy will be done." Matt. xxvi. 42. John Humpstone, D.D., Brooklyn, New York.

A Noble Record. "We wronged no man, we corrupted no man, we took advantage of no man."—2 Cor. vii. 2. The Rev. William S. Jerome, Northville, Mich.

A Letter from Home. "I have written a letter unto you."—Heb. xiii. 22. The Rev. W. A. Schwinley, Shenandoah, Iowa.

The Garden in the Street. "He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life."—Rev. xxii. 1, 2. J. Calvin McClelland, D.D., Brooklyn, New York.

The World's Catholicism. "Now there stood by the cross of Jesus his mother, and his mother's sister, and Mary Magdalene."—John xix. 25. John Hall, B.D., Black Hills, Dakota.

Lessons from the Rainbow. "I do set my bow in the cloud," etc. Gen. ix. 13. Frank W. Gunsaulus, D.D., Chicago.

Childhood and the Home. "And all thy children shall be taught of the Lord: and great shall be the peace of thy children."—Isa. liv. 13. Morgan Dix, D.D., New York.

Social Instinct versus the Selfish Instinct. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."—Matt. vi. 33. President Edward M. Poteat, Furman University, Greenville, S. C.

The Achieving Church a Church of Faith. "If ye have faith and doubt not, ye shall say unto this mountain, Be thou removed, and it shall be done."—Matt. xxi. 21. The Rev. A. E. Wardner, Jr., Edmond, Okla.

Discord among the Foes of Christ. "For many bare false witness against him, but their witness agreed not together."—Mark xiv. 56. The Rev. W. J. Acomb, Birmingham, England.

How to Know God. "Then shall we know if we follow on to know the Lord."—Hosea vi. 3. James W. Lee, D.D., Atlanta, Georgia.

By the late George Matheson, D.D.*

The Lives Without Record. "Thou shalt not number the tribe of Levi. The Levites shall keep charge of the tabernacle of testimony."—Num. i. 49, 53.

The Basis of Answer to Prayer. "From the first day that thou didst set thine heart to understand, thy words were heard."—Dan. x. 12.

The Paradox of Christ's Permanence. "I saw another angel fly in the midst of heaven, having the everlasting gospel."—Rev. xiv. 6.

The Priesthood of God. "The Lord hath prepared a sacrifice."—Zeph. i. 7.

The Glory in the Gloom. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—2 Pet. i. 19.

The Marriage of Heaven and Earth. "I saw the New Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 2.

The Alternations of Life. "He giveth his beloved sleep."—Ps. cxxvii. 2. "And the angel that talked with me waked me."—Zech. iv. 1.

The Unexpected Door of Revelation. "A voice came out of the cloud."—Mark ix. 7.

The Proof of Spiritual Rest. "Walk in the good way, and ye shall find rest for your souls."—Jer. vi. 16.

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* From "Rests by the River," by the courtesy of A. C. Armstrong & Son, N. Y.

CHURCH TECHNIC

THE CHURCH WALL

By C. Q. Murphy, Grand Rapids, Michigan.

One of the features of church sanitation which has received the least attention, which at the same time is most fruitful in its power for health and disease, is the wall.

The combined exhalation for a period of hours of a multitude of people Sunday after Sunday, week after week, is bound to produce a condition on the wall which is far from sanitary. If the walls were not so thoroughly infected it would not be necessary to consider this question of church sanitation so seriously. In the exhalation of breath from each person, if each person were healthy and thoroughly normal, there would be thrown upon the wall a considerable amount of septic matter, which through its decomposition and decay is bound to infect the weaker members of the congregation with disease and discomfort.

Then, when it is considered that in every congregation, in every gathering of people, there is bound to be a large number who are suffering from lung, nose, or throat disease, who have affections of the eyes, and possibly sores on the body, from all of which germs are constantly being thrown out and carried to a fixt place either on the wall or floor, the situation becomes positively dangerous, and includes much which is a direct menace to the health of every person in the congregation, because these germs on the wall are constantly propagating new germs and the multitude of bacterial life on the walls is bound to affect disastrously the members of the congregation who are physically most receptive to these conditions. If these germs are carried to the floor the sweeping process throws them into the air again and again, until they find a lodging place on the walls.

Out of this has grown the condition which produces the unrest that comes to all who are interested in better church work, and engenders the mysterious inroad of disease that comes to many church people. It is hardly fair to charge this to a divine dispensation of an angry Providence, but rather to our careless handling of disease germs and diseased conditions.

But the remedy for the matter is really the important feature. Instead of digging through the plumbing and tearing up the floors, the cause of many headaches, if not of greater ills, will be found on the walls, and this condition can be met with very simple measures.

The city of Buffalo has an ordinance covering "tenement houses and lodging houses," which provides that "the walls shall be thoroughly cleansed twice, at least, every year, with whitewash." This material is not satisfactory in churches because of its discordant and glaring effect, and also because it flakes off and is not permanent enough to insure an artistic decoration. In place of whitewash the writer would suggest a wall finish that, like whitewash, is made into a solution with water, which holds in solution coloring matter sufficient to tint the walls along the most artistic lines and will be permanent enough not to rub off, peel, nor flake.

It is important that the material used for tinting church walls be of such character as to have a chemical affinity for the plaster so that a perfect union will be formed with it as well as with the succeeding coats which it will be necessary to add from time to time, in order to keep the wall in a perfectly wholesome and attractive appearance. This matter of the union between the tinting material and the plaster, is exceedingly important, because if there is no union of the plaster and the tinting material, and the union is secured by the addition of extraneous matter, such as glue or paste, as soon as the glue or paste becomes inert, the union is lost and the tinting material is released, and either peels or chips off and constantly rubs off. There is nothing more embarrassing in a church than a wall that is tinted with a material that is constantly rubbing off, for it loses its own harmony, soils clothes, and is exceedingly unsightly, for the place laid bare is always extremely visible and very much in evidence.

It is very essential that the tinting material be of such nature, then, that it will cement itself to the wall by its own cementing power and not through the addition of animal glues or animal substances. Clear, cold water is the only solvent that should ever be used in applying a tinting material to a church wall, because in its evaporation there is no obnoxious residue left, and when the evaporation is complete, the tinting material is cemented securely, perfectly, and harmoniously to the plaster. Such a material can be secured in any town or any city and its use once or twice a year upon church walls would completely eliminate many of the diseases, many of the headaches that come from unsanitary conditions in churches.

The walls of a church should be thoroughly brushed off at least every month. The constant accumulation of dust alone on the walls produces much of the coughing, the dryness of the throat, and the irritation of the mucous membrane, which is the signal for the much sneezing and general discomfort that come to people in churches, especially to be noted as soon as the heat is turned on. Dr. S. A. Knopf, in a paper in the New York *Medical Journal* and in the Philadelphia *Medical Journal* says, "It is not the air but the dust in the air which is particularly dangerous, and especially so to people predisposed to pulmonary trouble. We are all apt to breathe the irritating and infectious dust raised by sweeping, by gusts of wind, by street-cars, and by automobiles. Those who want to get an idea of the amount of dust in the atmosphere of New York, on a dry day, will get a fair idea by watching for a few minutes in the vicinity of the circle at Eighth Avenue and Fifty-ninth Street."

That dust is a vehicle for disease, is a well-known fact. The bacilli are carried up in a dry state as particles of dust, and are lodged on the wall as the most available resting-place. By the introduction of currents of air into a room they are again taken up and set in motion, pass into the body, or are breathed in with the air. The disease germs may pass directly from person to person, but more commonly they are carried through the medium of dust. How does the dust become infected? First of all, through the sputum of infected persons, drying and afterward being pulverized and scattered by the winds. It is also infected by the scaling off of dirt as well as from the skin of people. It is also infected by the exhalation of breath from people infected with nose, throat, or lung disease. Germs of tuberculosis are often carried into churches on the soles of shoes, lodged on the carpets, and through the sweeping process taken up and thrown on the walls of the church to stay there until a circulatory motion of the air induced by warm air coming into the lower part of the church, puts them into motion and carries them again to people. If the walls were thoroughly clean, or even partially clean, this condition would not exist.

If we keep our church walls clean, pure, and wholesome, we shall have fewer sick pastors and healthier, happier congregations—and if clean walls and perfect ventilation are good for the pulpit, they are also good for the pews.

PREACHERS EXCHANGING VIEWS

Christ's First Text

Editor of THE HOMILETIC REVIEW:

In the January number of THE HOMILETIC REVIEW the Rev. John Balcom Shaw says that Isa. lxi. 1, 2, was Christ's first text. Are we to understand by this that Christ had not preached from any text till on this occasion at Nazareth? If so, what is the inference to be drawn from John iv. 16?

Should not this be regarded as our Lord's first recorded text? Did He not follow at Nazareth what was already a custom with Him? Luke iv. 14, indicates that He had preached in many of the synagogues in Galilee before He came to Nazareth. Are we to infer that He took no Scripture as a basis for His remarks till He preached at Nazareth? (Rev.) A. T. EVANS.

Sermons or Men

Editor of THE HOMILETIC REVIEW:

Mr. Benson has forgotten, as not a few other Protestants, that the chief function of "the service" is not to hear a man, but to worship God. Protestantism has, it is true, gone sermon-mad! But the antidote is not fewer services (than two) but *more* reverent worship. "Let knowledge grow from more to more; but *more* of *reverence* in us dwell ! ! !" If Protestantism has not "the mass" it should realize God is in the holy fane and that it is none other than the gate of heaven to the reverent soul! Oh, worship the King all glorious above! "We praise thee, O God, we acknowledge thee to be the Lord!" J. B. R.

A Criticism of the Duplicate Flood Story

Editor of THE HOMILETIC REVIEW:

Professor McFadyen of Knox College, in the HOMILETIC REVIEW for February, labors to prove that two contradictory accounts are given in the story of the flood as we have it in Genesis vi.–viii.

The difficulties here are two: First, respecting the number of animals taken into the ark, and second, as to the duration of the flood. In vi. 19–21, the general principle is laid down which applies to nine-tenths any way of all the creatures taken into the ark. It is this: "Of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female" (v. 19). Then immediately following in vii. 2, further instruction is given regarding a small but important class of animals, the clean sort, and Noah is told, "Of every clean beast shalt thou take to thee by sevens, the male and his female; and of the beasts that are not clean two, the male and his female."

One reason why the critics want to get rid of this explanation is, that according to their theory E does not admit the distinction between clean and unclean animals till the law was given at Sinai. In other words, if this passage is accepted as it stands, the theory is in danger. Hence it must be maintained that we have a contradiction here. Assuming that clean and unclean animals were recognized in Noah's time, there is no contradiction.

Another proof given of the duplicate theory is this: We find two names employed for the divine Being, Jehovah and Elohim. The use of these two names is the very cornerstone of the critical theory regarding the building of Genesis, and of course is a principal thing relied on here. The author who uses the name Jehovah is supposed to present one series of facts in the flood story, while the author who uses Elohim presents another, and different, and in some particulars a conflicting series.

Another indication of duplicate authorship is this: In v. 7, a certain Hebrew word is translated "destroy" while in verse 13 it is another Hebrew word which is thus translated. If this argument means anything, it means that an ancient writer could not possibly use different words to express the same thing. But how does Professor McFadyen know that the vocabularies of early writers were so limited? If we were allowed to apply the same rule to modern composition, we could show some curious instances of collaboration. Even this article credited to Professor McFadyen might be shown to be a duplicate. In one place we read: "it is *significant* that the Hebrew word for destroy, etc.," while a little farther down we read: "it is *important* to note that two animals, etc." And we might argue these expressions imply two different writers, for they mean practically the same thing, and the same writer would have used the same expression in both places. But would any one attach any importance to an argument of that sort applied to a modern document? Why then should it be presented soberly as a proof of double authorship in an ancient document? In reality, however, it is not applied to ancient writers generally. It is a rule designed to apply to early writers of the Bible only.

The last evidence of double authorship in the flood story, is that one writer represents the flood as lasting sixty-eight days, the other as lasting a little more than a year. This is a real discrepancy, a contradiction that can not be avoided on the duplicate theory. If there were two writers they had apparently two different stories. And who is to tell which is the correct one? or indeed whether they are not both false? This is the position into which the duplicate theory brings us. Assuming, as has been done through thousands of years, that the story is a unity, there is no contradiction. Reasons can be found for all the periods mentioned; the forty days, the twenty-eight days, the one hundred and fifty days, and the period of more than a year that Noah spent in the ark. The whole record is quite intelligible.

With regard to the "confusions and contradictions" they are for the most part imaginary. Only hypercriticism can find them. But so largely do they bulk before the mind of the writer of this article, that to escape them he takes refuge in a theory which raises more perplexities than it removes. Rev. H. Gracey.

Gananoque, Canada.

An "Irenicon" Not on the Crapsey Case

Editor of The Homiletic Review:

Your editorial ["An Irenicon"] is what one would expect: special pleading. The question in the Crapsey case was and it is strange that you can ignore it, "as this Church hath received the same."

In a lodge of Masons or Odd Fellows, or any one society a man is initiated only when he subscribes to the laws of that particular body of men. When he can no longer subscribe, he is, by his own obligation, foresworn.

It is not up whether the Apostles' Creed is literally true or not. It is simply a question of honesty—common business morality.

Having accepted ordination in the Church, on the acceptance of her doctrines, discipline, and worship, a man is morally bound to keep his sworn obligation. That is all. Why puzzle the ordinary reader with any other issue? "A little dig" at "the Church that has kept the faith for Christendom," according to one of the prominent Orthodox ministers of this State, seems to underlie so much of the comment on this unfortunate matter. Dr. Crapsey is a Unitarian, and with Unitarians he is perfectly free in a free land. What more would you have? This is threshing old straw. Dr. Crapsey has not said half as strongly his denial as the giants in intellect who have gone before him. He has simply plagiarized the utterance of greater men. The Church will outlive it all, and thinking men will be drawn to the true statement of the Incarnation.

Yours with respect,
Silas B. Duffield,
Rector St. Thomas' Church,
Somerville.

Editor of The Homiletic Review:

How can two walk together unless they be agreed? It is not a question of the honesty of conviction on the part of such as Dr. Crapsey, but *the question* is, when men belong to a certain communion and have obligated themselves thereto most solemnly, and having come to other convictions, would it not be the manly and honest thing to resign position and emoluments and get into fellowship with such communion as would approve their views, or form a "new order." The world is wide enough. Such men are, by their want of grace, really persecutors of their brethren. John Avondale Reid.

We take this occasion to explain to these correspondents and to any others interested, that our editorial "An Irenicon" had no reference near or remote to Dr. Crapsey, nor to his heresy trial. Our comment on Dr. Crapsey's case began and ended in the editorial immediately preceding "An Irenicon." The latter editorial was written much earlier than the Crapsey comment, and by a different editor. Eds.

The Unjust Steward

Editor of The Homiletic Review:

Referring to the Rev. Reginald E. Frye's criticism of my exposition of the Parable of the Unjust (?) Steward, I would say that the text of the Greek Testament bears me out on the point he tries to make. "The Steward," he says, "was only 'accused' of wasting his master's goods." This is scarcely exact. Our Savior says, "he was falsely accused" (*διεβλήθη*). *Διαβάλλειν* never has any other sense than this when used in such a connection throughout Greek literature. A cognate word is *διαβόλος* the liar, and slanderer. Epiphanius Wilson.

Editor of The Homiletic Review:

There is nothing in the parable to indicate that the Unjust Steward made any "rake-off" as intimated by F. A. Manlove in his comments on the article by Dr. Wilson in the November Review; nor that he received or expected a commission other than that of kindly consideration on the part of those whose accounts he reduced and inaccurately reported to his lord. In the light of modern events we wonder why he did not collect the bills in full and make a short report to the landlord and thereby have received enough to have provided for his declining days, and thus be independent and not compelled to share the unwilling hospitality of such men. For there were certainly more than the two mentioned, or he would not have called a meeting of his lord's debtors. John F. Gibson.

Kirkman, Ia.

RECENT BOOKS

THE KNOWLEDGE OF GOD. By H. M. Gwatkin. Cloth, 2 vols., 12mo, 308 and 334 pp. Charles Scribner's Sons. Price, $3.75.

Nothing is more comforting to the average man in a period of religious change than the assurance that the stress of it will finally prove constructive. There is a vast difference however, between the dogmatic assertion that this is to be so, and the demonstration of it with sweet reasonableness and by appeal to history. The Gifford Lectures of 1904–05 upon the Knowledge of God may fairly be classed under the latter category. Dr. Gwatkin is professor of ecclesiastical history in the University of Cambridge, and brings to his task not only the adequate equipment of a thorough scholar, but a very human sympathy with modern religious difficulties. It would be too much to say that every inquirer who reads these two volumes will find all his doubts resolved or his fears allayed. But he will find himself strengthened and heartened by a vision of the course of religious thought upon its central theme. He will gain assurance that this has been, after all, positive rather than negative; and that instead of banishing the knowledge of the divine to the limbo of the unreal, experience has brought it closer and ever closer to our lives; and he will find the assurance conveyed in a singularly happy and picturesque style. Professor Gwatkin's first volume is given to possible methods of Revelation, and to its beginnings in primitive religions and in the thought of Greece. Passing thence in his second volume to the Old and New Testaments, he comes down by way of the early Church, through pagan and Christian Rome to the Reformation, and the momentous eras of political, scientific, and cultural achievement which have grown out of it.

He is especially happy in his constructive interpretation of the course of modern thought and its religious significance, tho he is not always free from a suspicion of unworthy prejudice when dealing with the Church of Rome. His treatment of the Old Testament is both clear and sane. Considered as a revelation or discovery of God, the Old Testament is distinctly the highest of ancient times. "No other lays down with equal clearness at once the unity of God as against the polytheism of the civilized world, His personality as against the pantheism of superior people, His holiness as against the debasing conceptions of men who thought Him like themselves, and His goodness as against the bodings of conscience wherever it was awake." From man's instinctive response to the voice of Duty—"thou oughtest, therefore thou canst," he argues that properly "this implies a personal God, for, tho pantheists and utilitarians may live by it, only theists can give a reason for it." Political development has served the cause of revelation by assuring us that what is "unworthy of man can not be worthy of God," and, tho science has seemed to fill the temple of truth with ruins, "the things she has destroyed were only idols. Religion . . . she has placed on a firmer throne than ever." Altogether these lectures are well worth the sympathetic and critical reading of every minister who would deal constructively with the problems of modern religious experience.

A GUIDE TO PREACHERS. By Alfred E. Garvie. Cloth, 12mo, 352 pp. A. C. Armstrong & Son. Price, $1.50.

These lectures were prepared originally for "lay preachers," but their usefulness in book form will not be confined to this class of readers. They form a nearly comprehensive guide for all sorts of preachers, and the book has, so far as we know, no equal as a homiletic text-book. The considerations that govern, the methods that guide the choice and use of Biblical material are set forth in the first section, "How to Use a Bible." The student is set on the right course in being taught to note and allow for different renderings and versions, the scope and connections of the context, and the literary, personal, and historical factors. If any young preacher will read and adopt the suggestions here made he will be saved from a great many mistakes that preachers have made and repeated for generations. The author is not afraid of critical and advanced positions, but his evangelical attitude is unmistakable.

The second section sets forth the great main subjects of gospel-preaching. The distinctly homiletic work appears, however, in the third section, of which the best thing is the chapter on general preparation. It is here, however, that the only great omission of the work occurs—the author fails to mention conversation, actual practise in speaking, among the preparatory items—a matter most important of all. Nevertheless, this whole division is the best piece of advice on preaching we remember to have read, covering the whole ground in a moderate space.

The fourth section brings to the preachers' attention the special problems belonging to the present day, with some excellent advice for meeting them. Several helpful lists of books are given.

PATHS TO THE CITY OF GOD. By Frank W. Gunsaulus. Cloth, 12mo, 311. Fleming H. Revell Company. $1.25 net.

In the companion volume to this, "Paths to Power," Dr. Gunsaulus set a very exalted pattern, and it is doubtful if he has surpassed it in the present volume. In reading some of the sermons and comparing them with those in the former collection it may be felt that the cream was skimmed off before. There are, here, however, no poor nor commonplace sermons; they strike a high melodious note, and are full of the optimism and uplift of the gospel interpreted in classic phraseology and applied to the vital questions of the soul.

THE HOPE OF IMMORTALITY. By Charles Fletcher Dole. Cloth, 12mo, 61 pp. Thomas Y. Crowell & Company. Price 75 cents net.

This is the Ingersoll Lecture for 1906. By the terms of a bequest to Harvard University a lecture is given during each academic session on immortality. Dr. Dole's reasons for his belief in immortality is to be found in the nature of man, especially the values that characterize man's nature at its best. He elaborates the idea that the smallest thing has a value; consequently the larger things, namely, moral qualities, must possess relatively a larger value. Immortality, he says, belongs to character, as character is developed in persons.

Printed in the United States

BRUTON PARISH CHURCH, WILLIAMSBURG, VA. PRESENT EDIFICE COMPLETED IN 1715
(The official successor of the original Church at Jamestown, the first permanent Protestant Church in America.)

CAVALIER TOMBSTONES IN THE BRUTON PARISH CHURCHYARD AT WILLIAMSBURG

THE HOMILETIC REVIEW

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EDITORIAL COMMENT

The Amenities of Controversy

ROBERTSON SMITH, as one of the pioneers to undergo the grilling process which, unhappily, is not quite out of style to-day, once exprest the hope that the time would come when theological discussions could "be kept free from rancor and derisive utterance." To-day theologians no longer use the polemical billingsgate which makes such sorry reading of much of Luther's work, of the *Epistolæ obscurorum virorum*, of Erasmus's *Letters*, and sundry defenders of the Faith. Such tactics are largely relegated to a few fire-eating senators and their congeners. We have learned to tolerate the men with intolerable opinions. Evidently the many means of grace are doing their work. Travel, the reading of eclectic periodicals opening their pages to a variety of beliefs, the use of reference works composed by the scholarship of all the world, in which men of all churches and of no church express themselves honestly, conventions with the broadest platforms—all this is helping to realize the hope of Robertson Smith. We are learning that decency is fundamental to fervor and that candor is better than conformity. To lose temper in the discussion of sacred things raises the assumption that one side of the debate, at least, can not stand on its own merits. To prove that the sun shines requires no excited arguments. Within the ranks of true scholars theology is, to-day, a dignified science, tolerating no nicknames, no *tu quoque*, no hints at the personal obliquity of heretics (W. G. Ward once spoke of Mill's opinions as being untenable without "grave personal sin"!).

But has the gentleman's code of honor extended to all departments of religious discussion? Not all editors have forgotten to say: "If you don't agree with us you are dishonest or stupid, or both." Not all evangelists are noted for using charitable methods of proclaiming the many-sided gospel of a loving Christ. Not all ministers, it is evident, have faith enough in the truth to believe that Gamaliel's argument is sound. How often has the ship of the Church been driven on the rocks by its navigators! A recent newspaper discussion illustrates this point. It will be recalled how a candid article expressing views held by a great number of admirable people and condemned by many more opened the sluice-gates of a general discussion. It ended as such things generally end. The sad feature about the episode was not that a minister should entertain unpopular beliefs, or even that he should refuse to come out into the open with them, as men of a different temperament would have done; the sad thing was that so few of those who felt called upon to answer the article should have balked at using the worst words they could find in the language. The whole vocabulary of obloquy was exhausted, with the long-suffering "Judas" as a cue,—to defend the truth! If the defenders of the faith are half as virtuous, as brave, as honest, as intelligent, as their zeal indicates they will have nothing to fear from those who in their search for the truth lack the time to show that they, too, are not lost to common manhood. What if man's wisdom be foolishness? The Biblical instruction is to "suffer fools gladly." Some have learned to do that, and some have not.

* * *

Modern Schools of Theology

Our best theological seminaries are those that most fully provide for the new demands which the modern pulpit has to face. The resulting changes of the curriculum, however revolutionary some may deem them, simply pursue the ideal entertained two centuries ago, when men in training for the ministry received the university culture of the time, together with the special discipline required by their profession. At Yale the process of utilizing the resources of the university for a complete equipment of students in divinity has been going on for years. A step forward has lately been taken. Instead of one curriculum modified by electives, as at present, three curricula are now offered, each of them leading up to the degree of B.D. The first is substantially the present course, including Hebrew. In the other two, instead of Hebrew, natural science and philosophy are assigned for special study in the one course, and in the other elementary law and sociology. Greek, however, is required in all three courses. Commenting on this change, Professor Bacon says that it is "designed not to lower the standard of ministerial training, but to enlarge its scope; not to cheapen the B.D. degree, but to give it a wider significance, corresponding to the actual diversity of culture which at the present time makes a man really capable of ministering worthily to the modern church." In sanctioning these changes, proposed by the Theological Faculty, the Corporation adopted a minute in these words: "The Divinity School at Yale is a University School of Theology, as far as any other department in the University from sectarian limitations or trammels." Professor Bacon remarks on the significance of this as "a declaration of absolute academic independence on the side of science, research, criticism, constructive thought; on the scholastic side, a restatement of the old Yale principle, '*Nullius addictus jurare in verba magistri.*'" (Bound by the dicta of no master.) These larger opportunities should increase the recently lessening number of divinity students at Yale. This lessening is widely apparent now. It raises the question whether Christian ministers are doing their duty in efforts to turn the ebbing to a rising tide.

* * *

The Preacher and the Copy-Editor

It was said of Whitefield that he made great congregations weep merely by pronouncing the word "Mesopotamia." Joseph Cook thrilled his audiences to the marrow repeating the phrase "We must go hence; we wish to go hence in peace." These examples on the printed page have in them neither tears nor thrills; they are merely words. The difference is thus indicated between preaching and merely having a sermon. The Indianapolis *Star* of a recent date commended a preacher who preached this sermon on the creation:

> I do not know very much about creation. All that any one knows about it is what is contained in the Bible and what scientists have been telling us. I am satisfied that there was a creation and that it has been satisfactory."

This authority then sagely advises preachers to follow so good an example:

> If the minister objects that he can not say what is necessary or what he wishes in such brief space, let him undertake an apprenticeship in a newspaper office. A season as copy-editor will convince him that the meat or gist of a sermon can be put into a small part of a column. It is true that the rounded periods, the flowers of rhetoric, and all the literary padding are eliminated, but if the meat remains, what does the rest matter? The plan

seems really worth trying, at least occasionally in every pulpit.

There may be ministers who ought to take this advice; if so it is because they lack exactly the discernment of this newspaper, of the difference between copy-editors and preachers. There are ministers who are merely poor copy-editors. They often spend the whole week getting something ready that will read well; and not all of them have the good copy-editor's gift of making it short. Preaching, to them, like a newspaper article, is a question of "rounded periods" versus "the meat or gist." That is, it is the question of composition; of the homily, and the method of making it. And to such preachers the copy-editor might be the very best homiletical instructor, and the discourse on creation, above given, the best sermon model. But all these questions disappear wherever there is a man who can pronounce "Mesopotomia" or make us thrill with a threadbare platitude. For the preacher who sits at the feet of the copy-editor, brevity and precision are the first rules of procedure; but Whitefield and Beecher had no difficulty in competing with the fascinations of October mornings for a full hour; yet any decent copy-editor could have gotten it all into two stickfuls.

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Evangelistic Methods

The fact that evangelistic campaigns such as are now in progress in different parts of the country have always existed and are likely to be a permanent feature of church life, because the conditions exist for doing that kind of work, should not obscure the other fact that sporadic and spasmodic attempts at reclaiming the individual tend to efface or hide the more natural method of constructive and systematic Christian training for the young. Character does not bloom and bear fruit in a day, a week, or a year. On the contrary, it is developed in a normal way through regular and ordained institutions. It is the outgrowth of constant additions to the life of those virtues which make up the sum total of human happiness and the subtraction of all that is alien to the life and teachings of Jesus. It is lived out among the activities of the world where we may touch the woes as well as the triumphs of our fellow men. It finds its compensation and happiness dependent upon the law of growth, a law that is written not only in nature but deeply enshrined in human nature. And because it is there the great Teacher reminds us of the close analogy there is between nature and human life, "First the blade, then the ear, then the full corn in the ear." That is, the growth of the human spirit is a process requiring the kind of elements which are so necessary in the world of nature—patience, skill, judgment, and will.

The path of least resistance is often fraught with peril. It is much easier for example to throw a rope to a drowning man than it is to teach him the art of swimming. So it is easier under certain favorable conditions to so touch the emotions of the crowd as to bring tears of repentance than for parents and teachers to do their part in the fine art of the Christian training of the young through a series of years. Have we not inverted the process propounded by Jesus? Have we not been too content to count heads rather than to make our ministry cumulative? Have we not proceeded too much on the theory of "the half loaf" when the whole was in sight? And can there be any question that the child whose face is set in the right direction, whose soul nurture is as diligently provided for as his physical nurture, will "adorn the doctrine of God our Savior in all things"? The slogan that should find a response in the community to-day is that not only every pastor but every parent should be his own evangelist.

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Personal Responsibility

A SINISTER meaning lurks in some of the newspaper terms which have sprung from recent criminal trials. "Emotional insanity" we have long known. Now "the higher law" is pleaded in justification of murder committed with malice prepense; while "brainstorms" are held accountable for violence done under impulse of sudden passion. The very great increase of suits against municipalities, corporations, and individuals to recover damages for personal injury received upon the defendant's premises, and the disposition on the part of juries to overlook carelessness or neglect of ordinary precaution on the part of the person injured, are of a kindred nature. Behind them all appears a weak sense of personal responsibility; a tendency to look upon man as the creature rather than the master of circumstance. If misfortune befall him, some one else is to blame; if he go wrong, heredity and environment are arraigned to answer for his sin. Our novels and plays echo the same strain. It is an old story. The people of the prophets' time excused themselves for apostasy on the ground that the fathers had eaten sour grapes and therefore the children's teeth were set on edge. The passage is still generally quoted in judgment against fathers or in behalf of erring children; and it has unquestionable fitness for such use. But both Jeremiah and Ezekiel cite it as a cowardly excuse behind which men were trying to hide their own lack of moral fiber. Hebrew and Christian ethics are refreshingly sound here. Both recognize the influence of past inheritance and present circumstance; both unflinchingly maintain at the same time that man is meant to be, and may be, lord of his fate and captain of his soul. The preacher of the Gospel can do society no larger service and make no more certain appeal to the hearts of men than by adequately setting forth the cheer and warning of the text "God made man in his own image"—creator in his turn, responsible for his acts, and ruler of his destiny.

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New York's Free Synagog

THE coming of Rabbi Stephen S. Wise from Oregon to New York to establish here a "free synagog" is a movement that deserves more attention than seems to have been given to it. It has the importance of a national rather than a merely local concern. New York has become the largest Jewish center in the world. It is a matter of common observation that thousands of Jews forsake the orthodox religion of their fathers after coming to this country; and great numbers of these are carried out into total infidelity, and for the time cast off all religious influence. They are not reached to any appreciable extent by the Christian agencies. A "free synagog" movement headed by a few men as sagacious, eloquent, and spiritually minded as Dr. Wise would give great promise of helping to stay this tide. Not only the rich Jews, but Christian men who may accept Dr. Wise's statement that the success of his movement "may mightily influence the destinies of American Israel" should encourage and help this free synagog.

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A Remarkable Antisaloon Decision

A DECISION on the status of saloons was recently rendered by Judge Samuel R. Artman, of Boone County, Indiana, that were it sustained everywhere, would wholly outlaw the saloon business. Citizens of Indianapolis remonstrated against a saloon license, and when it was granted they took an appeal obtaining a change of venue to Judge Artman's court. This judge decided that no license to a saloon could be granted by his court, and the reasons he gave apply equally to any court in the country. He held that the liquor business had been declared by the United States Supreme Court to be "the greatest source of crime and misery that there is in any State," that the same tribunal has held "that lotteries and prize-fighting can not be given a legal standing because they are inherently unlawful," and that if these lesser offenses can not be legalized, no court can legalize the greatest offense of all. The remonstrants were sustained and the license refused. This cuts the ground from under the whole saloon business. So fearful were the applicants that a higher court would reaffirm Judge Artman's decision that they took no appeal. But now the Indiana temperance forces will begin another case, in a court where they expect an adverse result and will themselves appeal, hoping to get this decision reaffirmed ultimately by the United States Supreme Court. It would seem as if the license business were in danger of being annihilated.

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Memorial Day

IN the pressure and tumult of new issues and interests there is danger of forgetting the sacred demands of Decoration Day. There is a valuable opportunity possible to ministers in this connection, of recalling and enforcing the lessons suggested by the day. The boys and young men of our congregations may be reminded by contrast with the memories of a glorious war of the greater glories of national and international peace. Every church should have at least one service in honor of our veteran soldiers, and as a memorial to those who have answered the final call of the Great Commander.

The Foreign Famines

TERRIBLE famines have been devastating great provinces in Russia and in China. In many of the churches offerings have already been taken and in others it has been overlooked. It is not too late to help. Millions of people have to be supported yet for months. This outpouring of American generosity toward strangers on the other side of the globe is the best evidence to those distant peoples that our Christianity is the real thing. Nothing else is so powerful in opening the doors of the Far East to the missionaries, and making distant lands hospitable to American and Christian ideas.

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Professor Orr's Lectures

THE visit to the United States of Professor James Orr of Glasgow is as notable for the eminence of this Scotch theologian as on account of the errand that brings him here. He has recently concluded a series of lectures on the Virgin Birth in the Fifth Avenue Presbyterian Church, New York, under the auspices of The Bible Teachers' Training School, which have been attended by audiences filling the large lecture-room of the church through the entire series. Dr. Orr's method was to present the objections to the Virgin Birth as strongly as he was able, and then to present his defense of it in view of these objections. Of these notable lectures our readers may expect to find more in a future issue.

CHRIST IS ALL IN ALL

Si Christum noscis nihil est si cætera nescis:
Si Christum nescis nihil est si cætera noscis.

If thou know Christ and know not aught besides,
It is thy greatest gain;
If all besides thou know, yet know not Christ,
Thy knowledge is in vain.

THE FIRST PROTESTANT CHURCH IN AMERICA

By Francis W. Halsey, New York.

Old Bruton Church in Williamsburg, Va., of which a view is given in the frontispiece of this issue of The Homiletic Review, enjoys a distinction too seldom noted outside of its own neighborhood. After the Jamestown exposition, which opens on April 26, this distinction will have become more widely known. As the lineal descendant of the church established by the English at Jamestown in 1607, Bruton represents the first successful attempt to plant on American soil a Protestant place of worship. The Catholic faith had been brought to America several generations earlier than this: it came, in fact, with Columbus and then Cartier, by his explorations in the St. Lawrence Valley about 1540, and Coronado and Cabrillo in the southwest about the same time, prepared the way for those devoted and successful French Jesuits and Spanish friars who, in later years, founded churches and monasteries in widely separated parts of the territory now in the United States.

The first Protestants to reach American soil were, of course, those Huguenots, who, in 1562, under John Ribault, landed at Port Royal, South Carolina, and, in 1564, under the influence of Coligny, attempted to colonize Florida; but these attempts ended in disastrous failures. Twenty and thirty years afterward Raleigh made attempts to found Protestant settlements on the Virginia coast, but these, too, ended in disaster. Raleigh in 1588 gave out of his own purse the sum of £100 "for the propagation of the Christian religion in Virginia," which is believed to be the first offer ever made by an Englishman to establish the Protestant faith in America.

Of these several Protestant endeavors nothing tangible has survived. The settlement at Jamestown in 1607 remains, therefore, the first successful attempt to form a permanent American Protestant community. Owing to the low level of the soil, and to the attacks made upon the island by the river, Jamestown was abandoned as the colonial capital in 1699 and Williamsburg, situated six miles inland from the river, was chosen in its place. Bruton Parish Church, which already existed at Williamsburg, thus became the official, or, as it was termed, the "court," church of the province as the successor of the one at Jamestown. Thither were removed the Jamestown communion service, of which several pieces in silver are still shown to visitors, and the baptismal font, both of which had long served the parent church. This font may be seen to-day at Bruton Church in its place before the altar.

An imposing old structure is Bruton Church. The present edifice dates from 1715, and it claims the distinction of having been longer in continuous use than any other Episcopal Church in America.* Its greater distinction, however, is that which has already been pointed out. The interior is even more interesting than the exterior. The pavement of the aisle and chancel consists largely of slabs that cover the remains of many noted persons in colonial annals, while on its walls are tablets commemorating other eminent men and women. Bruton Church may not unfittingly be called a colonial Westminster Abbey.

Beneath the doorway under the tower have passed many imposing court processions, which sought, in a modest way, to emulate those seen in the mother country—stately ceremonials of governors wearing emblazoned emblems signifying the authority under which they held office, councilors of state and members of the House of Burgesses. At the meeting-place of nave and transept is still seen the large square pew that was occupied by the governor with an elaborate canopy suspended above it.

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* Of course it is not the oldest Episcopal church edifice. That eminence belongs to St. Luke's near Smithfield, Va., which was built in 1623. Smithfield lies about thirty miles south of Jamestown near the James River.

Before the expedition set sail from England for America in 1607, an ordinance had been passed under the sign-manual of the king and the privy seal, that "the word and service of God be preached, planted, and used not only in the said colonies, but also as much as might be among the savages bordering among them according to the rights and doctrines of the Church of England." Captain John Smith narrates the circumstances in which worship was first begun:

"When I went first to Virginia I well remember we did hang an awning (which is an old sail) to three or four trees to shadow us from the sun. Our walls were rails of wood, our seats unhewn trees till we cut planks; our pulpit a bar of wood nailed to two neighboring trees; in fine weather, we shifted into an old rotten tent, for we had few better. This was our church till we built a homely thing like a barn set upon crochetts and covered with rafts, sedge and earth; so was also the walls. We had daily communion, prayers morning and evening, every Sunday two sermons and every three months holy communion until our minister died."

The minister was Robert Hunt, who had been chosen in London with the concurrence and under the authority of the archbishop of Canterbury. In an old manuscript, now preserved at Lambeth, Mr. Hunt is described as "a man not any waie to be touched with the rebellious humor of a papist spirit, nor blemished with the least suspicion of a factious schismatic." Holy communion was celebrated for the first time on June 21, 1607. On January 7, 1608, the church was destroyed by fire, but in the summer of 1610, when Lord Delaware arrived, he found that a new church sixty feet long and twenty-four wide had been erected, which he caused to be fitted with a chancel of cedar and a communion table of black walnut. The font then in use was described as "hewn hollow like a canoe." Before this new chancel, three years afterward, were married John Rolfe and Pocahontas, the governor (Dale) writing afterward that "she lives civilly and lovingly with him." A tradition exists at Bruton Church that the old font now preserved there is the one from which Pocahontas was baptized, but it is not "hewn hollow like a canoe."

FRANCIS W. HALSEY,
Author of "The Old New York Frontier," etc.

The first church building on the present Bruton site was set up in 1683, or sixteen years before this church was adopted as the court church. On another site in Williamsburg a church had been built in 1632, but this was abandoned with the choosing of a new site for the edifice of 1683. The building of 1683 was soon found inadequate for the needs of the new worshipers, and in 1710 a larger structure, the same being the present one, was determined upon, its erection being completed in 1715. The two transepts of the new church were built by, and for the use of, the governor, his council, and the members of the House of Burgesses. A long line of eminent names stands on the roll of Bruton's communicants. There is probably no church in America which can rival it in distinction of the same kind. The roll includes five Presidents of the United States, four signers of the Declaration of Independence, one Chief Justice, one Judge of the Supreme Court, many governors of Virginia, and several cabinet officers and senators. Among the names are Washington, Jefferson, Madison, Patrick Henry, Monroe, Tyler, John Marshall, Edmund Randolph, George Mason, Peyton Randolph, George Wythe, William Byrd, Alexander Spottswood, Francis Nicholson, Robert Dinwiddie, Richard Henry Lee, Benjamin Harrison, Martha Washington, and Orlando Jones the grandfather, and Daniel Park Curtis, the first husband, of Martha Washington.

THE JAMESTOWN BAPTISMAL FONT.
(Now at Williamsburg.)

The churchyard of Bruton contains many imposing monuments. They are of the sarcophagus size and shape and contain elaborate inscriptions and sometimes have armorial bearings upon them. In the main, they are well preserved, altho here and there fractures have been repaired by the use of iron clamps. One of them covers the bones of Martha Washington's first husband and her two children. These stately monuments speak eloquently of the cavalier class of men by whom Virginia was founded. They afford a striking contrast to those simple little headstones which mark the burial-places of the Pilgrims at Plymouth. During the Revolution the building was for a time used as a hospital by Washington's army. In the Civil War it was twice put to the same use—by the Confederates in 1862 after the battle of Williamsburg and by the Union forces under McClellan a short time afterward.

The interior of the church has recently been restored to what is believed to have been its condition in the colonial period as to the altar and chancel, the high-backed pews with doors and the pulpit, all being of mahogany. During a recent visit for a Sunday-morning service, I found the work of restoration practically finished, except for the canopy which was to be suspended above the large square governor's pew. President Roosevelt has given to the church a beautiful brass lectern and King Edward has given a Bible, these to be put in place during the coming summer, when the church will be newly consecrated, and it is expected that the archbishop of Canterbury will be present.

Williamsburg is otherwise an extremely interesting town, tho barely more than a shadow of its former self remains. Its one notable street bears the name of Duke of Gloucester Street, the same having come from that son of Queen Anne whose untimely death in 1700 led to the passing of the succession from the house of Stuart to the house of Hanover. It is now a wide and somewhat desolate, unpaved thoroughfare. At one end stands the College of William and Mary, the alma mater of Jefferson, Madison, Tyler, and other famous Americans, the headquarters of Cornwallis in the Revolution, and the oldest college in America except Harvard.

At the other end, distant perhaps a mile and one-half from the college, stand the foundation walls of the House of Burgesses, an edifice in which took place events connected with the Revolution that were scarcely rivaled anywhere in America save in Faneuil Hall, Boston, in Federal Hall, New York City, or in Independence Hall, Philadelphia. It was in this building that Patrick Henry made his famous "treason" speech; and here that the first formal declaration favoring independence was made, not to mention other notable events in the agitation that preceded the actual outbreak of war. A monument stands within the grounds bearing a record of these events, and a list of members of the House of Burgesses who served in those stirring times, among the names being Patrick Henry, Washington, Jefferson, Richard Henry Lee, John Marshal, and Peyton and Edmund Randolph.

RELIGIOUS CONDITIONS IN ITALY*

By the Rev. William Durban, London.

While recently wandering again in Europe's loveliest land, I was more than ever imprest with the singular persistence of those spiritual and ethical characteristics of the nation which might have been expected to be largely modified by the extraordinary political changes of the last half century. It is the misfortune of the fascinating Italian people that their progress in other directions, which has entitled Italy to the position of Europe's "Sixth Great Power," has not been accompanied by a commensurate moral and religious advance. This discrepancy is painfully felt by any observant visitor, but the people themselves seem to be utterly unconscious of it.

Those who imagine that a political revolution without a religious reformation can really secure national elevation would learn a valuable object-lesson by the study of things as they are in Italy. It is a free country. Its popular liberties are in the secular sense perfect. Constitutional liberty was permanently achieved by the success of Garibaldi and the unification under Victor Emanuel I. and Count Cavour. But the statesmen of the Revolution were for the most part free-thinkers, who refused to listen to the impassioned plea of that eloquent seceder from the Roman priesthood, Padre Gavazzi, that God should be recognized in the new Constitution. That fatal decision stamped the curse on Italy which is at this hour deeply blighting the community. When we take into account the fact that the Italians are the most prolific people in Europe, so that the population in the peninsula is increasing more rapidly than in any other Continental country, this mournful blot is emphasized. Other nations are being affected by the religious proclivity of Italy in the wrong direction. I found in Brooklyn a colony of over 50,000 Italians, among whom some of the members of Plymouth Church were anxiously seeking to do evangelistic work. In Argentina and several other parts of South America Italians are pouring in every month by thousands and are building up communities where priestcraft will be perpetuated.

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* The World's Sunday-School Convention this month in Rome lends unusual interest to this article.

Fortunately, the spirit of Savonarola still lives in Italy, but the Evangelicals of to-day are dismayed at the spiritual situation. For example, one of the most eloquent and popular of living reformers in the country, the Sicilian priest Dr. Miraglia, who some time ago renounced the Papacy, voiced the general feeling among Protestants in a sermon which he lately preached when visiting Geneva. He made this striking and terrible affirmation: "There is to-day no religion in Italy. The fault is not with the Italians but with the priests." And during his stay in Switzerland he wrote in a friend's album,

> "Aut Vaticanum delendum
> Aut Italia delenda."

That dictum is sadly accurate, for surely either the Vatican or Italy must perish.

The spiritual condition of Italy constitutes a real puzzle in national psychology. It is saddening to note the effect of persistent Romanism on the whole popular temperament. Some superficial thinkers imagine that the religion of a great people is a matter of comparative indifference, and that if a nation has the good collective sense to adopt some system of democratic government, whether it chooses a republican polity or a constitutional monarchy, spiritual considerations are a negligible quantity. Italy is a melancholy contradiction of such an assumption. In that land we now find prevailing a non-spiritual religion and a non-moral socialism. The coincidence of these phenomena is ominous, and it furnishes a serious lesson to patriotic Englishmen and Americans. An intelligent Italian told me that to-day Catholicism and socialism are the only two serious forces in the country. The ideal republicanism of Mazzini is dead.

We must bear in mind that Italy is the cradle of Roman Catholicism. The Papal Church has had practically unlimited control there for sixteen centuries. But we encounter a paradox when we also call to mind the fact that no nation in the world besides the Jews ever had such magnificent spiritual opportunities. For Italy contains the most ancient of all Protestant Churches. The Waldensian or Vaudois Communion dates from the latter half of the twelfth century, and is undoubtedly the most ancient really evangelical Church on earth. Therefore, if any people should have become Protestant they are the Italians. Alas, in no country in Europe is public sentiment so depraved, while in no country have the priests had such opportunities of showing the world whether they could uplift a nation.

Religion is absolutely free in Italy. Mere toleration was not asked by the liberators. Cavour demanded, in his own famous formula, "a free Church in a free State." But sacerdotalism has never let go its dread grip. What can be the secret of this sustained and mystic power? Is it to be found in the esthetic charm, the elaborate artistic accessories, the imposing tho impossible dogmas, the venerable historic traditions, and the subtle appeals, of the Catholic Church? It is certain that these concurring elements exercise indefinable and apparently resistless fascination over the popular mind, especially over the feminine conscience.

The contrast between the impressions that are produced in the mind by the religious customs of Italy and those which prevail in the Anglo-Saxon world is indeed striking. Even the Roman-Catholic churches in America and in the United Kingdom give no adequate idea of what goes on in the churches of the peninsula where Romanism has its own proper habitat. It is especially interesting to compare the preaching in Italy with that to which a London or New York Protestant is accustomed. I was lately listening to some of the preachers in the gorgeous churches in the old city of Parma. In one of these sanctuaries I attended a Saturday-evening service in honor of the Virgin Mary. A young priest for a time officiated at an altar in one of the side chapels. The scene was wonderfully dramatic. The great church was very dimly lit with candles here and there, but a brilliant light was concentrated from an incandescent apparatus on an exquisitely beautiful effigy of the Virgin, of life size, clad in blue and white, "Mary's colors." This image, one of the most artistic I ever saw, the face being indescribably beautiful, had a dagger plunged in the heart. Presently the priest moved to the railing and faced the people. He began to talk in really eloquent style and with all the gesticulation of a born actor, of the reasons why the Blessed Virgin should be honored above all beings in the universe. I passed on to another church in the same city. There I found a great congregation listening to a preacher, also an accomplished orator, who was declaiming with impassioned fervor against heresy concerning the Seven Sacraments.

An Italian preacher invariably distinguishes himself by a peculiarity which does not conspicuously appear in the sermons of very many of our Anglo-Saxon pulpit orators, even of the highest order. I have had the pleasure of hearing very many of the ablest of British and American preachers. I have noticed that in many cases they interest and attract their hearers by the most enlivening and informative glances at side issues, and by conducting their audiences on many a little excursus off the main track. But an Italian preacher never does this. He will tell many an anecdote, and especially will copiously draw on the traditions and legends relating to the many saints. But he sticks closely to his one topic, never wandering from it for a moment. Every allusion most clearly refers to this. I was attending what is called a "Conference," at a Waldensian Church in Turin. The preacher was Signor Ernesto Comba, a young and very promising minister. His sermon was delivered in beautiful Italian. It was on "Unita et Amore." The subject was to show how the only method of producing Christian unity is by the cultivation not of theological dogma but of brotherly love. And not a single paragraph of his delightful Sunday-evening sermon wandered in the smallest measure from the thesis. Every sentence was about unity and love. Yet there were many apt historic allusions. That preacher had delivered sermons in the morning and evening, and tho the evening meeting was a "Conference," not a service, yet his address was really a sermon and a very eloquent one. Thus the preachers in Italy, whether Catholic or Protestant, make it their rule and habit most rigidly to keep every instant before the minds of their hearers the one topic of the occasion.

The Italian preacher delights in theatrical homiletics. It was my good fortune to enjoy the privilege of listening to a magnificent sermon by Dr. Strong, preached in the Metropolitan Tabernacle as a delegate from America to the Baptist World Congress. I was struck with the splendid logical power and the force of diction in his masterly deliverance. But it was ratiocinative, instructive, and finely expository. *Per contra,* I recollect how, in my boyhood, it was my privilege several times to hear Padre Gavazzi during his visits to England. He was a type of the finest school of orators. His style was declamatory, impassioned, and very rhetorical. I have many times, while they were alive and, flourishing, heard the famous Spurgeon the always powerful Joseph Parker, the eloquent Liddon, and the fascinating Dean Farrar. Not one of them possest the magic fire of the best Italian preachers. But the speakers of Italy appeal to the emotions and the heart and the imagination. They do not affect the intellect. French preachers, on the contrary, delight in acute reasoning, while they miss the appeal to the subjective faculties. The object of the best Anglo-Saxon preachers is to touch the conscience through the intellect, to convince the judgment and then to appeal to other faculties. The American who in our day has most nearly approached the Italian style was the late De Witt Talmage. The Englishman who most successfully indulged in the same volcanic mood was Samuel Wilberforce, Bishop first of Oxford and afterward of Winchester. His appeals were torrential and irresistible. The misfortune of the Italian Catholic preachers is that they are precluded by custom from making the Bible the real basis of their discourses and almost invariably waste their wonderful eloquence on expounding myths concerning miracles reputed to have been wrought by medieval saints.

The trouble for Italy is that it is professedly a land of universal religious ceremonial without any wide-spread sense of spiritual faith apart from ceremonial, sacerdotalism, and superstition. Were it a real pagan land there would be far more hope for the propagation of pure Christianity, but the vast majority of the people do actually profess and practise Catholicism, tho it is Catholicism in its most unspiritual form. The churches are countless, and they are well attended. For instance, when going in the early morning, at about seven, into that superb temple of Italian religious art, so beloved by Ruskin, the Church of Santa Maria Novella in Florence, I always found large numbers of worshipers going in and out in a continual stream. In the little country towns (and Italy is a land of little rustic communities) I noticed in all parts of the country that the great mass of the common people seemed to be communicants. Now in these small towns and villages there is practically no dissent. The small bodies of Protestants are found mainly in the large cities, where for the most part they occupy an exceedingly obscure position.

The point to be noted is that Italian Catholicism, which gives the key-note, after all, to the whole Catholic world, is still as predominant as ever in the popular sense, notwithstanding the separation of the Church from the State and the disendowment of the monasteries and convents, and that instead of elevating the moral tone of society, it actually degrades it. Among the vast rural population of Italy there is neither the pronounced hostility to religion which has largely developed in France, nor that dull indifference of multitudes too manifest in America, Britain, and Germany. But there exists a strange flippancy side by side with this general formal observance. Italy does not wish to be Protestant. There is no mistake about that. But her Catholicism is superficial, unspiritual, and divorced from a sense of moral obligation.

No people are more slavishly industrious than the Italians. But they have a singular way of mingling their play and their religion whenever they relax their energies. One feature of Italian worship throughout the land is always conspicuous. I refer to the utter disregard of time and order on the part of any religious congregation. "Congregation" is, in fact, a most misleading term in this connection, for the people wander in and out of the sanctuaries during service at their own sweet will. It is very common indeed to see a number of ragged little children playing on the altar steps. Such is the spirit of the childlike sunny-hearted people that the little urchins are allowed to play on unmolested. No verger, however stern, would think of hustling the little intruders out, for in the artlessness of his own childish soul he thinks that the house of God is a very appropriate as well as comfortable place for the children to play in. Boys with brown legs are any day to be seen, even in the most splendid churches, climbing the grand bronze gates in front of the altar. No religious service in Italy is felt by the people to place any restraint on their gaiety of spirit. Here and there may be seen a devotee in rapt attention, but the majority in any congregation will always be seen to be either staring about in curiosity or engaged in gossip in whispers. Many a time I have wandered into some one of the great pilgrimage churches and have watched the performances. Of course, several altars would be used simultaneously and clouds of incense filled the atmosphere. During the spectacle hundreds of people marched about. Their demeanor generally was utterly irreverent, for they were laughing, joking, and taking snuff when not listening to the singing. And any priests who were not at the moment officiating conducted themselves also as if at some music-hall promenade. Religious ceremonials in Italy are apt to be light-hearted functions.

How small is the influence for good on the national morals of this national religion may be judged by very recent incidents. While I was in Italy two very sensational trials were in progress for atrocious crimes. At Milan a Signor Di Medici, a lucifer manufacturer in a large way, was married to a pretty girl of good family, but he preferred her maid, a girl named Tosetti. The maid found in a drawer some rat poison, which she administered to her mistress. So soon as this had killed the unfortunate lady, Di Medici went out to dine at a restaurant with the maid, having first handed over to her all her mistress's wardrobe. The wretched girl at the trial admitted what she had done, but pleaded that as a woman is so much larger than a rat, she had supposed that the poison would only have rendered the lady senseless. The jury convicted both prisoners, for on the evidence they could have found no other verdict. The court was crowded, and when the verdict was heard the audience yelled with indignation, cursed the jurors, and called them assassins. But even stranger was the conduct of the press, for the next day a large number of newspapers vehemently approved this conduct. It was coolly argued that Tosetti had a brain that fatally led her to poison her mistress when in love with the husband.

The other incident would be impossible in any land other than one where the moral consciousness of the people is dulled by sacerdotal formalism. At Bergamo at the same time a Signor Olivo, a man of good social position, admitted that he had killed his wife, but asserted that she was a very disagreeable person. Lombroso, the famous author of "Degeneracy," came forward as Olivo's intimate friend to defend him. He gave the court a *précis* of his book, expounding his psychological doctrine, and declared that Olivo was a man whose brain was not normal, but was so constituted that the disagreeable character of the wife had such an effect on it that he could not help killing her. There was not the slightest evidence that he had shown any other sign of weakness, but the jury acquitted him.

Madonna-worship is the great religious bane of Italy. This cult shows that the nation is still semipagan. Almost every city and town and village has its own separate Madonna day, as a great annual fête. Then, over and above that, every Saturday is devoted to her. And the people pit one Madonna against the other. "Our Madonna is stronger than yours," the people of one village will say to those of another. "No," the others will warmly reply, "ours is the stronger." An English lady who was settled for a period in Italy occasionally employed a Neapolitan girl, whose irregularities at length became intolerable. The lady exprest regret that she could not again send for the girl, and remonstrated with her on her conduct. The "ragazza" naively replied that she had in her chamber images of the Madonna and Santa Anna and Santa Clara, and at proper times burned candles before them. And if ever she did anything that she thought the Virgin would not like, she always covered the face of the image with a shawl. This is exactly typical of the ordinary Italian mind after the teaching of the priests through many generations.

Is there, it may be asked, any kind of hope of the regeneration of this people, so bright and vivacious, so keen on progress in other respects, but so strangely unconscious of the need of a great reversion to evangelicalism? Those who know them well are of opinion that Italy will never renounce idolatrous popery until after some severe lessons in the future, which are sure to be administered. She is fully capable of learning salutary lessons, but only when experience enforces them. The people were intoxicated with military ambition for a time after the achievement of unification, but ardor in that direction was thoroughly sobered by the Abyssinian disaster and disgrace. Economic difficulties and social troubles are threatened which will bring the nation into a serious mind. And when Italians are actually brought to reflection they act more decisively than any nation on the face of the earth. The extraordinary sweep of the monasteries proved that.

Italian Protestantism is a feeble factor as yet, but it is sound and promising as far as it goes, and the germ is thriving, small tho it is. The heroic and time-honored Chiesa Evvangelica Valdese, or Waldensian Church, is fiercely hated by all the more fanatical priests, for they see in it the representative of that stubborn religious race which all the efforts of Popes could never uproot from Italian soil. The Mother Church in the parishes of the Cottian Alps, Pinerolo, and Turin has nearly 20,000 members, while branch churches and missions to the number of seventy are dotted through the kingdom.

La Chiesa Evvangelica Italiana, or the Free Christian Church of Italy, was originated by the efforts of Gavazzi and his disciples at the time of the unification of Italy in 1866. Its progress is slow, for its membership at this moment is hardly 30,000. Native Methodism is represented by the Chiesa Evvangelica Metodista, a small but aggressive body with a few dozen ordained ministers. The Episcopal Methodists have about 30 ministers, and the Italian Baptist Union has about 40 stations. This latter goes by the name of the Unione Christiana Apostolica Italiana. A very promising little body of reformers is composed of the friends and followers of that ardent spirit, Count Campello. It is styled the Italian Catholic Church.

It must be confest that Protestantism in Italy is as yet a system of exceedingly weak attainments. Yet I remember the time when there was not a single sanctuary in the city of Rome that was not papal. Now there are many Protestant places of worship in the "Eternal City," although most of them are insignificant missions. But the change at any rate is great. Italy is still spiritually dark, yet the midnight is passed and in the not distant future the glimmer of the dawn may be perceived.

PRESENT-DAY THEOLOGY (Continued)

The Question: What are the Essential Articles of a Present-Day Theology such as May be of Use as a System of Faith in the Church?

Prof. Willis J. Beecher, D.D., Auburn Theological Seminary

A THEOLOGY that will serve the purposes of the church "as a system of faith" must be a reasonably full theology—not a minimum of *credenda.*

Of course, we must distinguish in some way between that which is essential and that which is only incidental. For purposes of investigation, also, we must sometimes eliminate in thought one proposition after another, in order to study the residuum. But this does not justify a certain practise now current, the practise of taking what have heretofore been regarded as the doctrines of Christianity, and dropping them one after another, on the ground of their being disputed by some one, with the idea that what finally remains will be the Christian theology which all Christians hold in common. You might as well try to determine what are the essential parts of the human body, by the process of amputating the members, one after another, until you had found out how many members a person could do without and yet remain alive. If theology is anything at all, it is vital and dynamic. A theology reduced to a skeleton residuum is no theology.

And an amputated theology is no more conducive to harmony and cooperation than to a knowledge of the truth. A desiccated creed inspires no one to cooperation with others. Cooperation implies thoughtfulness, and when men begin to think they begin to differ. And on the other hand, a right-minded believer can welcome an opponent, even an agnostic or an atheist, to intellectual fellowship, so far forth as they agree, provided it is understood that fellowship is not indorsement. True harmony is made possible by the frank acknowledgment and publication of our differences, not by impossible attempts to obliterate them.

Present-day theology should magnify the fact of God—the theism that was preached by our grandfathers, but which has been for some decades so neglected that many Christian people do not know what it is; the doctrine of God as the supreme Energy of the universe, immanent in all things, but having intelligence and purpose and emotion, and, in virtue of these, dominant over all things; personal in the sense thus indicated, yet an infinite Person not subject to finite limitations; the eternal and omnipresent Spirit, unknowable in His greatness, but in some aspects of His being intelligible to the simplest understanding. We should again emphasize this doctrine in our philosophy of theology, and should use it in our popular teaching, with its appeal to the thought and the imagination alike, of children and of adults, of the educated and of the illiterate.

Its necessary corollary is a doctrine of the Divine Decree. One who believes in the continuity under natural law of all things that come to pass can not reverse this belief when he states the same fact in terms of theology. The problem of the relations of human free-will to this fact will continue to be a problem.

Another corollary is that if the supreme Energy of the universe is intelligent and purposeful, one has no right to say that miracles never occur. Any question of miracle is a question of fact, to be decided by evidence.

Present-day theology should magnify the self-revelation of God to men, made through all that men can learn from nature, through all human experience and human history, and through the touch of the infinite Spirit with finite spirits; but uniquely made, in the history of Israel the chosen people, and in the person of Jesus Christ, and therefore in the Old and New Testaments, the literary record of this revelation. It can not dispense with the Scriptures as the great source of theological knowledge.

Present-day theology may well confine its popular teachings to a narrower range of propositions than in the past, preferring those that are most vitally connected with human conduct. But its principal teachings should not differ greatly from those which have heretofore been regarded as the heart of the evangelical doctrine, however it may translate these into more modern forms of thinking and expression.

Present-day theology must have its doctrine concerning the authority of the Scriptures. In the confusion now existing, it should emphasize the idea that Jesus and the prophets and apostles had great insight, and that they had sufficient honesty and good sense so that they were not in the habit, on any subject whatever, of making assertions which they did not know to be true. Starting with this, it will be on the road to the acceptance of whatever the Scriptures themselves teach concerning their own origin and inspiration and inerrancy, and concerning God and His relations to men.

Present-day theology imperatively needs to remind itself that the infinite supreme Being, however accessible and sympathizing, is also a mystery, not subject to finite limitations, whether material or numerical or of some other kind. If it neglects this, its conception of God will degenerate either into that of a mere magnified man or into that of unintelligent force. For this purpose it can find no substitute for the doctrines of the Trinity and of the divine-human person of Christ, and perhaps no better formulation for these doctrines than that which has thus far prevailed.

Present-day theology should emphasize the fatherhood of God, making it a reality and not a figure of speech, thus changing the conception of natural law and of the divine decree to that of a loving Providence, and making prayer a reality; and in this it should not forget that a father must govern his children as well as be a provider and companion for them, that he must approve or disapprove, must reward or punish, as well as bestow tokens of love.

Present-day theology ought to be Christocentric, recognizing Christ as Lord, as the central fact in God's dealings with men from the beginning, as our great teacher and example; but not neglecting His office as Mediator, His sacrificial death, His relations to the forgiveness of sin. The doctrine of justification by free grace through Christ Jesus, not earned nor purchased by the sinner, but his as God's gift in response to his faith, is as important now as it was when Luther preached it or when Paul formulated it

The doctrine of the kingdom over which Christ is the anointed king should bulk large in present-day theology, including a doctrine of the alien condition out of which men need to be brought into the kingdom by the new birth; of the "eternal life" in this world and the world to come, to which the citizens of the kingdom are admitted; of the duties and privileges of citizenship, covering the whole ground of Christian ethics and of effort for the betterment of mankind in all forms and ways.

In its apologetic, present-day theology should appeal strenously to the experiences of men and their accepted judgments of value, but should not then stultify itself by surrendering or ignoring the historical claims of the religion of Jehovah.

Prof. Walter F. Adeney, D.D., Manchester, England

Mr. McTaggart has recently demonstrated that you can not have religion without dogma—that is, in his sense of the word dogma. You must have some conviction of the metaphysical, some belief in that which transcends the bare facts and laws of the physical world. But neither Mr. McTaggart nor anybody else has succeeded in proving that dogma in the Roman-Catholic sense of the term as doctrine prescribed by ecclesiastical authority, or in the Protestant sense as a definite verbal statement of truth, is in any way essential to faith and devotion. You need not be able to state your implicit belief in so many propositions, in order to have a very real faith. For this reason I would challenge on the threshold the question that is here submitted to us. I would demur at the implied necessity of stating our religious belief in the form of articles, and at the assumption that faith must be systematized if it is to be serviceable. By all means let us have a system, if we can find or construct one big enough to contain all the truth we hold, and firm enough to exclude the error that we are tempted to admit for the sake of lucidity. There is no merit in vagueness. I can not understand why anybody should choose to walk in a fog, or boast of being short-sighted, or wilfully wear intellectual blinkers. But then our system may itself act as blinkers by blinding us to the truth that can not be made to come within the area it covers. There has been one great system of Protestant theology—Calvinism. Since that old vessel—till lately regarded as so perfectly seaworthy—has got on the rocks, we have had to support ourselves as best we could, like St. Paul's fellow voyagers, "some on board—some on broken pieces of the ship." Humiliating as this confession must seem to be, it may not be so hopeless if in the end we come to breathe freer air and embrace wider views than were possible to our forefathers, cooped up in the cabin of their tightly built system.

Meanwhile, since we are waiting for a greater than Calvin to do with the more intricate problems of the twentieth century what the famous French lawyer did with the problems of the sixteenth, what have we to hold to? How is our faith to be stated? This is a large question to attempt to answer in a few words. I must content myself with throwing out a few rough hints.

1. The primary essential is not the being of God, but His character. It would be nothing to religion that a first cause existed, if this were impersonal, unconscious, non-moral; nor would it be much to know that there was an almighty, all-wise Creator. The worship of such a being—if we knew no more of him, might be scientific wonder or esthetic admiration. It could not be spiritual adoration. It is essentially in the character of God that we are to find a basis of worship. We revere His holiness, we bow before His justice, we love His love.

2. I hold that we can have no higher conception of God than the character of Jesus Christ. I can not go with the extreme Ritschlians and deny all real knowledge of God elsewhere. But the knowledge derived from nature and Old-Testament prophecy is imperfect, and that which comes from conscience obscure, until illumined by "the Light of the World."

3. I am persuaded that the fundamental truth of the Christian religion is God's action in redeeming, uplifting, inspiring. There are two totally different conceptions of religion, wide apart as the poles, the one as moonlight and death to the glow and life of the other We see the antithesis between them in St. Paul's conflict with the Judaizers, in the Pelagian controversy, in the eighteenth-century revival. The

poorer, shadowy, barren religion consists in a man's worship of his God, that and nothing more; the mighty, living, fruitful religion is rooted in God's action on the man. Neither of these religions is ever found without some admixture of the other. All religious people know that God does something for them. The divine action awakens response, and the answer of the soul to God's call is the richest, most real worship. Still, we may have one or other form of religion predominating, and it is always the predominance of the religion of divine action that is vital and fruitful.

4. This religion of divine action involves certain truths which may be variously stated, and which I would adumbrate as follows: God has spoken. He has broken the silence of eternity—if ever there was such silence. He is not all aloof, contemplating the struggle of mankind, without interfering and leaving the vexed questions unanswered. There is real revelation. This we find most fully and clearly in the Bible; but that fact does not imply on the one hand that all we read in the Bible is revelation and that it contains throughout perfect statements of truth, nor on the other that there is no revelation outside the pages of this book. God revealed Himself in the past through experience—the experience of Hebrew prophets. He reveals Himself through Christian experience to-day. And yet, theory apart, practically we find the Bible revelation supreme, so supreme as to be out of any comparison.

But God has done more than reveal truth. He has shown Himself in action. He has made bare His arm. As Irenæus said, Jesus Christ is God's arm. In Christ we have the power of God for the redemption of the world. The need of this power implies the great human fact of sin, which is universal, tho not to the exclusion of anything good. "Whatsoever things are good," even in a fallen world, are to be recognized. Still, tho it would be extravagant to affirm total depravity, the ruin would be hopeless apart from God's redeeming work. That is His work; it springs from His fatherly love; it is effected by His mission of Christ. All this implies the divinity of Christ and it involves His incarnation; further it is seen to be realized by His death, as the great fundamental act of redemption. We may differ in our theories of the atonement; we may even regard the whole subject as a profound mystery. The fact remains that it is the crucified Christ, risen and living to-day, who to-day redeems and saves mankind, bringing forgiveness of sins, and sowing the seed of the new life.

All this is realized in our own experience when we surrender in submission and yield ourselves up to Christ with loyal faith. Then that divine Presence, objectively conceived as the Christ within, subjectively experienced as the power of the Holy Spirit, kindles the flame on the altar, so that in the vital contact of our soul with the Spirit of God the spiritual life is quickened; that spiritual life is the heart of personal religion.

Randolph H. McKim, D.D., LL.D., Washington, D.C.

In considering what she should propound to the world as "the essential articles" of the Faith, the Christian Church may well make her own the determination of Horace Bushnell, "I am resolved either to have no Gospel at all or to accept that which is given me."

Jesus Christ gave His Church a Gospel. She has no power to change it, or to adulterate it, or to eliminate from it what she considers unimportant, or to water it down to meet the taste or to overcome the prejudices of the modern world. That Gospel is contained in the New Testament, and the business of the Church is to give to the world the Gospel she finds there. In fact there is no other. There is but one Gospel for all the ages. St. Paul complained of those who preached to the Galatians "a different Gospel" (ἕτερον Εὐαγγέλιον), but quickly added "it is not another" (ὃ οὐκ ἔστιν· ἄλλο) (Gal. i. 6).

Yet the Church must carefully distinguish between the permanent essence and the changing forms of religious beliefs. The Gospel is unchangeable—it is all divine; but systems of theology are human-divine—they are part clay and part gold, mingling human philosophy with divine Revelation, the imperfections of human logic and human imagination with the perfections of divine truth.

Hence, in the nature of things, no system of theology can ever be final. But the facts of Revelation contained in the Gospel are ultimate things that can not be changed. Now it is this human note of imperfection which places theology in the march of human progress side by side with other sciences. Its motto is, "Forgetting the things that are behind, press toward the mark." Its golden age is not to be sought in the sixteenth century, or in the fourth, or in the first; it is yet to come. It lies behind the hills.

But real progress toward the ideal theology can only be assured by loyalty to the revealed Gospel. Theology must sometimes change front; it must correct some of its positions; it must reconsider and readjust some of its doctrinal forms—a difficult and a critical work; imperative, yet not without serious danger.

What is the Ariadne clue to guide the theologian in his quest after a scientific conception and statement of Christian truth? It is the firm resolve to pursue all his investigations on the lines of the evangelic facts contained in the Gospel as it has come down to us.

And how has it come down to us? Well, first, as "glad tidings of great joy" because a Savior has come into the world, whose name "Jesus" is given Him for the reason that "He shall save His people from their sins." As a modern theologian has said in his latest book, "Christianity is not Christianity . . . until its business is with sin and with God's salvation from sin." It is not primarily a philosophy or an ethical system, but a method and a means of salvation from sin. The preaching of the Gospel was the preaching of the remission of sin. And this remission is in the New Testament invariably connected with the death and the resurrection of Jesus Christ. The two sacraments which Jesus instituted are indissolubly related to His death and resurrection We have an interpretation of the substance and significance of the Gospels given us by Jesus Himself, viz., "that Christ should suffer and rise again from the dead, and that repentance and remission of sins should be preached in his name."

It is true, as one has said, "There is not one of the Gospels that would have been written, there would be no Gospel at all, if there had not been not only the death but also the resurrection." It is equally true that both Jesus and His apostles represent the death of Christ as sacrificial. "Now once, in the end of the world hath Christ appeared to put away sin by the sacrifice of himself." "This is my blood of the new covenant which is shed for you and for many for the remission of sins." This is "the essential content and the essential expression of Christianity."

Linked with the Resurrection, both in the thought of Jesus and of His apostles, is the ascension of Christ, and His coronation with "all power in heaven and in earth." To this we find two sequels in the Gospel, the coming of the Holy Ghost and the second coming of Jesus to judge the world, this latter event being associated with the resurrection of the dead, which is presented as the consequence of Christ's resurrection.

Such is the salvation offered man in the Gospel—a salvation both for soul and for body—a salvation that is realized in progressive personal holiness through the indwelling of the Holy Ghost in the human soul.

But if such is the salvation, who and what is the Savior who is the Author and Finisher of it? The New Testament answers: He was the Son of God as well as Son of Man; He came down from heaven and was born of the Virgin Mary; He loved us before the foundation of the world; He was with the Father before the world was; He was God manifest in the flesh. Indeed the synoptic Gospels, taken by themselves, give us a representation and an interpretation of the person of Christ entirely in harmony with that which we find in the Fourth Gospel and in the Pauline writings.

Further still the Gospel links the acknowledgment of the Trinity of the Godhead with the reception of every disciple into the Church of Christ. It is Christ who bids the Church call upon every candidate for baptism, to promise obedience to the God who reveals Himself as Father, Son, and Holy Ghost.

Such, in my view, are the principal elements of the Gospel as the Church has received it from her Lord; and hence "the essential articles" of the "system of faith" which she must propound and use are those which express and set forth these evangelic facts.

But we have a statement of these, which possesses a truly venerable authority, in that primitive creed which we call the Apostles' Creed, since it represents with admirable fidelity the teaching of the Apostles.

We hear a great deal of the warring creeds of Christendom, while we are seldom reminded of the splendid evidence of the unity of faith that underlies our differences, which is found in the fact that all the great historic churches—Roman, Greek, Anglican, and the vast majority of Protestant churches and sects—have hitherto been able to stand on the common platform of the Apostles' Creed. Has the time come when this great bond of union is to be dissolved by the admission that the articles of this primitive creed are no longer essential?

If so, Christianity no longer means anything definite, but is resolved into formless chaos—into a nebulous mist, which can not give light to the sons of men. And this new Christianity is indeed a novelty. It is not historic Christianity; it is not the offspring of historic Christianity; it has, in fact, no vital relation to it. It is not the Christianity of the New Testament, or of the primitive Church. It is not the vital force which entered into history nineteen hundred years ago, and has been guiding its evolution ever since.

That was a Christianity which spoke to men of sin and judgment, of the holiness as well as the love of God, of His justice as well as His Fatherhood, of God's gift of His eternal Son to be the Savior from sin, of the renewal of our sinful nature by the Holy Ghost, of the sufficiency and supremacy of the Holy Scripture to guide men's feet into the way of life.

All these things formed part of the teaching of Jesus, and were elements in the "faith once delivered to the saints." They are as necessary, as essential, in our age as in the first age. The Church can not excise any of them from her Gospel without disloyalty to her Master. I agree with Aubrey Moore that "it is impossible to defend Christianity on the basis of anything less than the whole of the Church's creed," and I am confident that this primitive faith has lost none of its pristine power, when loyally and lovingly preached by men who "know in whom they have believed."

President E. Y. Mullins, D.D., LL.D., Southern Baptist Theological Seminary, Louisville, Ky.

Let it be understood that I am not setting forth a formal statement of articles of faith, but only indicating the points which should be embraced in a formal creed. Let it also be borne in mind that I am not setting forth an exhaustive creedal statement, for there will be denominational matters entering into a particular creed. Rather I am to set forth the vital points that belong to a creed which shall contain in general the fundamental truths of Christianity. I would say, therefore, that the following points should be incorporated in any adequate creed:

I. Of course the doctrine of God the Father should be set forth, and along with it some statement of the doctrine of the Trinity, which should adequately include the scriptural representations of the threefold personality of the divine nature.

II. A second essential would be the doctrine of the person of Christ. His essential deity should be declared along with His essential humanity—the unity of His personality in the twofold nature.

III. The Biblical doctrine of the Holy Spirit as a person operating directly upon the heart through the Word, and the necessity of His work for regeneration and sanctification.

IV. The doctrines of the Scriptures, their inspiration, authoritativeness, and sufficiency as a rule of faith and practise.

V. The doctrine of the Church, which should include the two aspects of the Church as a local and the Church as a general body, universal and spiritual.

VI. There should be an adequate statement of the fact of sin. I do not say doctrine of sin, altho it is a doctrine as taught in Scripture; but the Scriptural doctrine of sin is rather a recognition of the fact of sin than a formal doctrine regarding sin. Any adequate statement of the doctrine of sin would declare its universality, its nature as rebellion against God, and man's inability to save himself.

VII. There should be such statement of the doctrine of the atoning work of Christ as will recognize its necessity, both on the Godward and the manward side; that Christ's work was necessary for the vindication, the realization, and satisfaction of the divine righteousness, as well as a moral appeal to the human heart, and the ground of justification.

VIII. There should be set forth the necessity for repentance and faith as a condition of regeneration and justification, and of sanctification as a result of the regenerated life.

IX. I would also include the doctrine of righteousness, individual and social, and its necessary connection with the saving facts and forces of the Gospel.

X. There should be an adequate statement of the doctrine of the resurrection of the body, and of the final judgment, and of the final condition of the redeemed as eternally secure in heaven, and of the hopeless condition of the lost in hell.

The above is a brief but somewhat comprehensive statement. If I were to select the points most vital to a creed, I should say those including the doctrine of the person of Christ, His atoning work, and the doctrine of sin. These three constitute the heart of Christian theology, of course the authority of Scripture being assumed.

Prof. William Newton Clark, D.D., Colgate University, Hamilton, N. Y.

On the question, "What are the essential articles of a present-day theology such as may be used as a system of faith for the church?" I can only say that I doubt whether a statement can be made that would satisfy the intention of the inquiry. It seems to me that theological thought is not in a condition favorable to success in such an undertaking. Yet I should add that to me this does not seem a serious evil. I notice that the question employs the word faith—"a system of faith"—in a connection where it seems to me that another word would be more useful. Articles of theology may be organized into a system of belief, but it is doubtful to me whether we have been wise in calling the articles of our theological belief articles of faith. The proper articles of faith, if the word be used in a spiritual sense, are few and great, and the realities which they include do not yield themselves to precise expression that will mean the same to all. Articles of theological belief may be numerous and more or less well supported; they may be theoretical and abstract, or simple and clear, and many of them may be capable of precise expression, but many even of these are not. I doubt more and more whether the creed of a church should be an expression of its theological beliefs. To formulate those beliefs, if many sincere and intelligent thinkers are expected to unite in accepting the result, is extremely difficult, and the result is certain to have only a temporary hold upon the honest acceptance of its signers, since theological opinions are as alterable as any others, and as certain to be changed when new light comes and new attention is given to them. If a church could make a broad, flexible, poetic utterance of the supreme truths which are the objects of its faith, or its spiritual conviction and certainty, that is the thing most to be desired, in the region to which the question has reference. If I had the highest inspiration of a Christian, with the genius of a poet, I should be thankful if it were given to me to send forth such a word, confessing the Christian faith. I expect that God will some day enable His church thus to substitute the psalm of its faith for the articles of its belief. Until that day comes, the various articles of theological opinion will be more and more fought over by some and forgotten by others, so that on the whole it does not seem wise to be laboring to draw the line more precisely around them.

THE EUROPEAN RELIGIOUS OUTLOOK

By Our London Correspondent.

Considerable uneasiness has been manifested in the Old Country in view of the development of a militant spirit which is being cultivated deliberately, and even strenuously, not only in civil circles, but by multitudinous religious workers and leaders. It is feared that the numerous Church Lads' Brigades, formed all over the land, are training our British boys not only in disciplined and orderly habits, but are fostering in them a perilous tendency to that aggressiveness which is one of the germs of belligerency. The dreadful Boer War was largely due to a fit of national militant dementia excited by greedy capitalists. The merits or demerits of the many questions involved were lost sight of in the raging popular passions that were roused. The Church Lads' Brigade has become a mighty institution. It musters some 1,250 companies and 120 battalions, representing altogether about 80,000 lads. These are clad in uniforms, drilled on week evenings, and mustered for frequent parades at Sunday services. The movement has spread through every diocese in the United Kingdom and has branches in Canada, Newfoundland, South Africa, Australia, New Zealand, and even in St. Helena.

At the new London headquarters of the Brigade the Bishop of Kensington, now reckoned the most eloquent clerical platform speaker in the metropolis, when dedicating the building, voiced a remarkable apology for this singular movement. He declared that the enterprise was one in which religion was not a mere appendage to the work, but it was the work itself. He had no sympathy with the cry sometimes raised against the militarism of the Boys' Brigade. The Church had already borrowed a great deal from military methods. She had borrowed some of her teaching and her discipline.

A great uprising is in progress against Sunday labor. Last year the Archbishop of Canterbury and several other prelates, as well as some of the most popular Free-Church preachers, issued a joint manifesto against the desecration of the Lord's Day as a growing evil. This at the time appeared to fall flat, but a very unexpected sequel has happened. The Sunday question has been energetically taken in hand by various secular authorities, entirely apart from the religious issues involved. Some of the railway directors have ordered the cessation of excursion trains on Sundays. Workmen of various categories who have been compelled to labor on the first day of the week are actively agitating for relief from this intolerable burden. This rebellion against Sunday toil is spreading on the Continent. Not long since I was visiting the southeast of France, and was staying at Grenoble, the beautiful city which is the chief seat of the glove manufacture. On two successive Sundays there were riots of factory employees. Crowds of these not only refused to work in the factories on the first day of the week, but stormed the shops and stores, compelling the proprietors to close their establishments.

As I write terrible incidents are happening in Rumania. A few years ago it was my good fortune to spend some time in that romantic country, which is a gateway to the Near East. The beautiful country is being ravaged in many districts by fire and sword, immense mobs of the opprest peasantry having risen in rebellion against the crushing system which the Government has done nothing to ameliorate since the emancipation from the Ottoman yoke. I admired the stalwart and handsome country people, the descendants of the ancient Dacians and of the Romans who conquered them and colonized the fair provinces by the Blue Danube in Trajan's reign. One of the roots of the Rumanian trouble is the ever-vexed Jewish question. That country is the very head center of Anti-Semitism. Synagogs are being fired and hundreds of Hebrews are daily maltreated and killed. The common people turn on the Jews because of the reputation of many of these as usurers The position of the Rumanian Jews is most terrible. They are not allowed to live in the villages. The Government describes them as aliens not subject to any alien power. Yet they are compelled to pay taxes and to serve in the army. They have no votes; they can not be chemists, lawyers, or contractors. They can not sell matches, or tobacco, or liquors. They are not allowed to hold meetings to discuss their grievances, and their children are excluded from the schools of the State for which they pay. The Rumanian Government has for long curst the Jewish race, and now, as in Russia, the curse is coming home to roost.

Here in England the chief sensation of the past few weeks has been the Campbell controversy. The appearance of the new book written at Carbis Bay, Cornwall, by the pastor of the City Temple, has, of course, created some fresh ripples of excitement. This volume has been heralded by such trumpeting that the reviewers were bound to give it special attention, but the overwhelming majority criticize it in most severely unfavorable terms. In one of his recent sermons, preached in his own pulpit, the Rev. R. J. Campbell proclaimed himself the most persecuted man in the land. This statement was occasioned by the vehement sermons and speeches directed against the New Theology by most of his brethren. But I suppose he will consider himself even more bitterly persecuted by the reviewers, for by these I note that he is attacked relentlessly in nearly every quarter. His defiant, and I am bound to say, somewhat flippant accent, when dealing with momentous and abstruse topics in chapter after chapter, appears to exasperate even the most genial critics. The book has, of course, had an immense initial sale, for the publishers had received very large orders in advance. But it is already falling flat, for it has manifestly been produced in a hurry, and it merely goes over ground with which the writer had fully familiarized the public.

THE PREACHER

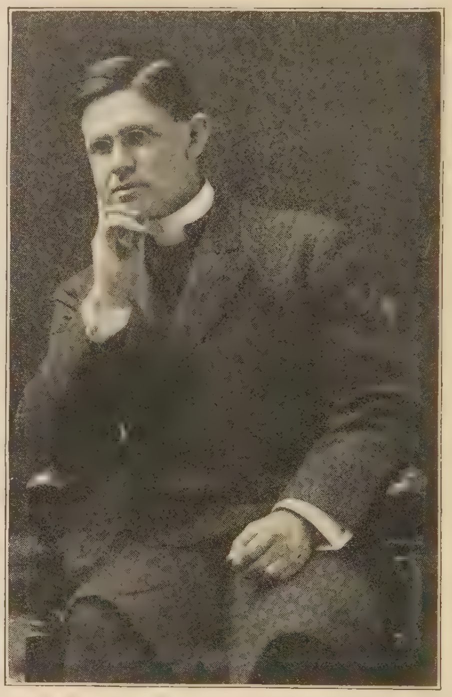
THE TREND OF MODERN PREACHING

By James B. Clayton, D.D., Washington, D. C.

So far as modern preaching may justly be the subject of adverse criticism, it would be on the ground of a tendency to teach religious philosophy rather than to deepen the sense of God in conscience. The socialization of Christianity rather than the Christianization of society through the regeneration of the individual; an emphasis on religious psychology rather than on the voluntary surrender of the life to God and humanity; a message about the "solidarity of the race" rather than a message to the lonely heart that has sinned and suffered, repented and reformed, and, maimed, halt and blind, seeks to find God: these are prominent undertones in modern preaching, if, indeed, they be not the staple of it. Charity itself can not deny that only too much preaching is characterized by indefiniteness of ideal, a forsaking of the facts and factors of religious life summed up in the word "Cross," and a tendency to teach ethics rather than to lay upon the heart the burning motives which make best conduct possible and life satisfying to the heart. But on the whole, the outlook is optimistic. The trend of preaching generally is to present a living Christ, to living hearts, in a living way, by men who have seen the Lord.

Efficiency in all preaching springs from the actuality and realization of the divine presence. "The mouth of the Lord" itself is Isaiah's burning coal. "Lo, I am with you all the days" was an encouragement primarily addrest to preachers of the Word in their distinctive office of preaching the evangel. The passing ages, and the changing trends of human thinking, can make no alteration of the fact, reach, and perpetuity of the Christ. We have received a kingdom which can not be moved, and that kingdom involves the changeless Christ, an unalterable Gospel, a faithful church, and a living ministry. God still lays His hand upon men and anoints them to stand between the dead and the living, and until the plague of sin shall be stayed, preaching will have its place in the divine economy of saving men.

The progress of Christ's church has ever been marked by the advent of men, not with a new evangel, but with a new vision of the Christ. Christ's teachings and heart can not change, but the old evangel may be newly interpreted in the light and life of His perennial personality. The fulness of the incarnation, passion, death, resurrection, ascension, and parousia have not been exhausted. And for the good cheer of His ministers, in this, as in every other age, Christ sends across the stormy seas of human opinion the good message: "It is I: be not afraid." The presence of the living Christ is in every forward movement of human thought and progress. "Therefore will we not fear, tho the earth be removed, and the mountains be cast into the midst of the sea."



JAMES B. CLAYTON, D.D.

The minister of Jesus in the year 1906 needs no new message, no new faculty of mind, no new auditory: he needs a newer apprehension of the ever new Christ. The change from the old note in preaching to the newer note, is wholesome. The intolerable hair-splitting of fifty years ago, which paid more attention to the raiment of Christ than to His person, has given place to the less technical but surely as vital message to the age. There is less said about predestination, election, reprobation, retribution, but "more about Jesus." And the newer preaching, with all its faults and deficiencies, has in it the heart-throb of the living, loving, and interceding Christ. Broadly speaking, then, the need of the hour, and, happily, the characteristic of the hour in preaching, is the Vision of Jesus. That vision lies at the beginning of service for Moses, Abraham, Job, Isaiah, Elisha, the apostolic band, Saul of Tarsus, and for every man of God who would see in life the purpose and the goodness of God. Happy that man who sees Him on the way to his own Damascus; thrice happy that man who, when falling asleep, sees Jesus standing at the right hand of God. The vision is not limited to age, nationality, disposition, or intellectuality. One man may see "How Christ came to Church," another may see Him on the stormy sea, on the Mount of Transfiguration, or beyond the gates of pearl; but the essential thing in holy living and efficient preaching is the vision of Jesus.

Your real ordination, my brethren, consisted not in "the laying on of hands" by presbytery, but, rather, in the pressure of the nail-scarred hands of the Lord, commissioning you to preach the living Word to dying men. That hand laid upon your heart the cross, and upon your lip the coal of fire. In some upper room, bathed in pentecostal flame, your soul beheld the Lord, high and lifted up, His train filling the Temple. After that, life ceased to be commonplace and mortal men tiresome. That ordination made realities, living realities, of life and death, time and eternity, burial and coronation, and left behind it and because of it, Christ's own "compassion for the ignorant and them that are out of the way."

Then came a later vision. You went up into the Mount, and suddenly the every-day Christ, about whom you had heard and read and talked, ceased to be the ordinary Jesus and the fashion of His countenance changed before your soul. His every-day clothing shone like light; His every-day tones were filled with such melody as mortal ear never heard; His every-day manner and gesture and step became majestic; and the every-day Christ was changed into the heavenly Christ, and the soul babbled, not knowing what it said. Visions might come and go; Elijah and Moses appear and disappear; but when these all were gone you "saw no man save Jesus only"; but He was enough. They talked there, those who knew how to talk, and babbled not, of the decease He should accomplish at Jerusalem; and as you listened you discovered that the Lord's insignia is a cross, but that His cross is the key to every one of the twelve gates of pearl, through which tempted, sorrowing, groaning, limited humanity might pass into its inheritance in the kingdom of God.

The fluctuating creeds of philosophy, the variable opinions of science, the restless turmoil of human thinking, are, after all, but the surface indications of the dissatisfaction of humanity with itself, and its divinely implanted longing for immortality, when and through which it shall no longer think, speak and act as a child, but see face to face and know, even as also itself is known. The deepest cry of the age is not for creed, ceremony, nor activity; but for the revelation of noble living to be found in Christ. If the world knows not what Jesus is, we, my brethren, have seen what He is, and we now declare the vision. The Son of God, the Son of Man, the Son of the Highest, the Son of Mary, the human God, the Divine Man, still walks amidst the golden lamps, and it is our supreme function to declare the vision.

In this Babel-age, there is a gift of tongues, distinctly not of pentecostal origin, spirit, and result. The man of God tarries not at Babel, but in the upper room. If others curse, he must pray; if they mock, he must in solemn phrase declare the realities of life, death, judgment, and eternity. He is like Gideon, the garment clothing the Holy Ghost; and he presses the cross of Christ to his responsive heart; and thus, with vision strained to catch the coming dawn, he faces his God, his work, and his throne. For he shares with Christ the authority and power of the evangel, and if he suffers with Him he shall also reign with Him.

If ever humanity needed the sympathy of Jesus, it needs it now, and through human hearts that sympathy is reaching sorrow and endeavor as it never reached them before. The spirit of the age is intense, not indifferent. It is in earnest, and in deadly earnest. It discards lifeless forms, but it is seeking the risen Lord; and for the cry of the age, the man of God has his answer. Every human tie has its Gethsemane, when some paschal moon, with pitiless finger, tears away the olive leaves and shows a soul sweating blood. The man of God will have his own Golgotha. His very tenderness of heart will open for his own feet the Via Dolorosa. A thousand desires, as northern lights, will radiate his horizon with hope. A thousand dawns will break upon his soul in the blush for sin, the flush of forgiveness, in the faces of men and women seeking God. Jacob's ladders will surprize him in the most sterile fields of human life. Immortalities, disguised by carnalities, will meet him at every turn. King's chariots will rumble by him, and his soul will thrill within him as tho he were an Elijah ascending to the god of fire. Consuming passion for souls will bring down fire from God's altars. What once he gained, Christ lost; what now he loses, Christ gains. He has the marks of the cross, and can show his own wounded hands and feet and brow and side; for he has been crucified with Christ. This is his credential, this is his authority, this is the secret of his power. And with this vision and its correlative experience, he can face human frailty without a sneer, error without contempt, folly without disguise, and ruin without despair. As the sculptor sees in the rude marble the possibilities of a great work of art, through the light of Christ's face, the modern minister sees the possibilities of divine workmanship such as might make angels breathless with wonder. Every alley becomes a divine dwelling because immortality lodges there; every thoroughfare is the roadway of God.

For the vision does not end in contemplation, wonder, nor yet delusion: it opens the gateway to service. Christ has appeared to His minister, that he may witness to the reality of the divine presence, sympathy, and power. And as to Paul, Christ after the great vision will appear in the "things" of life. To face the daily round of duty and uncongenial work; to begin the day's toil without special encouragement, prospect, or occurrence; to find life settling down into an uneventful round of things that must be done; to labor from dawn till dark with no appreciation save that of conscience; to do "things" when we would be seeing visions, this is the basis of Christian heroism. But to see Christ in these things, to have them become Horebs, burning with God, that is the ultimate possibility and purpose of our religion. To see these things as a loving God designs, is to see life's highest achievement. Through them we may see Christ's face as through a lattice. The trend of modern philosophy is toward a materialism somewhat sanctified by an idealism. The only corrective for materialistic, in contrast to spiritual living, is to see Christ in things, and to feel His throbbing heart in passing events. The Gospel is not new, nothing can make it new; but its power is ever fresh when it is intelligently brought to bear upon the mind and heart. The man of God may go to his great and complex task with the assurance, "I shall be anointed with fresh oil." And the same Gospel, the same Jesus, may be presented to the needs of a special age by men who have the gift of special understanding. The church itself no longer cares for debates about doctrine, it no longer loses rest over its creeds: it wants, it has the interceding, the loving Christ, and it is satisfied with the vision.

Stripping the Gospel of Jesus of all that may be only transient in form and method and retaining all that is permanent in principle, the vision of Jesus may be easily translated into any needed terms of doctrine, ethic, or duty, and I venture to give my own interpretation of the abiding principles of Christianity as Jesus taught it.

To fear nothing but sin and hate nothing but vice; to believe in goodness and exemplify it in cloister and market-place, closet and congregation; to hope for the triumph of righteousness, and labor according to that hope; to defend the freedom of men, the purity of women, and the happiness of children; to honor without homage, serve without servility, love without lust; to sanctify the commonplace by lofty ideal and exalted motive; to love all truth and oppose all falsehood; to know neither caste nor color, selfishness nor spite; to belittle nothing, human or divine; to desire and promote the welfare of God and man, beast and bird, each in proper degree and kind; to show hospitality without grudging, charity without hypocrisy, and benevolence without narrowness; to be true to country, faithful to the home, loyal to conscience, and obedient toward God: this, and only this, is the Christianity of Christ, and this is "The Trend of Modern Preaching."

A PEOPLE'S PUBLIC TRIBUNE

Charles F. Aked—Sketch and Appreciation

By Our London Correspondent.

My latest visit to Dr. Aked was enjoyed just after he recently returned from his memorable trip to America. I found him at his pretty seaside bungalow, "Schatzalp," opposite Liverpool on the mouth of the Mersey. He gave this picturesque appellation to his parsonage out of regard for his associations with that Alpine paradise, high up among the snows, where during several winters he had recuperated so wonderfully. As we are to lose this great preacher, and America is to gain his presence, I am glad that he will live and work in another great maritime city, so that he will be able to sustain communion with his beloved ocean and draw constant inspiration as heretofore from the anthems of the Atlantic surges. Liverpool and New York are kindred. And the preacher who captured the former, and has for many years exercised magnetic sway over its people, will not fail to fascinate with his sanctified eloquence the people of the latter. I have often thought that Dr. Aked would not enjoy working in an inland city, and I am pleased for his own sake to know that he is again to dwell in a spot commanding the world's chief highways.

Dr. Aked, in my recent conversation with him, willingly described his regular mode of preparing his sermons. I will report his account of his method in his own words: "I choose a text just whenever one specially strikes me. But I never preach on it right away, but go to work on the sermon most deliberately, so that this grows gradually. Day by day I keep text and subject before me, and day by day also I write down carefully every suitable idea that occurs to my mind. Each idea, however, is thus written on a separate piece of paper. Gradually I thus have dozens of these separate scraps in hand. Then, when I feel satisfied with the quantity of the ideas that have accumulated, I arrange the fragments in some sort of consecutive order, and fasten the papers together. I have now laid the foundation, and I lie on my back in my balcony, looking over the ocean and pondering the thesis and the suggestions that come up in my mind. I add anything that may occur, thinking at every opportunity. During this process I am reading various works in which I am likely to find thoughts apposite for reference or expressions worth quoting. Lastly, when the topic seems matured in my view, I sit down on Saturday to write, without looking at either these notes or the synopsis I have made of them. If I can do this easily then I feel certain that I shall on Sunday deliver my impressions with facility and with pleasure. Early on Sunday morning I read over what I have thus written out and feel a consciousness that I have mastered my theme. I have never, for many years, used a single note in the pulpit, for I do not need to do so and should only be hampered if I did.

CHARLES F. AKED, D.D.,
Pastor of the Fifth Avenue Baptist Church, New York.

"My principle," continued Dr. Aked, "is that I do not believe in what is usually styled 'memoriter preaching.' That is to say, I do not believe in the process of committing language to memory. Of course, language may and often will cling tenaciously to the memory; but I believe in impressing my thoughts on my mind. Then I enjoy a happy consciousness of freedom and can let the words come of themselves. Also, I always prepare very much more than I can possibly use, especially as involuntary flashes of thought and suddenly conceived expressions naturally occur in the process of preaching. My method allows this, and it is in this way that many of my most useful utterances have happened."

Among my intimate friends are some who enjoy the privilege of listening regularly to Dr. Aked's ministrations. These all marvel at his facility, his fluency, his colossal powers of memory, his vivacity of thought, his profound sentiment, his vivid power of expression, and his impassioned style of voicing his emotions when these are deeply stirred. Some preachers attempt impassioned utterance without any capacity of vivid feeling. Dr. Aked never does. In this respect, as well as in his direct use of the simplest Anglo-Saxon vocabulary, he closely resembles the late C. H. Spurgeon. In another respect he reminds me of Dr. Thomas Binney. It used to be said of Binney that he always exprest his arguments to the people in declamatory style, and he always made his declamation argumentative. Dr. Aked is a most powerful and logical reasoner, and he is constantly on Sunday evenings exercising his logical acumen on the understanding of immense congregations with reference to most critical current subjects connected with the vital welfare of the people. But he flames along the pathway of his subject with immense enthusiasm, which kindles in his hearers sympathies akin to his own.

It must not be imagined that Dr. Aked is a "mere volcano in a white necktie," that he bases his influence on nothing else than appeals to the multitude of the passing sensations of the hour, or that he is just a fascinating pulpit mobocrat. On the contrary, he is one of the most painstaking of Scripture expositors. His Sunday-morning sermons are models of serene quietism, and they are often lyrically beautiful in expression, as they are always devout and evangelical in tone. Dr. Aked evidently considers himself free on Sunday evenings to seek to engage the attention of the many minds that have not yet anchored themselves to the rock, and to these he appeals in his own striking style, beginning with reference to matters that interest them already in order to lead them up to a more elevated plane. He understands thoroughly how to balance the various theological and ecclesiastical considerations which narrower minds find no room to accommodate for examination. The people love this preacher because he deals neither in stale platitudes which make religion tedious, nor in prejudices which cramp the soul. He has, with a few other heroic men, succeeded in changing the city of Liverpool from its condition when he began to preach in it, and when it was called "The Black Spot on the Mersey," into its present splendid state of ethical municipalism. Dr. Aked plunged into the vortex of civic corruption and aided a few other noble souls to apply the Gospel to the collective life of the vast community, and now Liverpool is in many aspects England's model city. Dr. Clifford in London and Dr. Aked in Liverpool have marvelously demonstrated what is meant by "Applied Christianity."

A great preacher is always a true stylist, consciously or unconsciously. How musically enchanting for his hearers are many passages in Dr. Aked's sermons may, I think, be fairly judged by the following passage from one of his Sunday-morning sermons, preached in his regular ministry at Pembroke Chapel:

"The revelation of God in beauty is as real as any revelation of Himself which God has made or man has received. I believe that the sense of beauty in art as well as in Nature has laid hold on mortals and brought to them the realization of immortality. I have been told, and I believe, that God has come out of His eternal invisibility and touched men's lives to finer issues when the Hallelujah Chorus has smitten with its passion on their hearts; when a Madonna of Raphael or Murillo has smiled her sadness or her sweetness into their souls; when the majesty of the great cathedral, Ely, or Milan, or Cologne, has hushed every sense and sublimed every faculty to worship. But I speak of that of which I am more confident when I say that God Himself is near me, I know that He is near, when the fields blaze with scarlet and gold at my feet and the mountains tower grim and grand above me, when the river laughs and sings in the sunshine, or the moonbeams chase each silver wave over the bosom of the unresting sea."

AN INSIDE ESTIMATE OF "GIPSY" SMITH

By William Dunning, Brooklyn.*

Gipsy Smith made a profound impression upon the people of Brooklyn during his recent thirteen-days mission in that borough. Evangelists innumerable have visited and preached in the old "City of Churches," but within the recollection of those who have lived there for halt a century or more, with the possible exception of D. L. Moody, it may safely be affirmed that none has caused both professing Christians and non-professors to think so deeply as has this Romany preacher of the gospel of Christ. His charm lies in the total absence of affectation of any kind. He has no mannerisms. Every word that comes from his lips has the stamp of honest conviction upon it. He uses no pulpit or platform arts, and yet so pure is his diction and so clear his meaning and so natural his manner that he holds his hearers entranced throughout his discourses. It is impossible to be indifferent; one must listen and think too. He apologizes for nothing that He claims the Bible teaches. He takes the words of the New Testament and proclaims them with the directness of John the Baptist. His argument is this: "Jesus said that. He has never recalled it, and until He does I shall preach it." He never speculates, he never dogmatizes, he never compromises. He preaches salvation by faith, but insists that good works must prove the faith. He delights in preaching the love of God for the sinner, but he says "the people have had love preached to them so much that they are love sick"; and he hurls out the condemnations of the New Testament without mincing his words, just as Spurgeon did forty years ago. To him sin is sin, and there is no excuse for it. He says: "You are not going to excuse sin. Paul didn't; Christ didn't; God Almighty didn't." He insists on practical religion and a full and absolute surrender to Christ. He is unsparing in his rebukes to the unconverted, but he is ten times more severe with the professing Christian whose conduct falls short of the standard set up in the Scriptures. He lashes the worldly church-goers unmercifully; but there is no vulgarity or frenzy, no yelling or thumping; only deep earnestness, and outspoken, fearless directness. He discourages indiscriminate "hallelujahs" and "amens," but when they come often puts those who give voice to them to a practical test. On one occasion he said: "Who believes that the gospel is the key to the situation in Brooklyn?" "We do, we do," came from several directions. "You believe that?" said Gipsy Smith. "Then put the key in the lock and undo the door." Over and over again he declared that church membership and hymn-singing and shouting "amen" had no value apart from conversion. At times his word-painting reminds one of the efforts of the best orators. He uses pure Anglo-Saxon almost entirely, and consequently his appeals to the human heart are most forcible. His quarter of a century of gospel preaching in all parts of the globe has given him a deep knowledge of human nature, and he uses this knowledge with great effect.

As an interpreter of Scripture he is clear and practical. In speaking of the three parables of the Lost Sheep, the Piece of Silver and the Prodigal Son, he points out that the sheep wandered away because it was thoughtless and a man went to find it and rescue it; the piece of silver was lost through somebody's carelessness, and a woman found it; but the prodigal went away deliberately and was a rebel from the day he demanded his portion, and nobody went after him, because he was a moral agent, and he had either to perish in the desert or return every step of the road unaided until he found his father just exactly where he left him. He seems to need no preparation for his discourses. At all the noon meetings a minister spoke first on a subject unknown to Gipsy Smith, but the moment the minister finished Gipsy Smith would jump to the front and take up the subject where the first speaker dropped it, and in every instance handle it and apply it with marvelous power. During his mission he never gave any indication of his denominational attachment, but, whatever it is, his gospel is the gospel of free will and he preaches it as unreservedly as John Wesley did.

Physically he is well endowed. His voice is soft and sweet, and throughout the whole thirteen days in Brooklyn, during which he spoke over 80,000 words, no error of grammar or pronunciation escaped his lips. And tho he never went to school, his application to the study of English must have been close and persistent.

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*Mr. Dunning reported stenographically for a local paper the 80,000 words to which he refers in his article, being present at all the Brooklyn meetings.

Behind all his earnestness there is a strong sense of humor, and flashes of it come unbidden at times. In everything he is natural and modest. There is an atmosphere about him which seems to lift one out of buildings and cities. In a word, he is a product of nature, and every now and again he discourses of fields and woods and birds and dewdrops and sunsets and rainbows with the joyous delight of a child.

The writer has known personally most of the celebrated preachers of the last half century, back to the days of Grattan Guinness and Morley Puncheon, but to none of them can Gipsy Smith be likened, except that here and there he reminds one of Spurgeon in his outspoken, unflinching reiteration of the old gospel. He is unique, and there can be no doubt that his sincerity and ability are God-given. The effect of his work in Brooklyn has already shown itself in the increased earnestness of the ministers who were with him during the mission, and it seems probable that from this stirring up among the churches of Brooklyn will come lasting good. Thousands were unable to get into the places where Gipsy Smith preached, namely, Plymouth Church, the Central Congregational Church, the Central Presbyterian Church, and the Majestic Theater.

He is never tired of telling how "Jesus came to that old gipsy tent and saved me"; and his gratitude to the Savior is the one dominant influence in his life. His prayers disclose a childlike confidence in God, which can only come of long years of constant communion. In speaking of the strain of continual preaching toward the end of the mission he said: "Last night I was so tired that I could not say a prayer. So I simply said Good night, Lord Jesus, and this morning it was all right."

What is the secret of his success? An unfaltering belief in the love of God and the power of Christ to save. One can not talk with him without feeling that God has fitted him in a special way for preaching the gospel.

STUDIES IN SOCIAL CHRISTIANITY

MOTIVES AND METHODS IN SOCIOLOGY

By the Rev. Rudolph M. Binder, Ph.D., New York University.

IV. The Economic Motive

In order to understand socialism it is necessary to comprehend its leading motive. This is purely economic, *i.e.*, every institution of society is looked upon as a reflection, expression, and result of economic conditions. This conception of society was promulgated chiefly by Karl Marx, who considered metaphysics, politics, law, morality, and all other phenomena of organized society merely as a reflex of industrial circumstances. Two illustrations will suffice to show how thoroughgoing socialists are in the application of this principle.

F. Engels says in regard to the Reformation that, *e.g.*, the doctrine of election in Calvin's system was merely the expression of the fact "that success or failure in competitive commercial life did not depend on the activity or skill of the individual alone, but also on conditions which are independent of him." According to K. Kantsby, the Hussites were really fighting for the means of government and exploitation, which the Church of Rome possessed; and the demand for the "Cup" was merely a ruse to cover their real intentions. P. Lafargue observes "that the pantheism and the transmigration of souls in the Kabbala are nothing more than metaphysical expressions for the value of commodities and their exchange. Marx has proved that capitalistic exchange begins with money and returns to money, but with an addition in the form of interest. The theosophy of the Kabbala proceeds from *unity*, the first Sephirah, in order to return with the tenth Sephirah to a composite unity, because the tenth combines the qualities of the preceding Sephiroth."

Marriage is merely an economic contract between husband and wife, necessary because women were until a short time ago dependent for their maintenance on the men. Since marriage means economic slavery to women, the socialists propose that it should be annulled in their collectivistic state and communism of wives exist instead, since the reason for marriage—economic dependence of women—is obviated by the state's provision for every member.

It is quite plain from these two illustrations that the radical socialists—and they alone are referred to here—reduce every aspect of the life of society and its members to economic terms. It is evident, moreover, that this conception of society claims to be a philosophy, based on the materialistic interpretation of history. Marx gave this philosophy its scientific and systematic form, and the large mass of German socialists are still adherents of that system under the leadership of Bebel, Singer, and others. It is true that lately a new party has arisen within the old party; but the new or right wing, as it is called, has as yet comparatively little influence, and its leaders, von Vollmar, E. Bernstein, K. Schmidt, are regarded as deserters and nicknamed "revisionists." Kid-gloved and self-constituted leaders of modern socialism like Bellamy, Wilshire, and others are not recognized by the "official" adherents of Marx, because they temporize too much and throw out palliatives to present society, *e.g.* in regard to marriage and religion.

If socialism is to be refuted, it must not be looked upon merely as a collectivistic system of production and distribution, as is done by W. H. Mallock. It must be considered as a system of materialistic philosophy—false in its fundamental principles and contrary to human nature. We must grant that temporal welfare affects culture and civilization to a considerable extent. We must maintain, however, that in proportion as man has become civilized, he has learned to esteem other things more highly than mere material goods. For instance, the Hussites ualued their religious convictions to the extent that they preferred to go into exile and prison, lose their possessions and their lives, rather than turn Romanists. Religious persecutions in all countries furnish abundant proofs on this point. Concerning materialistic philosophy it may be sufficient to say, that no reputable philosopher holds the doctrines of Buechner and Moleschott any longer. The battle-cry for centuries has, moreover, been the demand for an increasing independence on the part of the individual over against the tyranny of the clan and of society. It is, therefore, hardly to be expected that a prize for which so much blood has been shed should be readily given up for a rather hypothetical improvement in temporalities. The various forms of marriage have, furthermore, consistently yielded to monogamy with the growth of civilization. The refining of feelings has kept abreast of culture. Husband and wife value each other no longer as economic helpmeets, but as individuals. Romantic love intensifies in proportion as others are excluded. The demand for communism of wives would be a relapse into savagery, as the lingering traces of plural marriages and prostitution are an indication of barbarian, crude and animal emotions. Socialists forget these essential facts.

A CONTROVERSY ON SOCIALISM*

Mr. W. H. Mallock, the well-known English writer on social and economic questions, delivered five lectures during February, 1907, at Columbia University, New York, on "Socialism and Allied Topics," under the auspices of the National Civic Federation. A challenge to a public debate on socialism by Gaylord Wilshire, the millionaire socialist, was declined because of lack of time. The New York *Times* made an arrangement with the two gentlemen to have the lectures and the answers reported in full. An account of this and similar sociological topics will be found under another heading in this and later numbers of The Homiletic Review.

I. The Argument of Mr. Mallock: Socialism stands for "bettering the condition of the majority of the human race by reorganizing society on a basis substantially different from that on which it rests now, and on which it has rested always from the beginnings of civilization till to-day." It aims at rearranging production and distribution in such a way that the many may, without additional exertion on their part, have their material condition revolutionized and their wealth indefinitely increased.

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* Summarized by Rev. Rudolph M. Binder, Ph.D.

Modern socialism had its rise with Karl Marx, who claimed that average labor, the measure of which is time, is the only source of wealth, because capital, whether fixed in the form of machinery, buildings, etc., or circulating in the form of consumable goods, is merely past labor in disguise. Capital has the peculiarity that it is capable of being detached from the laborer and appropriated by other people. This process of detaching the product from the laborer and appropriating it to the owner of machinery has gone on in an increasing measure since about 1750, and has reduced the vast number of workers to the condition of mill-hands.

This view is false, since, according to the orthodox economists, three factors are necessary to production: land, labor, and capital. Land is a gift of nature; capital without labor is dead; labor alone, then, needs to be considered. The socialists understand by this term manual labor, whereas all human exertion, whether physical or mental, should be included. The vast progress in production during the last century is not due to manual labor, neither to division of labor, nor to machinery, but rather to the master mind behind the machine, that is, to the administrative ability of a comparatively few men to direct the labor of thousands and to impose the guidance of superior knowledge upon their manual operations. Such direction and guidance is possible only under the wage and factory system. Any other system will land us either into serfdom or into slavery.

The important place of administrative ability is now recognized by the New Socialists, *e.g.*, Bernard Shaw and Sidney Webb, but they minimize this importance by claiming that inventions and discoveries, once made, become public property, and that the differences between men are, after all, rather small. In reply to the first claim it may be admitted that any intelligent mechanic may be able to understand, for instance, the principle of a suspension bridge. But will he be able to construct one, and direct the labor of others toward that end? In reply to the second it may suffice to say that little differences count; *e.g.*, the dunes on the coast of Holland may seem but little excrescences compared to Mont Blanc, and be entirely negligible quantities to the astronomer, but they mean life and death to the busy and thrifty Dutch people. If, furthermore, the socialists claim that a Shakespeare could not have arisen among the Hottentots because the social environment was not congenial, the answer is, Why did England produce only one genius of the first magnitude at that time? The environment was exactly the same to the other millions of Englishmen, and many of them had better social and educational advantages than the one man from Stratford-on-Avon. The attempt to reduce the man of ability to the level of the average man fails, consequently, from every point of view.

And the efficient man knows this. He is aware of his own value to the community. There are, consequently, two ways open to him for exercising his singular faculties. He may give his services freely to his fellowmen for the innate joy of creative work. Artists, poets, religious reformers have generally done that, and have been satisfied with honor and a living. The peculiar talent of the captain of industry consists, however, in the creation of material commodities, the value of which he knows; and being, perhaps, not of such fine texture in mental and moral respects as other talented men, he demands for himself and his family an adequate compensation in terms of material goods—money. Under the present system he usually gets it, being a man of courage and enterprise. How will socialism reward him? Is he to share equally with the man who can wield only the pick and the shovel? If so, he may decide to hide his light under a bushel. In this case two alternatives are possible. It is abstractly possible that men may be made over under a new system of society to such an extent that each individual will work according to his ability without special reward; altho that is entirely improbable. What then? Is society going to compel him to use his talents for its benefit? Here we come to the final fallacy of socialism. It supposes that the majority can enact laws which are contrary to human nature. Society—individualistic or socialistic—lacks that power, since human nature creates laws in response to its wants. Socialistic society would, therefore, be unable to elicit the use of the able man's faculties. Without these, it could produce hardly more than the bare necessaries of life, and would relapse into barbarism, since mental culture depends on material prosperity. The hope of reward, and the expectation to see his children properly provided for, are at present sufficient stimuli for the able man; and the laborers are better off in working under his direction than they were formerly as independent workers.

II. The Argument of Mr. Wilshire: A misrepresentation of Mr. Mallock must be corrected. The battle is not between the manual laborer and the able intellectual worker, since the former usually earns more at present than the latter—compare a brick-mason with the average college professor—but between producers and non-producers, *e.g.*, workers, of every kind, including Paul Morton with $75,000 a year, and the Duke and Duchess of Marlborough, on each of whom W. K. Vanderbilt settled $100,000 a year. The socialist has two tasks set before him. He must show the defects of the present system, and then the perfection of the socialist system. The present system has four defects: 1. Non-producers who own capital enjoy large income, without doing anything for the community; 2. Capitalistic producers are able to fix their incomes arbitrarily owing to a monopoly, *e.g.*, John D. Rockefeller fixes his at $100,000,000 a year, and may make it $150,000,000 ten years hence; 3. Ability without capital has but little chance, *e.g.*, many inventors receive but a pittance for their services, while the capitalists enjoy large incomes on their patents; 4. The worker does not get a fair share of what he produces, but just enough to live on, owing to competition among the many less capable. The capable men and women enjoy large incomes to-day owing to their scarcity, that is, they have a monopoly of talents. Socialistic society would not and could not change that. Artists are, indeed, likely to get higher incomes under that scheme, since there will be more people able to pay the price, *e.g.*, to hear Mme. Melba sing. Artists will, moreover, be greatly stimulated in future society, since they will have the inspiration to sing, play, and paint for large and cultivated audiences. The same thing is true of captains of industry. Their special ability is a monopoly, and society will have to pay for it. It will do so gladly in order to place their services to the best advantage.

While the socialists recognize that they have no option in the matter of paying for superior ability, they are fully aware that society need not pay the idle Mr. Astor a rental of $20,000,000 a year for the island of Manhattan, since he could not take it away in case of refusal. It is the wealth of the idle rich to which the socialists object so strongly, because it keeps the laborer at the point of starvation and enables a few thousands to squander money wastefully.

The socialistic scheme proposes to substitute cooperation for competition; to nationalize the means of production, *e.g.*, land and machinery; to pay the workingman on the basis of what he earns rather than what he can live on; to do away with investments in public utilities, and thus prevent the creation of an idle class. If this scheme were adopted two hours of work in productive enterprises would suffice to give each man the comforts of life. We have solved the problem of production by the invention of machinery, that of distribution will be solved, too, in due time.

Society may be compared to an organism. Each organ has a specific function; that of some, *e.g.*, heart and brain, is superior to that of others, *e.g.*, hands and feet. Each organ works, however, according to its ability and draws nourishment according to its needs. Thus the various parts of the body cooperate harmoniously in a healthy organism. Any other arrangement creates disease. The same thing should be done in society, that is, in a perfect democracy.

SAYINGS AND DOINGS

John Clifford, D.D., at a great gathering of representatives in Whitefield's Tabernacle, London, received a National Testimonial from the Free Churches that marked the high-water grade of the popularity of this "grand old man of non-conformity." The money value of a gift of £6,000, subscribed by admirers of all classes, lies in what is implied, even more than in the material worth of the tribute. Dr. Clifford's career has been one continuous protest against the decadence and dilettanteism sustained by the attitude of the Toryism of England. Altho he has passed his seventieth year, this splendid Free-Church veteran actually told his friends in his speech of acknowledgment that he looked on the testimonial not as a good-by, but as a God-speed, for he looked on wealth as "wages paid in advance for work waiting to be done." He is as full of energy as an average young man, and is at this very moment plunging enthusiastically into the new phase of the great dispute on religious education. No living man more ideally embodies the Puritan tradition of religious liberty and civic justice. And with all his attachment to the old faith he has a mind generous in its attitude toward any new expression of that faith.

Dr. N. D. Hillis who recently returned from an extended trip out west, said in the course of a recent sermon: "All men who have traveled through this land, and met large audiences in great cities, realize that there is a great moral, ethical, and religious movement sweeping over the land. Hitherto it has been largely confined to the college and university students and the educated classes. Lord Bacon once said that if any one would tell him what the young men in Oxford and Cambridge were thinking about, he would tell them how events would go during the coming century. To-day, no matter what the people in the remote sections may think, one thing is certain—the college men are thinking in straight lines about Christianity, and their first enthusiasm is their enthusiasm for Jesus Christ, as the leader and teacher who hath the secret of peace, growth, manhood, and influence. One Sunday afternoon, in one of the largest universities of this land, I am told that three hundred students stood up to make a profession of their new allegiance to Christ. And this movement is becoming a contagion."

Mr. George Wright, of Halifax, N. S., is endeavoring to interest the American press in a crusade against profanity. He rightly regards the use of oaths and vulgar expressions as demoralizing and disgusting, and he wishes that the people of Canada and the United States could be induced to take a similar view and guide their conversational habits accordingly.

Leslie M. Shaw, Secretary of the Treasury, addressing a Chicago gathering of Methodists, Presbyterians, Congregationalists, and Baptists the other day, assembled to form an interdenominational union, said: "My own idea of a church is a great religious democracy, where the rich and the poor, the educated and the ignorant, the cultured, and all others, gather to worship and commune with a being so far exalted as to make relative human conditions unmentionable, unthinkable, and unnoticeable in His presence. To me there is nothing more inspiring than a promiscuous crowd going to and from a common sanctuary. I do not know that such conditions are practicable everywhere, but our Catholic friends seem fairly successful in their maintenance."

Mr. Jacob Riis, in the April *Century Magazine*, takes the ground that we are becoming a nation of gamblers, from the bootblack who shoots craps on the street, to the heads of great corporations who gamble on Wall Street in their own stocks. "This evil thing," he says, "is gripping us tighter every day. In corrupting the pleasures of the young, it is laying a heavier mortgage on the future of our people than any nation can well stand. How are we to shake it off? We need to be about it without delay unless this people,—chosen of God, as I verily believe, to water and tend His tree of human freedom, which underneath all crudeness and all error has somehow in it the germ of the divine, of the ultimate life,—is to end instead as a nation of gamblers."

Rev. Dr. Lyman Abbott, setting forth the new social theory of Christianity recently, before the Manhattan Congregational Association, said that in his experience as an itinerant preacher to the universities of the country, no student had ever come to him to ask, "What shall I do to be saved?" but that students were constantly coming to him to ask what they could do and should do to save and help others.

Edwin Markham, at a meeting held recently to honor the memory of Ernest Crosby, read his poem on the lifework of Mr. Crosby. The poem was in nine stanzas, the first and last of which follow:

Crosby, oh, why did you leave us?
  We needed you here in the fight.
Why did the high gods bereave us?
We needed your strong arm, believe us,
  To carry the torch in the night.

Yea, now that your errand is ended,
  And now that your steps go afar,
What strong soul will catch up the splendid
High dream that our spirit attended,
  The purpose of God for our star?

THE PASTOR

Prize Offer.—A first prize of *fifty dollars* ($50), a second prize of *twenty-five dollars* ($25), and a third prize of *fifteen dollars* ($15) will be paid, respectively, for the best, second best, and third best article on Church Methods, sent to us before June 1, 1907. All persons intending to offer articles under this competition should write to The Homiletic Review for full particulars.

THE HOTEL—FLAT—APARTMENT-HOUSE PROBLEM

By the Rev. J. Lewis Clark, Brooklyn, New York.

A minister of Seattle, Washington, writes the Editor of The Homiletic Review, "Will you please suggest a feasible, workable, and successful plan by which one may systematically visit flats, apartment-houses, and hotels, and thus come in contact and keep in contact with the ever-changing population living in such flats, apartment-houses, and hotels?

"This is one of the most serious questions confronting church workers. If one could get at them by telephone, by letter, by visits, or by messenger, or by any method you may suggest, we would be able to do twenty-five per cent. more work than is now eing done among such people."

In the first place, no one as yet has satisfactorily solved this difficult problem. It baffles the best of ministers in our large cities. And yet some are succeeding to a measurable degree.

There is little use talking about methods for reaching the people until the inner conditions are what they should be; until the very atmosphere breathes a spirit of warmth and welcome and fellowship and love.

In the Marble Collegiate Church of Manhattan the writer spent several years as pastor for strangers. The method there was to meet strangers at the entrance, if possible secure their names and addresses, and make them feel at home. The chief holding element there is a thoroughly awake and up-to-date preacher, Rev. Dr. David James Burrell. In this church, the strangers met at the door were visited during the week, these visitations usually doubling and trebling the acquaintance. In this way one was able to determine those who should be followed up as to church membership. And these visits were an aid toward remembering their names and faces when they came again. Another aid to memory was properly tabulating the names under streets and numbers and studying them so that ordinarily, the number given, one would remember the name. Often, in this way, has the writer been enabled to recall the name of one whose face was not familiar,—a very profitable acquirement. Before the next Sunday all these names were put on the calendar mailing-list and kept there for several months, as a weekly reminder that they were not forgotten.

The boarding-houses were reached by getting acquainted with the proprietors and mailing them weekly as many calendars as they desired for distribution among their guests. Many would place these at each one's seat at the table or leave them at their rooms. Flat-houses can be reached in a like manner through the usually good-natured janitors. They feel complimented that they are thus enabled to do effective missionary work. Often they will suggest fruitful calls. If not the janitor, usually some one can be found in any flat-house who will agree to keep one in touch with the occupants. One of our most enterprising Brooklyn ministers, Dr. Luther R. Dyott, of the United Congregational Church, accomplishes the same purpose by having sent to each room an attractive card informing the occupant that a certain seat has been reserved for him. This makes many a lonesome man feel that some one cares for his soul.

Now, as to the hotels. Some have the impression that until the present volunteer hotel chaplain of New York began his work, the hotels of New York were neglected by all the churches. This is not true. For fully fifteen years the pastor for strangers at Twenty-ninth Street Collegiate Church every Saturday has visited from fifty to sixty of the leading hotels and large apartment-houses and left at the offices church calendars for the guests, and special invitations for those guests known to him. Since the initiative by Dr. Burrell, during the time that the late Dr. Palmer S. Hulbert was pastor for strangers, many other leading churches have adopted the same policy. So keenly do some of the hotel proprietors appreciate this service that they maintain pews for their guests in some one of these churches. After the writer had become well acquainted with the proprietors and managers of these hotels, he made the unusual request of them that they hang in the elevators a special card of invitation to each Sunday's services. To their credit be it said, that altho they allowed no business advertisements in the elevators they did allow this advertisement for the kingdom of God, which resulted in bringing hundreds from the hotels to the church services. Calls for pastoral attention usually met an immediate response. Such a close relationship between minister and proprietors and managers and clerks practically insures notification at once in case any ministerial service is required. The same may be said of the relationship between the minister and boarding-house proprietor and flat-house janitor. Let them feel that you regard them as your assistants and they will assist.

In the ordinary church field an occasional house-to-house visitation is a good thing, in order to find out who's who, and what's what; and, if members or regular attendants do not already reside in those parts, to make friends who will act as sentinels for the church. No minister, however many paid assistants he may have, can do this work alone. He must have an army of volunteer soldiers to aid in the fight. Every member or friend of the church should have it laid upon his mind and conscience that he has a little parish of his own, and that he will be held responsible by the church, and by the Almighty as well, for keeping in close touch with his neighborhood, doing all the work he can personally, and reporting to pastor and assistants when a call might be effective. Better yet than going alone is to go as the Apostles and the Seventy did, two and two. In the Bushwick Avenue Congregational Church we have a most noble and effective body of church workers, which, for the want of a better name, we call the "Two and Two Society." As to its personnel, it consists of volunteer workers, going out by two and two, the membership roll kept only by the recording angel. Its only rules are: (1) Kneel down and pray before starting out on any mission; (2) then go as the Holy Spirit may lead and make disciples for Christ, visit the sick, reclaim backsliders, help the poor and needy, talk and work and pray for the church; (3) tell no one but the Heavenly Father and look to Him only for reward.

By Easter Sunday our church will have added to its fellowship over two hundred for the year, without any special revival meetings, and much of this good work can be traced directly to the consecrated efforts of this glorious band.

SUMMER EVANGELISM*

THE Committee of One Hundred, appointed as the representatives of the evangelistic churches of New York, has prosecuted its work for two years. The first year the equivalent of eight tents was conducted. The second year there was the equivalent of ten tents. For the support of this work, $24,000 was contributed the first year, and $30,000 the second year. The advance of the second year was not only in the increased number in attendance, but especially in the direction and effectiveness of the service rendered and in the systematic plan for following up the summer campaign by personal attention to those who were religiously imprest. Hundreds of these persons have been visited by our helpers, and many of them have been brought into vital connection and membership with our churches.

The results of this movement have been manifold. First of all, the churches themselves have been stimulated. Pastors of our leading churches have willingly given their services when they were in town. They have spoken on the steps of the City Hall, from automobiles, and in various theaters and parks of this city.

The effect on the communities where the meetings have been held has been most marked and beneficial. Hundreds of homes have been made better and pleasanter. Discouraged mothers have been visited by our workers and this new hope has shown itself in new interest to have the home bright, cleanly, and cheerful. Children who were singing the silly or vicious songs of the streets are singing the noble hymns of Christian faith; they are repeating in their homes the passages of Scripture learned in the tents, and in many cases these messages from the Word of God have moved fathers and mothers to Him from a life of sin.

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* From the press report of the Committee.

But more than 500 have either already joined churches or are being followed up by our helpers with the hope of their uniting soon with some Christian Church. In addition to this, many Christians have been brought into a new relation to Christ and His service. More than 2,000 people who signed cards have been seen by our workers.

Our meetings for the children have been attended by an aggregate of more than 87,288. With song and picture and earnest instruction their minds have been influenced for good and the effect is sure to bear fruit in coming years.

There are no collections taken in any of the meetings and there is no chance for any one to say that there is any motive but the best behind the work.

Scores of cities throughout this country have been stimulated by us to begin work in their own communities. Our workers have gone elsewhere in the country telling the story of their experiences here. More than a hundred sailors have gone to different parts of the world to tell what was done for them in New York. Altogether our work has demonstrated beyond all question that such effort is feasible and can be made grandly successful.

A QUIET METHOD

By the Rev. Geo. S. Mott Doremus, Philadelphia.

It works! and for that reason I mention it. With a message to the purpose, with prayer and expectation from God, why wouldn't it work?

The Sabbath evening service is largely evangelistic. The sermon, either wholly or in part, is along evangelistic lines. After the prayer which follows the sermon, the announcement is made that there is a desire to help any who wish to accept Jesus Christ as their personal Savior. The half-dozen ushers, or "workers," are then asked to pass the "Decision Cards" and pencils, and the person sitting in the end of each pew is requested to receive the same, whether they are Christians or not. These they are asked to pass along to others, should they not need them for personal use. This distribution takes only a few moments. It may be done during the singing of a verse or two, if desired. A brief appeal is then made and all who will "then and now" accept the Savior are urged to sign their name and address during the season of prayer which is to follow. Christians are reminded of the solemnity of the moment, and are asked to bow in prayer. This season of silent prayer is closed by the pastor, or some one, leading in prayer. The announcement is then made that all cards, signed or not, should be left in the pew to be gathered by the "workers," and that every signed card will, at the close of the service, reach the pastor, whose only desire is to be of help in leading souls into a full assurance of faith.

1. This provides an "after-meeting" (without naming it) which can readily be varied in length or method. It need not take more than ten minutes. Prayer, testimony, and singing may be introduced as desired.

2. Without greatly prolonging the service, an opportunity is given for immediate decision. Timid souls will sign a card, quickly, perhaps, slip out of church, but anxiously await results. It will be of greatest help to those who want to come but do not know "what to do" or "how."

3. It is a quiet, effectual way of reaching souls, free from any so-called "sensational" methods, and it thus overcomes much of the prejudice found among some conservative and reserved people.

4. It brings the pastor into personal touch with more or less anxious souls. The card signed is but the open door of a glorious opportunity, entering which, his will be the privilege of leading them into the light and his own soul will be richly blessed in the service.

5. Let me close where I began—it works. The men in the prayer service will, of their own accord, begin to pray for these services. A prayerful thought and a feeling of expectancy will come upon the people. It will have a helpful, enriching influence upon the pastor.

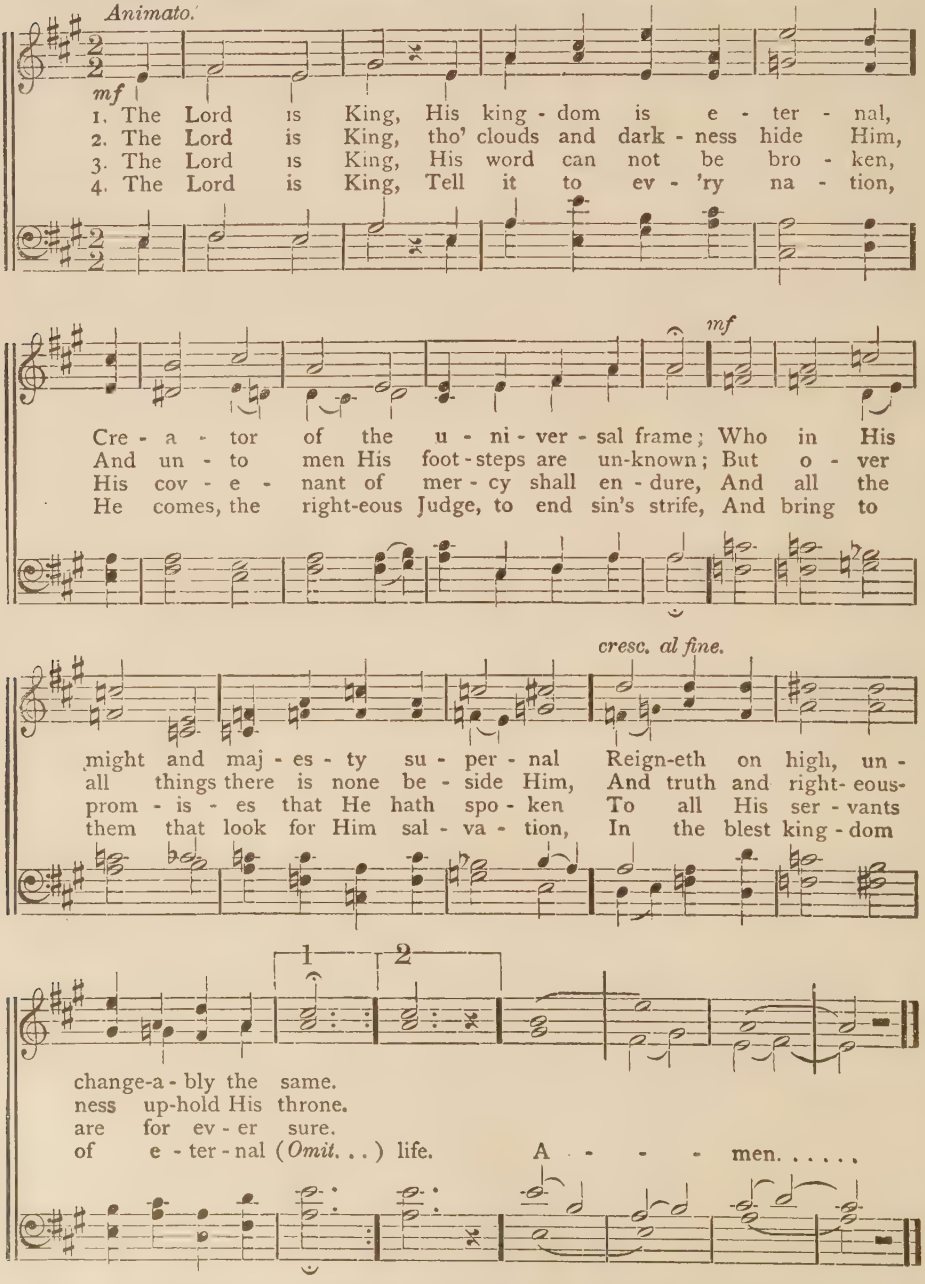
Jehovah Reigns.*

[A HYMN.]

"Say among the heathen that the Lord reigneth. ' ' ' He shall judge the people righteously."—Ps. xcvi : 10.

Chorus for Mixed Voices.

Words by the Rev. JAMES SILVESTER. Music by C. CROZAT CONVERSE, LL.D.


Animato.
mf
1. The Lord is King, His king - dom is e - ter - nal,
2. The Lord is King, tho' clouds and dark - ness hide Him,
3. The Lord is King, His word can not be bro - ken,
4. The Lord is King, Tell it to ev - 'ry na - tion,
mf
Cre - a - tor of the u - ni - ver - sal frame; Who in His
And un - to men His foot - steps are un - known; But o - ver
His cov - e - nant of mer - cy shall en - dure, And all the
He comes, the right - eous Judge, to end sin's strife, And bring to
cresc. al fine.
might and maj - es - ty su - per - nal Reign - eth on high, un -
all things there is none be - side Him, And truth and right - eous -
prom - is - es that He hath spo - ken To all His ser - vants
them that look for Him sal - va - tion, In the blest king - dom
1
2
change - a - bly the same.
ness up - hold His throne.
are for ev - er sure.
of e - ter - nal (Omit. . .) life.
A - - - men. . . . .

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THE PRAYER-MEETING

Conducted by John Balcom Shaw, D.D., Chicago.

The Seashore Meeting—May 6–11

Acts xx. 17–38.

The place of this meeting, the seashore, was unusual, but the attendants also attract special attention. They were all elders but one and he, an apostle, was the leader.

I. It was, therefore, an official meeting, corresponding to what is known in some of our modern churches as a Sessional Prayer-meeting. "Our meetings are too much like ordinary board meetings," said an officer to his pastor recently. "We discuss too much and pray too little." Here is where most church revivals begin—in their board-rooms. This is the order generally: a revived minister, then a revived band of officers, and last a revived church.

II. It was a farewell prayer-meeting. A good-by, if it is true to its name, is always a prayer. The meeting began with an address of great tenderness, the last they were to hear from his lips.

III. It was a testimony meeting in which Paul recalled with frankness his ministry to them and bade them hold it in remembrance. Happy the man who can point to his past with both confidence and modesty.

IV. It was a consecration meeting. Paul's confident commitment of himself to God's future plan for him (vs. 24) is a triumph of sanctifying grace. That future in detail was uncertain (vs. 22), but its chief factors well known (vs. 23). Dark as was the human prospect—bonds and affliction—faith rose above it and wore a lighted face. And how beautiful his prayer of consecration for them—"an inheritance among all them that are sanctified" (vs. 32).

V. It was a counsel meeting. That "take heed" (vs. 28) has in it a world of meaning, being at once an ordination charge and an authoritative characterization of the Church. Eight times in his epistles he uses the expression "Church of God" and never "the Church of Christ." This expression and "purchased with his own precious blood" give us a high doctrine of the Church, which needs to be inculcated. But the antidote to heresy which he recommends is particularly noteworthy. Heresy, he assures them, will come (vs. 29 and 30), and the way to drive it out is to nourish and enrich the life of the Church—to feed the Church of God.

The Prison Meeting—May 12–18

Acts xvi. 25–34

I. The Place of the meeting "the inner prison." There were three parts to a Roman prison: the *communiona* where light and air were offered the prisoners; the *interiora*, guarded with iron gates and bars, and the *tullianum* or dungeon, where those condemned to die were confined. These two disciples were thrust back into the last of these and their feet made fast in stocks. The praying soul will find communion with its God anywhere and when outward conditions are adverse the closer will be its converse with God.

II. The Participants in this meeting. Men just beaten with rods till they were sore, to all appearances securely held by their enemies, and with every prospect of early execution. But despite all this, they found it possible to sing that night in prison. Why? Because the inner was stronger than the outward, and the unseen world had higher place in their lives than the seen. These men's spiritual life was so deep and strong that they could not keep from praying and singing even in an inner Roman prison.

III. The Program of the meeting. Singing and praying, the author tells us. Besides this, there would naturally be testimony, in which each recalled to the other, for their mutual encouragement and reassurance, God's past guidance and goodness; and also the interchange of promises to nerve and stay their souls. But the striking thing about these exercises was the singing. Singing in a jail was unusual, but the apostles' prayers would have been faint and formal if they had not had this sequel. You can tell how manifestly present is the Spirit in a meeting by the frequency and fervor of the singing.

IV. The Power of the meeting. It moved both heaven and earth. Effectual prayer is the hand of man upon the arm of God, influencing and wielding it. Such were the prayers of these men of God that night. And moving heaven, the earth was also subject to them. It is not incredible to us that the prison's foundations were so shaken as to throw wide open the doors. There is nothing within the circle of God's will too hard for prayer to accomplish.

V. The Product of the meeting. The conversion of the Philippian jailer with his entire family, and their reception into the church. If our prayer-meetings are not making converts, there is something radically wrong with them. We ought to be hearing men cry at the close of every meeting, "What must I do to be saved?"

The Civic Meeting (Missionary Service)—May 20–25

Neh. iv. 7–12.

"Watch and pray," was Christ's injunction and long before that it had been Nehemiah's method (vs. 9). He and his helpers lifted holy hands to heaven, but their faces were turned out upon the world about them. As the phrase runs, they were helping to answer their own prayers. Dr. Guthrie used to tell of a group of Highland sailors who were one day in great danger off the coast of Scotland. The biggest of them suggested prayer, but the ferryman replied: "Let the smallest one pray; you take the oar."

And yet prayer is never to be regarded as secondary. "To labor is indeed to pray," but we do our best labor when we pray. As Neesima was accustomed to say: "We must advance on our knees." In nothing does this truth need adoption so much as in our civic affairs.

Philadelphia a year or two ago had a great civic prayer-meeting, and what seemed hopeless after the use of human means became easily soluble when divine means were introduced. Tammany's overthrow ten years ago in New York was due to the Church's unity in prayer more than to any other cause. The Good-Government Clubs which proved such a forceful factor in the case put their first dependence upon the Church and its influence, and the Church spent those days in prayer.

The philosophy of the civic prayer-meeting is just this—that we cease our dependence upon the human arm and place it upon the arm divine. "Our God will fight for us," and assured of His alliance, we should go forth to give ourselves with undivided energy to the struggle.

The Church is largely responsible for the kind of citizens its members make. Their failure to vote as they pray, or their civic indifference is oftener the result of the Church's training than that of any other cause. This does not mean that we should preach politics, but that we should address the consciences of our people more than we do and show them that the religion of Jesus is preeminently practical and, if genuine, will influence every phase and relationship of life.

The Cottage Meeting—May 27–June 1

James v. 13–18.

Our churches could consider no more vital subject than this. Failure to live up to this apostolic direction has lost us more members than all other counter-influences combined. A stream of our best people have been flowing from us into Christian Science and other kindred societies for no other reason than because we have practically repudiated a belief in divine healing.

That there is such a thing as divine healing it would be foolish to deny. No one could live these days in close touch with human life and not have repeated instances come to his knowledge whose genuineness it is impossible to dispute. Explain them as mental domination, hypnotism, psychic supremacy or what not, the primal cause, in the last analysis, is in every case the subordination of the seen to the unseen, the subjection of the material to the spiritual. On this basis alone it ought to be easy for us to believe in divine healing.

How much easier such a belief, then, when we take our stand upon the promise of God (vs. 15). We can not say that the epistle was not addrest to us, but exclusively to the apostles, and that, while they effected such healing, the power is not ours. We must take the words as they stand and, if we have sufficient faith to plead the promise, healing will be granted where God can consistently will it. Said the rector of one of the largest Episcopal churches in America to me only a few days ago: "The Church must resume its teaching upon divine healing or sooner or later surrender its charter."

What are the facts? What Church has not had its special prayers for the healing of some officer or member answered repeatedly? Every minister could give instance after instance where he is certain sick persons have been restored to health through prayer. Then why should we minimize these experiences as we do? It is a failure to honor God's interposition which can not result other than in the withdrawal of His face, at least in part, from us. We ought to preach, teach, practise, and talk divine healing more.

THE TEACHER

A SUCCESSFUL SUNDAY-SCHOOL THAT MEETS IN THE MORNING

By the Rev. J. V. Osterhout, Providence, R. I.

The Broadway Baptist Sunday-school of Providence, R. I., of which it has been my privilege to be pastor for many years, has always held its sessions at the usual time of the morning preaching service.

The School was organized October 30, 1864, with about thirty members, and its growth has been, as a rule, continuous until the present time. It now numbers, including all departments, 1,400, and is not only the largest school of any denomination in Rhode Island, but it is said to be the largest in New England, with the exception of the Ruggles Street, Boston, and the First Baptist School, Melrose, Mass. The aim has been to get the right persons in the right places and keep them there.

During the forty-two years of its existence the school has had but four superintendents. Mr. C. W. Calder was elected superintendent in 1871, and has served ever since, and Mr. W. L. Clarke and Mr. E. P. Mason, his two associates in office, have served respectively twenty-nine and twenty-two years. The secretary has served twenty-one years, the librarian twenty-six, and the pastor twenty-five years. Many of the teachers have served from five to forty years, a number of them teaching the same class continuously.

No sensational methods have ever been used. The opening exercises have always been simple; consisting usually of the responsive reading of the Scripture lesson for the day, prayer, and the singing of appropriate hymns. This applies to the adult department, which meets in the main audience-room, with galleries, and has a seating capacity of 1,000 or, with extra seats, 1,200.

The Bible has always been honored, and as a rule nothing is allowed to interfere with the time assigned to the teaching of the lesson. We try to keep the spiritual life of the school as high and strong as possible.

John iii. 16, sometimes called "A Bible in a verse, and the way of salvation in a sentence," is the school motto. It is so frequently repeated by individuals, the different departments, and the whole school collectively that it seems to be fixt in the minds of nearly every one and the hope is that all know the way of salvation through Jesus Christ.

Conversions are frequent, sometimes whole classes being brought to know Christ personally, and the work of sowing and reaping goes on week by week and month by month, and the atmosphere of our place of study and worship is usually warm, inspiring, and delightful; so much so that many who come to visit decide to become permanent members of the school.

Efforts are made to induce those who are not connected with other schools to become members of our Sunday-school family, and make them glad to have their names on our roll of membership.

Great care has been taken to instil principles of temperance into the minds of the young, and occasionally all are invited to sign the pledge. We have reason to believe that in this way our school has thrown the shield of its protection over many thousands, not only keeping them from the evils of intemperance, but making them shining examples and strong advocates of the blessings of temperance.

For many years loyalty to our flag and country has been made prominent. The school has flags of its own with a blue cross on a field of white. A school flag and an American flag are placed together every Sunday on either side of the pulpit platform in the primary, intermediate, and adult departments.

On the last Sunday in the month all the departments except the beginners' class meet in the main audience-room at the close of the lesson and unite in a beautiful flag exercise which seems to be greatly enjoyed by all. A large school flag and a national flag are suspended, one over the west and the other over the east gallery, upon a wire twenty-nine feet above the floor, and, while the "Star-Spangled Banner" is being played softly upon the organ, these flags slowly approach each other until they meet in the center above the pulpit, and at the same time boys bearing smaller flags move slowly up the aisles and take their places on the lower platform. The school flag remains folded, and the American flag is unfurled while the whole school repeats with the superintendent the following: "I pledge allegiance to my flag and to the Republic for which it stands, one nation indivisible, with liberty and justice for all." The school flag is then unfurled and the following repeated: "Next to the flag of our nation, we honor that of our Sabbath home, the blue cross of Broadway, with our watchword, John iii. 16."

The superintendent then adds, "The white of our flag is for purity, the blue is for loyalty. May every member of our school come to the purity and loyalty of true followers of our Lord Jesus Christ, and to the safety and happiness found in His wonderful love, as exprest in our watchword, John iii. 16."

All join in repeating the watchword and in singing "My Country, 'Tis of Thee."

This service is not only greatly enjoyed, but it evidently leaves a deep impression for good upon all, including visitors, who often come a long distance to see the school and to be present at the flag exercises.

A church and Sunday-school paper, called *The Home Chimes*, issued monthly, giving a record of our growth, prosperity, work, and things of special importance, has made a place for itself in every heart, has seemingly blest every life, has been prized and read far and near, and has accomplished so much good that it has been almost indispensable to our work.

The following hymn voices the spirit that pervades our Sabbath home:

"Dear Father, wilt thou bless
And lead in righteousness
Our Sunday-school?
Grant that each soul may be
Striving continually
To praise and honor Thee.
God bless our School!

'Tis here we love to meet
About our Savior's feet,
Our Sunday-school.
Now hear us while we pray
On this sweet Sabbath day:
Take all our sins away:
God bless our school!

Since the morning is regarded as being the best time to hold the church service, doubtless many would like to know how the holding of the Sunday-school session at 10:45 A.M. has affected the church. It is a very important question, and perhaps the best way to answer it is to give the facts and let those who are interested in the matter judge for themselves.

The growth of the church has been healthy and constant, and its spiritual life has been of a high order.

During the present pastorate of twenty-five years 1,350 have been received into the church, about 900 of them by baptism, or more than one a week for the whole time. It is the largest Baptist church in the State and one of the largest in New England, having a membership of over 900.

A delightful spirit of harmony and fellowship pervades the church, Sunday-school, Endeavor, and the various other societies connected with the church, and all move together as one man in the Master's service.

The church also has three branches or chapels, having prosperous Sunday-schools, and each is doing good work on the field it occupies.

Many who have gone out from us have carried with them the spirit and enthusiasm that pervade the home church, and are now missionaries on foreign fields, Y. M. C. A. secretaries, deacons and officers in churches, Sunday-school superintendents, officers, and teachers; while others are active Christians making their influence tell for righteousness.

The contributions to home and foreign missions and other benevolent enterprises are large, and so far as I know few churches in this section have had larger growth or accomplished more in the Lord's work.

The preaching services are held at 12:15, at the close of the Sunday-school, and at 7:15 P.M.

It hardly seems possible that so much could have been accomplished on this field if the Sunday-school had met at any other hour of the day.

THE BOOK

THE DINNER PARABLES

By Bishop E. R. Hendrix, D.D., LL.D., Kansas City, Missouri.

Our Lord was the incomparable master of speech in the use of the parable. None of the apostles after Him attempted in sermon or epistle to make or to use a parable. Only Nathan, in his story of the ewe lamb, and Isaiah, in his song of the Shepherd, approach Christ in this beautiful and powerful mode of teaching, and these two instances are well-nigh alone in the Old Testament. Nor does any apocryphal gospel attempt to give a new parable, possibly because it was a hopeless effort to try to imitate the Great Teacher. Even John's Gospel, altho giving the charming allegories of the True Vine and of the Good Shepherd, records no parable of Christ. How rich indeed must have been Christ's table talk when, without reciting a parable, one third of the Gospel of John is given to the record of a single evening's talk, when our Lord instituted the Last Supper.

Thus of the thirty to thirty-five parables, John records none, and Mark but nine, one being that of the Seed Growing Secretly. Matthew gives us twenty-one, largely didactic, eleven of them being peculiar to his Gospel. Luke, who gives more than two thirds of the whole, has eighteen not found elsewhere, and their characteristic is the evangelistic note. Luke, who has been well called "the evangelist of philanthropy," preserves for us twelve that may be called "Dinner Parables." These were given either during or immediately following the meal, or are full of the imagery of the customs and speech of the table, such as The Friend at Midnight, The Faithful Servants Rewarded as the Master bids them to sit down to meat while He Himself serves them, and others. All these are distinct from Christ's conversations in the homes of Matthew and of Zaccheus and of the two homes in Bethany, or over a cup of water at Jacob's well, and show the wonderful richness of Christ's table talk.

The dinner parable at the table of Simon the Pharisee, was that of the Two Debtors, when a loveless and discourteous host was taught a memorable lesson by a gentle but self-respecting guest. While curiosity to meet so renowned a teacher doubtless influenced Simon's invitation, what was the motive that withheld the customary guest rights from Jesus? There was no water for his feet and no kiss of greeting was imprinted on the cheek. Was the slight intentional? or due to indifference to his guest? Why should a Pharisee, usually so punctilious in matters of form, be so remiss in his treatment of a guest whom he had invited many to meet at his table? It is possible for one whose god is "good form" so to worship the letter of etiquette as to be wanting in real heartiness and sympathy, even at one's own table. Indifference to a guest can not be hidden under the forms of hospitality and may sometimes lead to the omission even of those forms. Only love is the fulfilling of the law, even the law of hospitality, as Simon was taught. That is a loveless and selfish heart, when even its desire to maintain a reputation for all the graces of hospitality is overcome in a discourteous host, for hospitality is the virtue of the lands of the East. Lovelessness and hypocrisy, the two sins which Christ most hated, stand exposed here. Of the two sinners at Simon's table, which is the worse, the one overcome by sins of passion or the other mastered by sins of temper? As in the parable usually called "The Prodigal Son," but more fittingly "The Loving Father," the sins of passion are forgiven, while the sins of temper are both unrepented of and unpardoned. None but a loveless soul could fail to rejoice over the welcome to either the erring daughter or the erring son, as they come to themselves and come home. But Simon's loveless bearing toward Christ and toward the woman who came to weep and to pray, was the same. It came from a cold heart, lacking in love to both God and man.

A nameless woman appears in the open court where she with others can hear the table talk of Jesus. She buried her real name, as usual, with her first act of shame. Can she be the adulteress once brought to Christ, to see if He would revive the long unenforced law requiring that such a one be stoned, only when there was no one without sin among her accusers to cast the first stone, to be dismissed with, "Woman, go and sin no more"? This may be that knowledge on her part of the loving Lord, who had opened to her the first "door of hope." It was love even more than penitence that now brought her to Simon's house, where she knew that Jesus reclined at meat. Her impulsive nature which had doubtless helped to lead her astray shows itself anew, as with the first glimpse of the dusty feet of Jesus, she burst into tears. The hot tears fall upon the hot and weary feet for which Simon had provided no cooling water. But she had not come to weep, but to anoint His feet, and she had brought an alabaster cruse of ointment for that purpose. It was not the costly spikenard that Mary the sister of Lazarus later brought to anoint the head of Jesus for His burial, when He reclined at meat in the house of Simon of Bethany. Possibly such costly ointment was beyond her reach, or she would have brought even that for the feet of Jesus, for she did not presume to anoint His head. Warm as are her tears, her love is warmer still, and she loosens her tresses, and with a towel woven in no loom of man, she begins to wipe His feet, kissing them again and again as she stoops over them. Then she anoints them in silence, broken only by her sobs of gratitude and love.

No mere rabbi would have permitted such a woman to touch him nor would he have even spoken to her. Even a prophet would have forbidden such an act of homage, not to say worship, as she kissed His feet. How could Jesus permit it? Surely He was not a prophet or "he would have known what manner of woman" she was. So reasoned Simon, losing sight of the individual in the class, as the heartless usually do. What was one sobbing woman to the whole set of outcasts to which she belonged? Christ discovered the individual even in the class, and knew that some one touched Him and that virtue had gone out of Him to heal the soul, as well as when the chronic invalid of twelve years drew virtue from the touch of the hem of His garment. It needed neither the tears nor the ointment to make known her love, a love that must make itself known because she loved so much. "Simon, I know what thou art thinking, and I have somewhat to say unto thee. A certain lender had two debtors: the one owed him five hundred shillings, and the other fifty. Neither having wherewith to pay, he forgave them both. Which of them, therefore, would love him most?" Simon is having dropt in his heart a seed, under whose brown covering is a germ of life that will be growing long after the Master's voice is silent. Simon may forget the singer, he can not forget the song. The dinner parable will be remembered long after the dinner is forgotten.

"Blest is he that shall eat bread in the kingdom of God," do you say? Possibly there was scarce a dinner during our Lord's life on earth, and long before and after, when there was not some guest who uttered this pious sentiment. It was as much a part of the dinner as what we call "the grace" or "blessing" is of ours. It was as often uttered as a matter of good form and with as little heart-felt gratitude as our "grace." Whoever determined, in consequence of saying it, to become a guest who should break bread in the kingdom of God, our Lord had won a guest for His table whom Simon would have rejected from his. Could he later win another from among the guests who sat with Him, jostling one another in their eagerness for the best places at the dinner at the table of one of the rulers of the Pharisees in the metropolis itself? It was on the Sabbath and at a cold dinner, as usual, and the table was not wanting in guests, but they were guests of quality. They did not need to know that Jesus was to be a guest to lead them to accept the invitation. The Sabbath dinner was, as now, a great event and altho they complained doubtless of the tax imposed of giving and accepting invitations, meeting always the same persons and of the same social set, yet none was brave enough to break the tyranny of social custom. What shallow soil in which to sow seed! Yet our Lord sowed beside all waters.

The ruler of the Pharisees, despite the selfish guests at his table, showed no discourtesy to one who was his chief guest; and despite, too, the social position of the rest who needed to be of the first rank to be able to exchange hospitality with the ruler, was even, as much as Nicodemus, to give occasion for wonderful disclosures of the nature of the kingdom, from the King Himself. From his invitation and the company who accepted it with Christ, and from their conduct then and their speech afterward, as they saw the publicans and sinners gather around one who had been their fellow guest, resulted not less than ten of what may be fitly called the Dinner Parables of Christ as given by Luke in the fourteenth and fifteenth chapters. His *argumentum ad hominem,* as he healed the man sick with the dropsy on that Sabbath day, and in the presence of all the company, had given Him strange command of the situation, as He had appealed to the best that was in them. "Which of you shall have a son (as many ancient authorities read), or an ox fallen into a well, will you not straightway draw him up on the Sabbath?" There would not be a moment of delay. Then came a series of questions in the form of parables, which also left them dumb. Is it right to choose out the chief seats at the table, rather than to let the host invite you from a lower seat to one of higher rank, as he may see fit to place his guests? Is that true hospitality which invites only those of one's own set and in the expectation of being invited in turn by one's own friends, or brethren, or kinsmen, or rich neighbors? Is not that rather the death of hospitality which limits one's views of life simply to this world and to the advantages of a purely personal sort, not trusting God to recompense for hospitality extended to the poor, the maimed, the lame, the blind? The silence is broken by a pious platitude, "Blest is he that shall eat bread in the kingdom of God." Will that change the subject of conversation, which despite its parabolic form awakens a sense of disquietude, as conscience condemns also?

Closer yet is the approach made to the disquieted guests as Christ at once invites them to break bread in the kingdom of God. The blessing that they had just spoken of was at hand, extended by a fellow guest. Would they seek a chief seat near the host as Judas was to do, with his hand in the dish, showing in that act the selfishness that not only upsets the salt (as Leonardo paints him, ill omen of broken covenants!) but, under pretense of greatest loyalty, concealing from the other disciples the purpose of betrayal? Would they be repelled from pressing to the King's table because the poor and the maimed were there, and the lame and the blind? What excuses were they already framing to keep them from the feast which the King had prepared? In His great dinner parable of the Great Supper our Lord paints the portraits of some of His fellow guests in the hope that they might yet be won to break bread with Him in the kingdom of God, for which blest privilege they were sighing. Not only was a Great Supper prepared and invitations widely extended, but when the time came servants were sent to remind the guests and to say, "Come; for all things are now ready." Some beg to be excused, because of business interests, which must be looked after, newly purchased land or oxen to be further inspected. Another does not even ask to be excused, but, as if it were a bit of impertinence even to remind him of his engagement, says, "I have married a wife, and therefore I can not come." Are there, then, none who really wish to break bread in the kingdom of God? Surely none of those already invited care to come, nor shall they be invited again. The streets and lanes of the city shall furnish the guests, and, when they are all in, the highways and hedges shall furnish more for this generous feast, until the table shall be filled with guests. Many can hardly believe that they are invited, so amazing is the condescension of the host, but none refuse the invitation with empty excuses, or none at all. Were any guests won for the King's table from among those that sat at meat with Him? Was Nicodemus present, another ruler of the Jews, or Joseph of Arimathea, or some of the three thousand who on the day of Pentecost prest into the kingdom of God?

None can say whether any guest from the company was won for the Great Supper, but as Christ left the Pharisee's house, a great company followed Him, many of whom had doubtless heard, while in the court, the parable of the Great Supper, and were inclined to accept the invitation. Christ would strengthen that desire and turn it into an unfaltering purpose by the parable of the Unfinished Tower or of the Deprecated War, as He walks away from the table of the Pharisee. Some of his late fellow guests are struck with the growing crowds that gather about Him as He walks, many of them publicans and sinners. The old reproach is taken up by the Pharisees and scribes, "This man receiveth sinners and eateth with them." Then followed that necklace of parables suggested by the dinner talk and the self-satisfied guests, the Lost

Sheep, the Lost Coin, and the Lost Son. Again the lost are all sought until they are found, and again the table is filled with guests. But while the prodigal and lost son has a chief place at the table, the ungrateful son, bad of temper, even tho his life be cleaner than his brother who had fallen the slave of his passions, is not even found at the table where the weeping wanderer is sobbing out his joy. What more striking Dinner Parable than this which shows the door shut, and who are on the inside and who on the outside.

In that same wonderful group, and uttered at the same time as His own disciples join the Master, is the parable of the Steward, who made provision against a future day, and made friends to receive him into their houses when he should have none of his own. The only commendable thing was his foresight, not his methods, a foresight that the Lord at once shows Dives did not have, when he was clothed in purple and fine linen, and was faring sumptuously every day. Better by far was Lazarus who picked up the crumbs from the rich man's table, but whom the angels recognized as a willing and grateful guest, and when last seen is reclining at the marriage supper, even in Abraham's bosom. With him, too, shall be found the Good Samaritan, whose beautiful story our Lord told just before He reached the home of Mary and Martha and Lazarus for His own needed refreshment and rest. Nor was there ever a dinner where He was a guest which did not give new meaning to the too formal beatitude, "Blest is he that shall break bread in the kingdom of God." He was gathering guests for the Last Supper as well as the Marriage Supper of the Lamb. But in His greatest table talk at the last Supper, He was to speak without a parable.

WHAT DID MOSES DO?

By Prof. John E. McFadyen, Knox College, Toronto, Canada.

What did Moses do? Nothing would seem to be simpler than to answer this question. Are not four whole books of the Old Testament devoted to the story of his life? Is not his many-sided activity, is not his whole career from birth to death, completely and elaborately described, in the books of Exodus, Leviticus, Numbers, and Deuteronomy? Is there any Biblical character of whom we know more? Was not he the great leader who, under God, brought Israel out of the house of Egyptian bondage, and can we not trace his doings from point to point across the wilderness? Was not he the great legislator who gave Israel the elaborate code of laws which have distinguished her, from that day to this, among the peoples of the earth?

But the matter can not be so summarily settled. The historical difficulties that beset the story of Moses are of a kind similar to those which beset the patriarchal stories generally; and the chief of these is this, that the record is very far from being contemporary with the events recorded. The story of Abraham was written at least about 1300 years after the time of Abraham; and the story of Moses probably between two and three hundred years after his time. Of course, if we could believe that the Pentateuch was written by Moses himself, the matter would assume a very different aspect; in that case we should have in it practically an autobiography and a record contemporary with the events described. But among the surest results of Old-Testament criticism is the conclusion that the Pentateuch, in its present form, was not and could not have been written by Moses. This is not the place to enter into the proof of this assertion—for a brief discussion cf. my "Messages of the Prophetic and Priestly Historians," pp. 5–26; but it must be plain to everybody that Moses could not have written "the Canaanite was *then* in the land" (Gen. xii. 6), nor could he have written the account of his own death in Deuteronomy xxxiv.

Consequently, as the narratives of patriarchal and Mosaic times are not contemporary, the materials for them must rest largely on tradition. Still, even tradition contains many valuable historical elements, and it must be taken into serious account by the historian. It goes without saying that, whether the records be contemporary or not, the man who occupies so prominent a place as Moses in the earlier historical books of the Old Testament must have been a great man and done a great work. A sense of his unique greatness shines out at various points throughout the narrative. Jehovah is represented as saying in Numbers xii. 8, "with Moses I will speak mouth to mouth," and elsewhere, even more significantly, "Jehovah spake unto Moses face to face, as a man speaketh unto his friend" (Exod. xxxiii. 11). And again, "There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face" (Deut. xxxiv. 10). This last passage, by the way, obviously could not have been written till long after the time of Moses, till there had been a succession of prophets with whom he could be compared.

Against this unique importance of Moses it has been urged that the references to him outside of the Hexateuch are very few. In Hosea xii. 13 he is the prophet by whom Israel was brought up out of Egypt, also in Micah vi. 4 and Isaiah lxiii. 11. Jeremiah (xv. 1) couples him with Samuel as an intercessor, and his law is referred to in Malachi iv. 4 and Daniel ix. 11, 13. But beyond these there is hardly a reference to him. This is certainly surprising, but it does not justify us in inferring that his work was unimportant. It may equally well be that the references are so few, precisely because the work was so well known.

No doubt, in the minds of most people, Moses is associated preeminently with the law; he was Israel's great legislator. Now the analogy of other nations would lead us to suspect that law is of gradual growth, and does not spring completely and at once out of the brain of any legislator. Is this true of Israel? It fortunately happens that we can put our surmise to the test In Num. xxxi. 27 *ff*. the law that the booty taken in war was to be divided between those who "went out to battle" and those who remained behind is traced back to Moses. Now in 1 Sam. xxx. 22–25, in connection with the raid made by the Amalekites upon the camp of David, the very same law is traced back to David. "As his share," says David, "that goeth down to the battle, so shall his share be that tarrieth by the baggage: they shall share alike. And it was so from that day forward that he (*i.e.*, David) made it a statute and an ordinance for Israel unto this day." There can be little doubt that this is the real origin of the law of booty; but it was referred by a later age back to Moses—just as a multitude of Psalms was ascribed to David—because he was regarded as the *fons et origo* of Hebrew law.

A close examination, however, of the laws of the Pentateuch shows that they can not have all come from one man, nor even from one time. To take only one illustration—the law of slavery. According to Exod. xxi. 2 and Deut. xv. 12, Hebrew slaves are to receive their liberty in the seventh year of servitude; according to Levit. xxv. 40, they are to be set free in the year of jubilee. Further, according to the latter passage (Levit. xxv. 39–46), only foreigners can be enslaved by Hebrews for life; according to the other passage, Hebrews might also be so enslaved. In a very large number of cases, there are serious differences between the legislation in Exodus, Leviticus, and Deuteronomy—differences so serious as to imply that the social conditions had changed in the interval between the laws. The laws reflect these conditions, and come from widely different periods of the history. In that case, they can not all have come from Moses.

Yet the tradition which ascribes all Hebrew law to him must mean something; what it does mean is suggested in the interesting story in Exodus xviii. There we are told that Moses, at the suggestion of Jethro, appointed men to deal with disputes of lesser importance, while the more serious cases he decided himself. From this we may safely infer that in some way he gave the impulse to, and laid the foundation of, Hebrew legislation. Its subsequent development was inspired by the spirit which he implanted in it at the first. "This spirit," says Smend, "which animated the Torah, and this authority, in which it stood, certainly reaches back to the beginnings of Hebrew religion and to Moses. With a seriousness which has no parallel, Israel from time immemorial regarded the right as the affair of God."

When we said in a preceding paragraph that Moses decided these cases himself, we must not forget that, in the ancient world, all such decisions were regarded as religious no less than moral. The priest who decides cases at the sanctuary believes that he is declaring to the people the will of their God. "When they have a matter they come unto me; and I judge between a man and his neighbor, and I make them know the statutes of God and his laws" (Exod. xviii. 16). How Moses attained to this official knowledge of God, it is not possible for science to determine. He is one of those great and rare souls, through whom, in the divine order of things, religion gets a new start; and his power, like every other good gift, must have come from above. More than that we can not say.

It is impossible to prove, and still more impossible to believe, that he owed much to Egypt. Jahwism "is not," says Marti, "simply the product of human speculation, but of divine revelation. God was revealed to Moses in higher fashion than to his forefathers, and Moses received the impulse and the equipment for his work from God."

Thus it may fairly be claimed for Moses that he was the founder of Hebrew law, and that that passion for justice and righteousness, which is the soul of Hebrew prophecy, may be traced, on its human side, to him. Very closely connected with this, as we have seen, is his significance for the religion of Israel. The decisions which he gave were announced in the name of his God; and tradition ascribes to him a unique relation to that God. He had spoken to Him face to face, as a man to his friend, "manifestly and not in dark speeches" (Num. xii. 8); and though one of the documents underlying the Pentateuch (the Jehovist) carries the worship of Jehovah back to the time of the antediluvians (Gen. iv. 26), other two (the Elohist and the priestly document) assert that the name of Jehovah was a new revelation which came with Moses (Exod. iii. 13, 14; vi. 3). To an Oriental the name meant much more than a name; it connoted as well the character of the person named. And nothing could more impressively attest the fact that with Moses a new element was felt to enter into Israel's religion, than the words: "I am Jehovah; but by my name Jehovah I was not known unto *them*" (that is, Abraham, Isaac, and Jacob). Many suggestions have been hazarded as to the original meaning of the word Jehovah—whether the creator, or the lord of the thunderbolt, or what else; and, according to the derivations accepted, inferences have been drawn that he was originally a storm-god, etc.

But out of all the ambiguity two things seem to stand out clear: (1) that Moses is of altogether unique importance for Hebrew religion; that in him and through him, it got, if not its real start, at any rate a new start (cf. Exod. iii. 2 *ff.*), and (2) that the ethical element in Israel's religion, which distinguished it so signally from the religions of the sister Semitic peoples, had, under God, its origin in him. It is not for nothing that the Decalog is associated with the name of Moses. True, there are slight differences between the two versions of it given in Exodus xx. and Deuteronomy v., and neither of these versions, in their present form, is likely to be original: no doubt the original form comprised the simple commandments (cf sixth, seventh, eighth), without reasons annexed (cf. second, fourth). But, with our improved knowledge of the ancient East, we are entitled to say that the Decalog, in its simpler form, may well be Mosaic; in any case, its association with the name of Moses is a fact of very special significance, as it throws the whole weight upon the moral, not upon the ritual, obligations of religion.

Moses was undoubtedly a great leader; but he was more. He practically created the Israelitish nation. But he did this by inspiring them with a new conception of God; and how else shall we explain the origin of this conception than just by repeating the simple but far-reaching words of the Bible, that Jehovah spake unto Moses face to face as a man speaketh unto his friend?

SERMONIC LITERATURE

SERMONS—ADDRESSES

THE HISTORY OF LIBERTY: A MEMORIAL-DAY ADDRESS*

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THE old thought of this day was that it should be the epic of patriotism, and especially a memorial for the heroism of its soldiers; but we know now that the era of our war of the rebellion was a great era in the history of the republic. If we read the pages of the past we recognize at once that whenever any nation has gone through a period of stress and of grievous peril, everything that has been best and yet latent in the genius of the people has suddenly come forth in its strength. All that was finest in the genius of Athens came out with that great struggle with Phillip of Macedon. And when that hour came in which everything that was finest in the civilization was threatened, then suddenly the genius of Venice flamed forth and reached its apex in cathedral and glorious chapel, in painted ceiling and fresco. Not otherwise was it in the history of this republic. When war came to this great republic everything that was strongest in the nation came to the front. It was incidentally an era of patriotism; it was essentially an era of great soldiers—Grant, Sherman, Sheridan, and many a man whose name can not be mentioned until that name is starred. It was also an era of eloquence, when great orators, like Phillips and Curtis and Beecher were pleading for patriotism. It was an era of great editors, when men like Horace Greeley were writing their arguments for liberty. It was also an era of great merchants who sent food and clothing for the cause of liberty; and a time when, all through this land, the enthusiasm of the young men and especially of our best scholars was signally manifest for the saving of this nation. In that struggle the colleges were emptied and the universities were silent. Soon a million men were in arms. And then we had our army of crippled heroes, and our armies of widowed women and weeping children; and now that a long time has passed, we understand that it is not possible for any man to wear any badge of more signal honor in this republic than those badges that bear witness to a man's having marched with the army of the republic or journeyed with Sherman on his march toward the sea. In memory of these soldiers, heroes, living and dead, the whole nation celebrates the feast of patriotism.

All great wars, like great mountain ranges, need perspective and distance. The man who lives in Colorado Springs can not understand the perspective of the great ranges of the Rockies. He needs to take a long journey, and when he has traveled one or two hundred miles to the east or the west, then he turns his eyes toward the horizon and beholds those lofty summit peaks standing like God's sentinels. Not otherwise is it in connection with great men. We need perspective. I never understood this law until I came one day into the dome of St. Peter's in Rome and saw the huge blotches of crimson, great red splashes and of blue and of yellow as meaningless daubs, but when we went three hundred feet below, and then made our way till we were five hundred feet from them, suddenly the daub yonder was lost in the feature of saint and angel, and a surface that seemed to be meaningless and ugly, was through the distance made beautiful. We now have what is spoken of as the philosophy of history. The events of the Civil War are no longer a succession of battles and of the marching and countermarching of regiments of men. We begin to see the place that these soldiers of ours occupy, and that they march side by side, with the great heroes of the past; and just as when we think of Abraham Lincoln we want to know what was his relation as an emancipator with the work of Cromwell and Hampden, and what was their relation with men like Luther, Calvin, and Wiclif, and what was their relation with the marching and countermarching of all the soldiers on the plains of history, so we want to know what was the relation of our soldiers and the soldiers of other lands who marched beside them, separated it may be by long periods of time; and what was the relation between our war and other great wars of the past. Strangely enough, it is in the history of those wars that we can study how the five great liberties have been achieved.

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It is not necessary for us to call the roll of the centuries. One simple view will explain the four epochs of the rise of liberty. There is one picture with which we must begin. The year is 1215; the battle-field is Runnymede, the land is England, the King is John. Down the valley of the Thames, hard by the spot where Gray afterward wrote his "Elegy," are encamped half a million of yeomen, making the first fight for liberty that is to have its climax at Appomattox. Yonder on the heights stands Windsor Castle with its walls and towers and battlements. When high noon comes, the sound of trumpets is heard, and a thousand soldiers march forth, followed by five thousand knights riding their horses, covered with steel armor. King John follows hard after them, the cruelest of his age, and called the handsomest man that ever stepped across the threshold of Windsor Castle, his face as yet undimmed by sensuality. He has been imposing taxes which really robbed the people of the possibility of life itself, and when, an hour later, King John, with twenty thousand men has set forth on the one side of the battle, and ten thousand barons with their princes and followers and fifty thousand of the yeomen have issued forth on the other side, Stephen Langton flings down a piece of parchment. King John's cheek has grown as white as marble. They ask him to sign the treble pledge that he will never again defile the sanctity of the home, that he will never again violate the principle that makes a man's home to be his castle, that never again shall a man's person be open to arrest without due process of law. And thus it came about that the first liberty is won, and it is, as Guizot says, in his "History of Democracy and Civilization," as if some new planet had suddenly risen on the world's horizon, and a new world swung solemnly into sight.

And that is the very foundation of our republic. Now we understand the first of the battle won by our forefathers for liberty. Then four hundred summers and winters pass over our earth. Shakespeare's language has been spoken, Shakespeare's plays have been written, and twelve years before Anne Hathaway had wept bitterly over the poet's dead body. The year is 1628. The place is Westminster Hall, the city is London, the king is Charles the First, standing on his doctrine of divine right. The king awakes one morning to find one hundred and seventy-five thousand of England's citizens crowding the streets between Whitehall and Westminster Abbey. John Pym is there, "the old man eloquent," and for once Charles the First is trembling. John Hampden is there. Yonder is Sir Harry Vane, soon to come to our city of Boston. Sir John Elliot is there, soon to die in the London Tower—to die for liberty, as surely as if he had slit his veins in the battle-field. Near-by stands a humble farmer named Oliver Cromwell. Coke and Lyttleton stand beside him, and there, too, is John Milton, with his plea for the liberty of the printing-press, and those great orators and divines, afterward spoken of as the springs of English literature with their marvelous musical speech. Charles's people have turned against him. They are demanding the second liberty which we now know as the basis which makes existence worth living. They called it their Petition of Right, but it is far more than that; it is a statement casting out the divine right of kings and bringing into existence a right of representative government. It is the hour of judgment for Charles. All about him are these Puritans, stern as angels, with swords of flame. From the street without rises the roar of the multitude that has become a mob. Necessity is upon Charles. Lifting the pen, he gives England his pledge, conceding the right of representative government, and he declares that never again shall a king decline to call a parliament. Henceforth Parliament fixes the taxes. Man has become his own ruler, and it is, to use Guizot's expression, as if some new planet had suddenly risen on the world's horizon, and a new world swung solemnly into sight.

Fourteen years pass by. The street is Ludgate, the city is London, the man is a scholar, an orator, a preacher, one of the greatest that his generation had produced. His name is Dr. Prynne. The other man in connection with the scene is an executioner.

They have built high their scaffold and dragged the old scholar and orator to have his ears slit and his nostrils burned. They have exiled three hundred of the great Methodist preachers of England, and then one day Oliver Cromwell, Lord Protector and soldier, flings down his sword, and sends word to all England, "I have fought long for liberty, through representative government. From this hour I call England to arms in favor of liberty of religion. I plead for toleration and for charity." He remembered George Fox, who, from his dungeon, sent words of flame to the men of England. He remembered men like John Bunyan in Bedford jail, and fifty thousand rotting in England's dungeons. He utters his great plea for religious liberty. Cromwell looks out on a world full of religious intolerance. They are burning men alive in Spain because they are Protestants. In North Italy they are persecuting the Waldenses; and there are fagot fires in Bohemia, the land of Huss. Cromwell brought George Fox out of prison, and in England and in Scotland, and in all the colonies of the republic, from that hour in 1648, there is to be one other liberty that has ever since made a desperate fight, man's religious liberty; and, to use Guizot's expression, it is as if a new planet rises upon the horizon, and a new world swings solemnly into sight.

Then there comes a day when the problem arises as to the nature of these liberties. Are they simply for England? There is a strange scene taking place. The spot is Delfthaven, the country is Holland, the year is 1640, the people are Pilgrim Fathers. They are not ignoble. Among them are some graduates of Oxford and Cambridge universities. Some are leaving behind a great mansion and a large estate. Sir Harry Vane comes, and there soon join him men of genius and heroism: Winslow, a marvelous genius, so far as mercantile power is concerned. Only yesterday I read a volume which gives the history of the economic conditions of the early colonists of New England. No man can close that book without having an appreciation of the wonderful financial and manufacturing genius of these men. They land three months later in Plymouth Harbor, and build their church and school-house. Within ten years they found Harvard College; within fifty years they have laid the foundation of the town meeting; in one hundred and fifty years they have written the Declaration of Independence and the Constitution of the United States. They are the best men, and in many respects the greatest that England has produced. Oliver Cromwell booked his passage to this country and John Milton desired to make his way to this land. It was, to quote the expression of Guizot, as if a new planet had appeared on the horizon and a new world swung solemnly into sight.

And now the question becomes this: Are these four liberties to be world-liberties? Are they simply for Englishmen, and for the Aryan white race? Has the new republic with its Declaration of Independence no message for the peoples of the earth? Are we to limit liberty to those who have white corpuscles in their blood? Have we no message for one hundred and eighty million men of the dark nations? Has the republic no message of liberty for nine hundred millions of the family of men? Strangely enough, the question arises out of a ship that set sail the very month the *Mayflower* sailed. At that very time there sailed from Africa a little Dutch ship bringing here a number of blacks as slaves, and as time went on efforts were made to carve out a slave State west of the Mississippi. But you, on your battlefields, settled that problem, and became the educators of the human race in liberty and free institutions; and the message has gone out to millions upon millions of men, and given them infinite hope. Now we know the explanation of the boundless enthusiasm of foreign peoples for the struggle of this republic, and why it was that all the world became interested in democratic government and free institutions; and in intellectual democracy through the public schools; and in ecclesiastical democracy in that every man shall give account of himself to God; and an industrial democracy, in that every man shall have an equal chance to earn a living—a chance at the great mines and forests and resources of this land, and in political liberty for the yellow and the black and the white. And you took up those four liberties, fresh from the signature of God, and sent them out to all the peoples of the earth, and declared that those principles of liberty for which many of your brothers had died were universal liberties relating to every man, and the right of every man, and to be made at last victorious among all sons of men.

EFFECT OF CONFESSION UPON FAITH

By Teunis S. Hamlin, D.D., Presbyterian, Washington, D. C.

Who say ye that I am?—Luke ix. 20.

Why does Jesus so emphatically require open confession of every disciple? Why did He say to men "follow me"? not only to the few to whom literal following was an obvious necessity in order that He might have a little band under His personal observation, tuition, and training; but to all who trusted Him, tho they did not actually live with Him? He demanded of all in substance what He demanded of the twelve in form as well as in substance, viz., that they should openly espouse His cause, and be counted by the public as on His side.

Now we can not for a moment imagine Jesus having any selfish motive in this matter. He never evinced the least anxiety for popularity. He might have been proclaimed "King of the Jews" in quite another sense than on the cross; and have had the whole nation at His feet; from this He fled. He might have kept His large following in Galilee by withholding the discourse about Himself as the bread of life; or by disavowing and modifying it after He saw how distasteful it was. But He was content to go off with the twelve into heathen regions, and let the chance of popularity pass. It was plainly not for His own sake that He demanded open confession of all disciples. It was for their sake. So our question is, "What does open confession do for us, and why do we need it?"

The subject may be studied under the two aspects of faith and conduct. What will confession do for our faith in Jesus, and for the character built upon that faith?

Jesus, after a considerable period of instruction, calls upon the twelve for a statement of their belief about Him. He asks first for the popular impressions about Himself: "Who do men say that I am? What is the gossip about me? the town talk? the inexpert opinion?" And when they have given this, He asks, "But who say ye that I am? You have had a chance to know; to form an expert opinion. After close observation; after seeing me off duty, in the privacy of intimate friendship, where I can not be even suspected of wearing a mask, what is your estimate of me?" And they promptly reply, "Thou art the Messiah."

It must have been most gratifying to our Lord to hear this distinct, unhesitating avowal. Tho all His casual, loosely attached followers had gone, these few at least would remain, for they had this true view of Him that would attach them to Him most strongly. He is assuring Himself that come what will He can count upon them.

Yet we can not suppose that He elicited their confession simply for His own gratification. In this, as in all else, He "pleased not himself." It was for their sakes. He wished to confirm their faith in Him by having them put it into words. This explains why He chose this particular time for asking the momentous question. The sun of such popularity as he had recently enjoyed was now obscured. The popular opinion that had been tending toward His Messiaship had now gone quite the other way. The twelve were under the same temptation that besets us all to follow the crowd, to float with the current. He had deemed it necessary to make appeal to their personal loyalty: "Will you also go away?" But He knew how untrustworthy is an attachment based upon this alone, and lacking the anchorage of clear knowledge and settled principle. These men must be sure whom they are following. They must know to whom they have committed themselves and all their interests for time and immortality. They must think clearly about their Master, thus gaining an opinion about Him that the ever-shifting gossip of the hour can not modify. And in order to do this they must put their thoughts into words. What had been held in solution in their minds must be crystallized by the sharp shock of definite speech. "Say what you think," is the Lord's word; "hold up your impressions before your own intellects, and put them into visible, tangible form. See what they come to when isolated from popular gossip, from other suggestions that are floating in your own minds; from mere impressions, imaginations, hopes, and fears. Who say ye that I am?"

In all this Jesus proceeded upon the profoundest metaphysical principles, and adopted the most philosophical methods. In no other way could He have so confirmed their faith in Himself.

For we are never sure of what we know until we attempt to state it. When Augustine was appealed to for a definition of God, he thought for a while, and then replied, "Well, I knew before you asked me." A wise old uncle, of whom I saw much during my school-days, and who always delighted in testing my progress, would accept as evidence of knowledge of any subject only a precise statement of it. To the ever-ready excuse, "I know, but can not express it," he would invariably reply: "Then you do not know; you know only so much as you can tell." As a boy I thought this a severe and unfair test, and secretly resented it. But, of course, it was precisely correct. How sadly our imagined realm of knowledge has often shrunk when we have brought it to this standard! We have vague impressions of a vast multitude of matters. For general purposes such impressions answer very well. There is no occasion, perhaps, for accurate knowledge. Still we use the word "knowledge" quite freely. We say that we "know" about literature, science, art, music, politics, diplomacy, law, medicine. We have, in fact, some smattering of all these subjects, and of many more. In a general conversation we can hold our part, making fairly intelligent remarks; at all events, such as pass current with those no more expert than ourselves, or who are polite enough not to expose our inaccuracies.

But now we are brought to a test of this so-called knowledge. We wish to build, for example, and find ourselves utterly ignorant of so fundamental a matter as the strength of materials. We are threatened with a loss of property, and have no clear idea of our legal rights. We admire a painting only to learn that our taste in colors, perspective, tone, atmosphere, is hopelessly uneducated and incorrect. We are ill; we diagnose our own case, and prescribe for ourselves, only to discover that we do not understand the alphabet of anatomy, pathology, medicine. In short the moment what we have flattered ourselves was knowledge is required to put itself into shape for practical use, where important issues hang upon its fulness and accuracy, we find that we dare not trust it. It is so vague, general, unreliable as to be, to all intents and purposes, mere ignorance.

Hence the great value of careful and frequent conversation with able and learned men. It does for us what books can not do. We read, form our opinions, and have no one to challenge them. They pass as correct. With the best intention to be thorough, we have no means of knowing that they are not correct. But we talk with experts. At once we have a standard by which to measure our own judgments. We must think accurately. Vagueness will not suffice. The assumed knowledge that can not stand the test of being set forth in clear statements is discredited.

And under this process it is surprizing and delightful to find how soon the mind is clarified; how rapidly vagueness gives place to accuracy. There is a quick contagion in clear thinking, and every alert mind is keenly susceptible to it. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

This is abundant reason, were there no other, for sedulously cherishing and extending our friendships. And especially for trying to cultivate friendships among those abler and wiser than ourselves. I commend this very particularly to the young. The temptation to do the opposite is very strong. You love to be leaders rather than led, and hence are prone to look for friendships downward instead of upward. And you are afraid to be thought to affect the great, to flatter them, and to be subservient to them. Certainly I would not counsel you to this. It is unmanly, contemptible. But, on the other hand, do not let a false pride deprive you of the most helpful influence, apart from vital piety itself, that can ever come into your lives, viz., the friendship of good, pure, wise, strong men; of men of talent and acquirements, who have ripe experience, who have done things, who "have arrived," as the French say. To know a few such men, even one or two; to be near enough to them to study their mental processes; to catch the infection of their high motives; this is to get an invaluable impulse toward good character.

But reverting especially to the mind, the thoughts, the clearness and exactness of knowledge and opinion—nothing can so aid these qualities as familiar intercourse with the best minds. Be willing to suffer the mortification of exposed ignorance that you may be stimulated to clear thinking, precise definition and exact statement; that you may know clearly, and tell precisely what you know.

The value of this is apparent on every side. A jury has heard the evidence, the arguments, and the charge in an important case, and retires to deliberate. One might say, "Their first ballot will be most apt to be fair; later, the weaker will be molded by the stronger; or someone will yield merely to reach a verdict and be discharged." But, no! Let discussion go on. Let each man try to state his opinion. Let comparison of views clarify the minds of all. That the interval of deliberation is long by no means signifies that two or three, and these the most intelligent, are overborne by nine or ten; rather that the slower in mental processes are coming to see the facts in the case more clearly as those facts are stated and restated in their hearing. It is only when an issue is utterly one-sided that a jury can render a just verdict without leaving the box. In all other cases, the discussion of the jury-room makes for a righteous decision.

All that has thus been said of knowledge applies even more cogently to faith. We never know what our faith is until we state it in words. In fact, until then it is not faith in any fair sense. We have inherited what we call faith. We are Christians by descent and environment. We are in this church rather than in another because our parents were, or some very near friend has been and is, or because circumstances, such as locality, or a casual preference, as for music, or preaching, have borne us hither. All goes well until our faith is challenged; until some one asks, "What do you believe, and why do you believe it?" Then the attempt to put our faith into words gives us pause. It is certain for one thing greatly to reduce the volume of our faith. Many things that we had taken for granted we are not at all sure of when stated. But it is equally certain to clarify, define, and strengthen what we do believe. The twelve had been growing to think that Jesus was the Messiah; but up to that day at Cæsarea Philippi they had had no occasion sharply to face the question, and so to fix their belief about Him. No very great influence would have been required to dissuade them. But now they have said who they believe Him to be. Their faith has emerged from thought into word; has become ocular, visible, tangible; they have seen it, localized it, weighed and measured, stamped and labeled it. "Thou art the Messiah." They have deliberately said this. All the belief that was in solution in their minds has crystallized in these few words. Each facet and angle is clearly defined. They might say with their later fellow apostle, "We know whom we have trusted." There is little danger of their ever disowning this faith; and in fact, tho persecution and martyrdom awaited most of them, they never did disown it.

If we would share the noble stedfastness of their faith we must emulate the clearness and whole-heartedness of their confession. Our convictions too will become firm as we state them. Only thus can we know what they really are; only thus can we anchor them securely in our minds and hearts. Jesus demands confession for our sake; for the vividness, security, and tenacity that it will impart to faith. "If you wish to learn a thing, teach it. If you wish to nourish a faith, speak it." "Let the redeemed of Jehovah say so."

We have but a few moments left to speak of the effect of confession upon character. Not many words, however, are needed. For the principles already stated apply equally here. Exactly what confession does for opinion and faith, it does also for conduct. It transmutes intention into action. How commonly, when we have failed in kindness, we ask our friends to "take the will for the deed." In one case out of a thousand this may do, for that often circumstances are actually beyond our control; but in the remaining cases it is a childish plea, the word of indolence, indifference, or carelessness. Had our intention to be generally kind taken form in resolution to do this specific kindness, and to do it at a definite moment, we should have had no need of an excuse, for the deed would have been done. Such is the effect of clearly announcing a purpose to ourselves.

But that is only a part of confession. To get all, and the total good result, we must announce it to others; not boast of it; not proclaim what we are about to do; not sound a trumpet before us, after the fashion of hypocrites; but so live that men will reckon on us to do the good, kind, right thing always—to do it, not merely to intend to do it. It is hard to overestimate the stimulating and steadying effect upon character of the consciousness that men expect this of us. In all the range of helpful motives there is no greater aid than this to fine, upright, altruistic living.

THE LIGHT OF GOD'S WORD

By Henry Anstadt, D.D., Gettysburg, Pennsylvania.

Thy word is a lamp unto my feet, and a light unto my path.—Ps. cxix. 105.

The word of God is the guiding thought of the whole psalm. In every one of the hundred and seventy-six verses "there is no other subject introduced than the excellence of God's word, in its blessed influences and obligations," and, with only one exception, each verse contains one of the ten expressions usually employed to designate the law. The contents of the psalm are thus summed up (by Hengstenberg): "The praise of God's word, the assertion that it is the infinitely sure way of salvation, and the only comfort in suffering, the determination to be faithful to God's word and law, prayer for the spiritual understanding of the law, and for strength to fulfil it, and supplications for the salvation promised in it."

Perhaps the most familiar of all the verses is the one we have chosen for our meditation this morning. It is a picture verse—it appeals to the mind and heart through the eye. It paints upon the canvas of our imagination the picture of a traveler benighted. He knows not the way. A light is brought. It shows him the path, where to place his feet. To this light I wish to direct your attention this morning. It is the word of God.

Isaiah prophesied of Christ that He should "preach good tidings (the Gospel) unto the meek." St. Mark wrote of Him that when "many were gathered together . . . he preached the word unto them." His last commission to His disciples as He ascended into Heaven was, "Go ye into all the world and preach the Gospel to every creature." The apostle Paul's emphatic charge to Timothy as a faithful servant of Jesus Christ was, "Preach the word." And Peter, in the same figure as that of our text, exhorts all Christians everywhere to that study, saying, "We also have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day of dawn, and the day star arise in your hearts."

I. The word of God is a needed light. There is, I suppose, no physical condition more dreaded than that of blindness. We pity the person who by any misfortune of birth or accident has been deprived of any of his physical senses, but most pitiable of all is he from whose eyes an uplifting curtain of darkness hides the glories of a sunlighted world. Disease or accident may bring suffering or deformity, but the greatest bodily misfortune can not be compared with that of perpetual darkness.

When the God of Israel would compel Pharaoh to release His people from their cruel bondage in Egypt, the climax of Egyptians' suffering was reached, in the series of plagues visited upon them, when God sent darkness upon their land. The very last test of their endurance, before death itself of their first-born, was made when "the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness that may he felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: They saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Think of the feelings of utter helplessness of these Egyptians, "the blank, utter paralysis of dread in which a nation held its breath, benumbed and motionless, until vitality was almost exhausted, and even Pharaoh chose rather to surrender than to die."

Solomon uses this same figure of light and darkness to contrast the joys of the upright with the woes of the wicked—"But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble."

So great and so universal is the dread of darkness as the destroyer of all happiness that John in his revelation of the glories of the heavenly city of God is constrained to add, "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

To the Oriental mind, darkness inevitably typified death, and it does to all minds. Job speaks of

"The land of darkness and the shadow of death,
A land of thick darkness as darkness itself,
A land of the shadow of death without any order,
And where the light is as darkness" (x. 21, 22).

If such is the dread and such is the significance of darkness, how great is the need of light! How grateful we are for a friendly glance of the sun on a cheerless winter day. The sky has been so gray and the earth so desolate. The days are so short and the nights so long. For days at a time a monotonous curtain of clouds has shut out the brightness of the sky. What a feeling of relief and happiness comes over us when the sky clears up for an hour and a bright gleam of golden sunlight streams into our homes or here into the house of God to cheer us in our worship and to encourage us with the promise of approaching spring.

But awful as is the condition of physical darkness, it is only the symbol of far more dreadful spiritual night. In this darkness we all grope, and we wander far more helplessly in the wilderness of sin than did the Israelites in their wilderness journeyings. Without the pillar of cloud to guide them by day and the pillar of fire to give them light by night, they must have miserably perished on their way. But think of the moral and spiritual darkness in which the natural man walks. The Psalmist voices the confession that belongs to all flesh, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Every day we are reminded of the sin that is in the world all about us; the newspapers are continually filled with accounts of it; the certain consciousness of it in our own lives darkens our hopes and fills us with fear of deserved retribution. We know not how to escape it; we are prone to do evil as the sparks to fly upward. And we know the wages of sin is death. The gloom of spiritual darkness is infinitely more dreadful than the blindness of the natural eye. Can we pity the blind man, and have no concern for the sinner? God's word is our needed pillar of guiding light that can lead us out of the dark wilderness of sin into the bright promised land of forgiven happiness.

II. The word of God is a heavenly light. The Psalmist says, "Thy word is a lamp unto my feet." "All scripture is given by inspiration of God." "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

The greatest and finest works of art and of mechanics bear in their very outlines the distinctive marks of their makers. The colors on the canvas show more than a charming landscape of natural beauty; they reveal also the skill of the artist. The exquisitely carved marble represents more than a perfect figure or handsome ornament; it tells us also that the chisel was guided by a master-hand. And when we view the work of a great artist we look for the distinguishing marks of his superior skill. If this word of God be a heavenly light, it will shine with a divine splendor, and by its superior glory reveal its source to be in Him who is the Light of the world.

From whatever point you view it, the Bible stands confessedly the supreme work of the world. Every educator will acknowledge this. Its depths of wisdom have never been fathomed, its heights of poetic imagery have never been overtopped. The moralist finds here his truest code of ethics, the scientist his surest basis for research, the philosopher his unfailing fountain of truth. The germ at least of all that is best in all things may be found in this wonderful word of God. Massive cathedrals have been built, elaborate monuments have been erected, but the earth is the inexhaustible quarry from which they have all been hewn. So our thousands of libraries, elaborated and adorned by man's wisdom and fancy, may be read in their beginnings at least in this all-inclusive word of God.

Another calls it "the field whence has grown all literature. It is to all other books what the earth is to the summer products. We plow new furrows and make new flower-beds each spring, but the earth remains. Myriads of books, like the vegetable growth, blossom and die, while the Bible remains to germinate new growths for new generations. The germs are all here. All the law in the Pentateuch, all history in the prophets, all music in the psalms, all imaginative literature in the parables, all dream and hope in the divine tumult of the unfolding Apocalypse."

We would not say that other books have failed to produce more elaborated schemes of argument, more ornate forms of rhetoric, more detailed investigations in natural science, but the basis of all true philosophy, the germ of all poetry, the foundation of all science are all contained in the word of God. There are some flashing lights of literature in whose blaze of glory the light of smaller lamps is eclipsed. The brightness of a fullorbed moon shuts out from our vision the twinkle of many a star that glittered in the background of a darker night. But we should not be so lost in admiration of the moon's silvery light as to forget that she has no real glory of her own, but only that which is given her by the self-lighted orb of day, to be reflected from her cold surface. The greater the magnificence of a Niagara, the more we should be impressed with the undiminished source of supply in the great lakes that continues to furnish her power and grandeur.

> "A glory gilds that sacred page,
> Majestic like the sun,
> It gives a light to every age,
> It gives, but borrows none."

But if the word of God shines with a heavenly light because it is all-inclusive, and with undiminished grandeur even lends its glory to be reflected from other pages, its divine nature is still more evident in the special theme that glows in every chapter and radiates a life-giving warmth through all the pages. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the theme that animates the word from Genesis to Revelation, that is the purpose for which every record of the history of God's chosen people was written, for which every utterance of His holy prophets was inspired, and every psalm of praise composed, and all miraculously preserved from age to age. This is the one great theme that fills all the four Gospels, and lights up the Epistles, and takes complete control of Paul, when, imbued with the heavenly light, he says to the Corinthians, "I determined not to know anything among you save Jesus Christ, and him crucified." It is faith in this theme upon which the church of God has been founded and has grown with the ages,—nay, grown faster than the ages, for it has outstripped the progress of all else and carried the blessed light of the Gospel of Christ to the uttermost parts of the earth. What man-made book had ever such a theme? What epic poem ever had such a hero? What is Homer's hero compared with ours? The martial fire of Achilles arming for battle is tame compared with the mighty Conqueror from Edom who, with garments dipt in blood, stept slowly and sadly under the burden of the sins of all the world, or, as John saw Him in the heavenly vision, "The Faithful and True, in righteousness judging and making war, his eyes as a flame of fire, and on his head many crowns, the armies which were in heaven following him on white horses, clothed in fine linen, white and clean, and on his vesture and on his thigh a name written, king of kings, and lord of lords." Controlled by such a theme, depicting such a hero, no wonder the word glows with a heavenly light eclipsing the brightest glory of all mere human words.

III. This word of God is the only safe light. St. Peter, called before the Sanhedrin, was bold to declare only one sure way of safety, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved." Men do put their trust in other guides, and foolishly follow false leaders, but it is the blind leading the blind, and both fall into the ditch. Science and art may invent splendid ways of illuminating our homes, but these are all poor and worthless compared with the light which the sun sends into our windows. So human philosophy and all non-christian systems of religion, while they may shed some true light, may not be followed with absolute confidence and safety; it is only in the light of the Son of Righteousness shining through this word of God, that we may have a perfectly sure light to our path.

This word is a safe light because it is certain, not a flicker-torch of hesitance and doubt. The Scriptures speak with authority; the greatest themes, that the greatest philosophers approach only with feelings of uncertainty, the Bible answers in words of positive assurance. Cicero said, "There is, I know not how, in the minds of men a certain presage, as it were, of a future existence, and this takes deepest root and is most discoverable in the greatest geniuses and most exalted souls." This was as far as the most positive human teaching ever got. But the Bible never hesitates and Job, centuries before the True Light came into the world, could say, "I know that my Redeemer liveth," and Paul, with equal assurance, asserted, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." It was said of Him who was called the Light of the world, that never man spake like this man. Matthew completes his report of that wonderful sermon on the Mount, by adding these significant words: "When Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes." It is characteristic of the whole word of God, and its sure tone of positive assertion commends it as a light that is safe and our only sure guide.

And it is a sure light because it sheds radiance upon every dark experience that can come into our lives. No gloom that can darken human experience is so dense but that it can be dissipated by the rays of light that gleam from this word. Do you feel weak to meet the responsibilities and duties of life? Follow the light of this word, and you will be able to say, with Paul, "I can do all things through Christ who strengtheneth me." Are you cast down with sorrow and burdened with grief? Christ Himself offers you the comforting invitation that, accepted, will drive away your gloom, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Do you walk through the valley of the shadow of death, you need fear no evil, for He whose word is light still attends your path and provides a lamp for your feet that will lead you on to the brightness of eternal safety at the right hand of the Father in heaven.

KNOWLEDGE OF CHRIST

By Prebendary H. W. Webb-Peploe, Anglican, London.

Again he denied with an oath, I do not know the man.—Matt. xxvi. 72.

But grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.—2 Pet. iii. 18.

The first text is the utterance of the cowardly nature, the man that lives according to the flesh, with good desires, but with no power from God; the other is the utterance of the sanctified and rejoicing servant of Christ, who has learned by sad and bitter experience what a cruel wrong he has done to the Lord, and what a cruel injury he has inflicted upon his own poor soul when he dared to say with the lie consciously in his mouth, "I do not know the man"; this one who has learned now by the teachings of the Holy Ghost, and who is offering his last exhortation to the world at large, and more especially to the church of his beloved Savior, pours out, as it were, his final utterance and his only hope on behalf of others and of himself, that they instead of saying, "I do not know the man," should be enabled by the grace of God to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. It is a striking contradiction, and yet thank God for the order in which the contradiction appears, that it is at the commencement of the man's experience in spiritual things that he dares to say, "I do not know the man," and that it is the last of the recognitions of his own position of privilege that he can leave to the Church of God as he passes from this world, that it is possible for men every day and every hour to be growing in grace and in the knowledge of our Lord and Savior Jesus Christ, and, then, as it were, to look up aspiringly into heaven and say, "To him be glory forever and ever. Amen." It is the height of ambition, it is the highest possible aspiration of human nature, and never throughout eternity can anything more noble, anything more blest and beautiful be given to us than to look up into the face of the High and Holy One on the throne and to say, "To him be glory forever and ever," while to us may be given the growth in grace, even that grace that is to be brought unto us, as Saint Peter says, at the revelation of the Lord Jesus Christ; grace to the last; not only now, but even as we enter the portals of glory, grace; and you shall grow in grace throughout eternity, as also in the knowledge, the experimental knowledge, until it reaches finality so far as is possible for the creature, but that will be always leaving something beyond; the knowledge of our Lord and Savior Jesus Christ.

For a man to have no ambition whatever is to be no true man. We were so constituted by God originally that it is impossible for any single specimen of the human race, worthy in any sense whatever of the name, not to aspire to something beyond what he at present knows and experiences; and there is a universal admission of certain facts which, as I have already said, makes them appear to be axiomatic, such as these: That a man who deliberately declines when opportunity arises to enter upon a course of nobility and dignity is to deny himself the highest privilege and possibilities of manhood; it is to deny himself his true position as man. We may safely say that in regard to earthly matters there is hardly a single specimen of the human race who has the gift of reason, with a conscience and an opening of the eyes to see things that lie around him, who is not constantly aspiring after something beyond that which he has already experienced and knows.

Again, I think we should all of us admit that a man who has the highest form of ambition is one who is prepared to make great sacrifices for the attainment of his ambition, and he, and he alone, is really considered properly ambitious who is prepared to weigh the present against the future and to say that the present shall be sacrificed for the sake of the future, because he sees something far away beyond that is infinitely nobler than that which he enjoys at the moment.

Again, I think we should all of us admit that that man, and he alone, is really worthy of the title of a man of ambition who is ready to make himself a man of one thing. He shall have one point before him; he shall reckon that that is worth anything for the attainment thereof, and that, cost what it may, he is prepared to go forward with his eyes fixt upon that as the bourne, the goal, the ambition of his whole being. Who that has entered upon a manly race does not know what it costs to win that race? Who that has entered upon that race itself has not lost sight at the time of every surrounding and all surroundings, and has set his eyes upon the goal? It has been my privilege in my youth to be a champion gymnast, wrestler, jumper, swimmer, and obtainer of prizes, and I know and speak from experience, as most of you have, what it is to get your eye upon the tape and say that that is the point and I must reach it. Aye, and one thing further we may say concerning ambition, whether small or great: The man who is really ambitious and a rightfully ambitious man is always prepared to count the present as nothing and look ahead, and he is the truly ambitious man who can look the farthest ahead and who can count rightly with regard to obtaining the prize and what it may cost him in the present. He who looks the farthest is the clearest-sighted man; he who has eyes to gaze upon the unseen and to reckon upon that, is the man whom we all of us count as a rightfully ambitious soul.

Now, if these be axiomatic principles in regard to things that are temporal and earthly, ought they not to be applied to things that are spiritual and heavenly? What are we? Men, not dogs, except by sin. Men as made by God, and men whom God intended to have high and noble aspirations; and if we apply these things that I have already mentioned as axiomatic truths in regard to the things that are earthly, why are we not prepared to make the same laws apply to the things that are spiritual and unseen? Whom shall we consider the rightfully ambitious man in regard to the things that are found deep down in the soul of every one? namely, the conscious realization within that we were meant for something better than we are, that there must be something beyond the present, that the earthly life can never satisfy inward ambitions and expectations of humanity, but that God who made us has so made us as men that we must aspire, that we must calculate upon eternity. I have never yet myself, tho my ministry has now been long, met with a single specimen of the human race who did not really expect something beyond the present world. Men may say what they like, "Let us eat and drink, for to-morrow we die," but get below the surface of that man's being and you will find that there is invariably lurking, far away down it may be, but somewhere within his being, the thought, "I was made for God; I have to meet with God; I have to answer to God; I have something in me that goes out toward the Infinite and the Eternal, and I can never really rest until I have satisfied this ambition of my soul."

If, then, this be a universally accepted fact, that man was meant for eternity, what shall we say of human beings who try—always in vain, thank God—to satisfy their souls? They may satiate their appetites, but they never satisfy their souls while they try to be content with the things of this world. Take a man at his highest, at his best, of what he calls his enjoyment and pleasure, and you will invariably find a "but." He will say, "Things are bright to-day, but—." If man is speaking at his very best of earthly enjoyments he has invariably to say, "To-day, bright, very bright, but—. My mind is pretty strong to-day, but—. My health is averagely good to-day, but—." And so we pass through the world with our feeble "buts," expecting sorrow and distress at every turn, *but* God, *but* God for His great love puts the matter differently at once and says, "Lost, lost, lost by nature, *but* God so loved the world that he gave," and we turn from the human with its miseries and follies, and we look into the divine and we see hope, promise, and prospect.

What is truly the highest ambition that can be known by humanity in regard to things spiritual?

The answer, I think, is perfectly clear. Let us begin with the common man's words. The great Saint Augustine of sixteen hundred years ago, what does he say? "O, God, thou didst make us for thyself, and our hearts are hot and restless until they rest in thee." That is a splendid declaration concerning the universal purpose with which man was made, that he should be one with God, should know God, should rejoice in God, and unquestionably that great writer was accurate in his statement; the heart is hot and restless until it rests in God.

But we have higher teaching even than Saint Augustine. I find the Lord Jesus saying: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Therefore, if man has, as he invariably has, ambition for eternal life, a latent yearning toward God that makes him feel, "I shall never be satisfied until I reach God," let me hear the words of the blest Savior, let me accept this as a dictum which is invariably true, "This is life eternal." It does not mean that you must get to know God in order to get life, no; nor does it mean that you must have life in order to get to know God, tho that is true; but it means that life itself will be constituted in its highest ambitions, pleasures, and enjoyments, in its highest attainments at every point when we get to know God and Jesus Christ whom He has sent. This, then, I lay before you as the highest ambition that can be known by the creature, to know God. The catechism of the Presbyterian Church has it most beautifully: "What is the chief end of man? To glorify God and to enjoy Him forever." Let that be a sentence that rings in the heart, that man was meant for this, that man never can be satisfied with less than this, and that if there be within us a latent yearning toward the highest, we shall only meet that yearning and satisfy it as by the grace of God we learn to know God the Father and God the Son through the power and teaching and help of God the Holy Ghost.

How shall we really begin the knowledge of the Lord Jesus Christ and of the grace of God?

If you take the common experience of acquaintance, friendship, and knowledge among men upon earth, we know that there must be a commencement of this knowledge by what we may always term traditional declaration; that is to say, somebody must tell us certain facts with regard to the existence of a certain person, must so far describe him as to generate an ambition to know him a little, and so far place him before us historically that we begin to think we know something about him. It is not personal acquaintance yet. It is this that has been brought before us as knowledge concerning God, the great high God. By our own intuition, perception, we recognize that there is One above us, and we recognize that we have erred and strayed from Him, and if we begin to think of God, by nature our first instinct is the instinct of terror because we have to answer to Him as a Judge, and we can not answer, not one in ten thousand.

But then there comes a second stage of knowledge when the Lord Jesus Christ is brought before us as the way, the truth, and the life by whom we may come; not to the great high God as a judge, but to the God of love as our Father in heaven. We look at Jesus Christ as revealed to us in this blest Book, not with a mere intuitive perception, nor as a mere historical personage, but as one who interests us, as one who takes our souls, as it were, toward Himself because He has come to be personally something on our behalf, and we begin to know the Lord Jesus Christ when taken to the cross, where all knowledge commences, we see that He dies, the just for the unjust, to bring us to God. We pass into the grave, and we see as we look into that empty grave One who has vanquished death on our behalf. We watch the passing splendor of the clouds as He rises to glory, and we see and we get to know our representative One who has passed to the throne of God on our behalf, and we are beginning now what is called experimental knowledge, coupled with mental understanding, and the Lord Jesus Christ begins to be something real to our brain, and, it may be, slightly to our hearts.

But there are multitudes who have learned to know the Lord Jesus in that way; there are multitudes who could be correct in their creed. But begin again within and ask what all your mental, your moral, your so-called emotional appreciation of the Lord Jesus Christ has led you to? Can you say that He is yours, that it is not merely a theoretical Savior that you worship, that it is not merely a theoretical provision of salvation that you are glorying in, that it is not merely a system, a process, carried out by another which you admire mentally, and that you take your ceremonial part in the holy communion, for instance, as before in the act of baptism, because you acquiesce in the creed, the system, the doctrines which are set before you concerning the Lord Jesus Christ? I fear that with only such a knowledge as this many and many and many a man would have to say, if he spoke the truth —and he would have to say it with an oath like Peter—"I do not know the Man; I do not know the Man. I only know the theory; I only know the gospel; I only know the revelation, and I acquiesce in it because it meets my requirements and seems consistent with propriety and with the justice and love of God." When the dark door of the death moment comes down upon your soul, where will you turn for your peace in that moment? Where will you look for blessing then? It will not avail that you have a perfect system of theology; it will not avail that you could criticize preachers; it will only avail you if in that moment of departure you can say, "*My* Lord, *my* God," and Christ shall take your hand and lift you up to the throne of God Himself in heaven. This is to know Him a little.

And yet there is much more than that. There is the experimental knowledge that is ripening, ever advancing toward finality but never reaching it because the Infinite, as it were, outstrips us. We go on deeper and deeper and deeper into the personal knowledge, the realization of the being whom we profess to know. We understand this a little with regard to our earthly companions. How distinct is the knowledge that I have of President Roosevelt because I have read something concerning him and seen a portrait of him once or twice, from the knowledge that I have of some of you who have actually spoken to me ten times during the last week. But what is such a knowledge as that, your ten times speaking to me for a minute in a week, compared to the knowledge that a man has of his wife, with whom he lives in such intimate love and fellowship, if the tie of marriage be real, that there is never need to say one word in order to pass the time or fulfil the duties of society, there is never the demand upon one made by another but fellowship, calmness, joy, rest, peace, comfort, delight, satisfaction, growing and growing and growing year by year as the days go by, until at last the parting seems as if it were a dire impossibility. This is personal experimental enjoyment of the person who is brought before us until we can throw our whole soul into that being and say, "Mine, hers," or, as it is with God, "Mine, His," and we are one; and this comes only, as you will understand, of course, first from historical knowledge, then secondly, from personal introduction; then, remember, long, long intercourse the one with the other and, in regard to ourselves and God, this knowledge advancing by the power of the Holy Ghost.

Look into the prophet Hosea, and you shall find that even in the Old Testament is given us the real beauty and power of knowledge. Sixteen times I find in that little book of Hosea the charge of God against Israel that they did not know Him, that they ought to know Him, and that they might know Him; and four times over He tells us of His knowledge of us and what the knowledge really brings, and at last He says, "My people are destroyed for lack of knowledge, and because they have rejected knowledge I will reject them." Then he says, in the sixth chapter and the third verse, "Then shall we know if we follow on to know the Lord," that is, Jehovah in the highest sense. And then, in the eighth chapter and the second verse, "And Israel my people shall say, my God, we know thee." That is heaven, and I am inviting men to come along with me to heaven; get out of earth; take their place in the heavenlies;

sit there enjoying God, and through eternity it shall be that this is life eternal, to get on and on and on to know Him; the only true God, and Jesus Christ whom He has sent.

At the Door

By the Rev. Lucien Clark, Methodist Episcopal, Columbus, Ohio.

Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.—Rev. ii. 19.

In our prayers and in our search for God we are apt to think of Him as afar off, sitting on the throne of the universe. We think we must wait for Him to come to us. There is a better way to think of Him. He is at the door. "Say not in thine heart, Who shall ascend up into heaven, to bring Christ down, or who shall descend into the deep to bring him up; but what saith it? The word is nigh thee, even in thy mouth and in thy heart." It is not easy to get access to a king. It is not always easy to get access to the President of the United States. He is a very busy man. Men have traveled many hundred miles to have an interview with him, and have gone away disappointed. He never goes to the home of one who needs his kind offices. But the King of Kings draws nigh to the door of every one.

He knocks at the door. He uses means to awaken the mind, to attract attention, to arouse interest, to cause us to think. Every time one hears the word of God read he will hear the voice of the Lord if he will attend to the meaning. The voice of the Lord is in all history. The voice of the Lord may be heard in current events. You read the daily paper, and find nothing but an account of crime and political affairs. But if you could hear properly you would hear the voice of the Lord in every account of crime, in every movement of political parties and social conditions. In every affliction the voice of the Lord speaketh. The silent touch of the Spirit and the services of the house of God are full of the voice of the Lord. What an array of agencies He uses to attract attention! Every mercy that comes from His hand is a knock at the door of the soul. He feeds us, clothes us, shelters us, surrounds us with mercies which are new every morning and fresh every evening, and in every one the voice of the Lord speaks, calling on us to attend, and open the door.

The text shows us the patience of the Lord of glory. He does not knock at the door, and, receiving no response, go away, and leave us to our fate. He stands and waits. Among the greatest pictures by modern painters is one entitled, "The Light of the World," by Holman Hunt in a little chapel in Oxford, England. It represents a royal messenger standing before a gloomy castle with a royal robe over his shoulders, a lighted lantern in one hand, while with the other he knocks at the door. The stars are shining in the sky above, indicating that he has been standing there through the day, and far into the night, waiting for a response. It is a wonderful picture, but not so wonderful as the reality. Nothing can be so wonderful as the Lord of glory standing at the door of the soul, knocking and waiting patiently through the long hours of the day and the night and the year.

Men are not so patient with each other. If one should call on his neighbor and knock at the door, and receive no welcome, knowing assuredly that his neighbor is within, would he stand and wait for a year? For a day? For an hour? But the King of glory comes even to our door, and knocks, and waits for years, nor does He turn away.

Men are sometimes patient. A teacher once undertook to open the mind of an imbecile child. The child had never walked nor uttered a word. No ray of light appeared ever to have entered that benighted mind. The teacher gave the noon hour to the child, lying on the couch beside him and reading aloud. One day, being weary, the teacher lay down in silence. He observed that the boy was restless and apparently uneasy. It occurred to him that the child missed the voice, and when he began to read as aforetime, the boy was quiet and showed signs of satisfaction. This was the first cranny through which the teacher had been able to touch the darkened mind. With this opening he toiled on till he had developed in the imbecile a considerable degree of intelligence. He was a patient toiler. But the great Teacher comes to men in their stupidity, their dulness, their ignorance, their sin, and tries to teach them by His gentle voice, and, finding no open door, He waits. It was not the fault of the imbecile child that he delayed so long to open the door to so kind and benevolent a teacher. He knew no better. But we know who it is that stands and knocks. We know what He wants. We know how kind, how loving, how good He is, and what amazing sacrifices He has made that we might open the door to His light and life.

In this text we see the holy fellowship to which the Lord calls us. "I will come in, and sup with him." Fellowship with a mortal man is a great boon. To have a friend whom we know, and can fully trust, who knows us and trusts us fully, a friend with a heart of sympathy to whom we can tell everything, and from whom we are sure to receive wise counsel and sincere sympathy, O, this is good! But we may have fellowship with the highest. We may sit down at table with one in whom are hid all the treasures of wisdom and knowledge, and hear Him speak.

Spiritual Rest

By the Rev. John A. Simpson, Baptist, Claysville, Pennsylvania.

Come unto me, all ye that labor, and are heavy laden, and I will give you rest.—Matt. xi. 28.

That there is a spiritual rest we argue from the fact that there is a spiritual necessity. The body may be in repose while the soul is tormented. This mortal frame may lie on flowery beds of ease while the heart is torn with unbroken strife. As the spirit, by reason of its intangible essence, is enabled to penetrate into highways and by-ways of joy that the body can not even perceive, so also it is compelled to descend into whirlpools of unhappiness of which the body is ignorant.

When Noah opened the window of the ark and put forth a dove, it went to and fro over the earth, but found no rest for the sole of its foot, and so it returned to Noah. But it was not chiefly foot rest, but heart rest that the dove lacked. The bird was lonely. No mate flew with it over the muddy waters of the receding flood. No companionship either of bird or beast offered itself out of the desolate earth. Beneath it were sullen, groaning, uncanny waters; above it hung clouds of heavy vapor through which the sun shone faintly, cautious and cold; about it were ghost-like mists that dampened its plumage and chilled its fluttering heart into a panic of fear. It was not the emptiness of its foot, but the emptiness of its soul that sent the dove back to Noah.

Spiritual rest is the peace of an honest heart; the tranquillity of an untroubled conscience; the repose of a soul that has busied itself in doing good. True rest is conditioned upon a justified yesterday, a consecrated present, and a hopeful to-morrow. It is not the vacuity of idleness, but the fulness of purpose. It is the inspiration of battle, and the reward of toil. It is healing for the bruises of conflict, and the ultimate blessing of long strife. It ought to be the ambition of every one; it is the heritage of the righteous; and, in its fullest and final significance, the gift of God. It is one of the things that God has prepared for them that love Him. It is to be enjoyed measurably here. "My presence," says Jehovah, "shall go with thee, and I will give thee rest." It is to be enjoyed supremely in heaven; for, says the Apostle: "There remaineth therefore a rest to the people of God." Spiritual rest is the real "heart's-ease" of humanity.

How, then, shall these longings for rest be satisfied? Is there, in all the world, peace for the troubled heart?

I ask you to go back in your memory and your imagination to the sea of Galilee. An evil spirit of unrest has taken hold of it. Its depths are convulsed as with the force of an earthquake. Its face is beaten with torrents of rain, and its surface is swept by a driving tempest. The great sea writhes and roars in its bed. It rises in mountains of water and descends in swollen floods. It beats upon the coast like an avalanche, and hurls itself at the shore like a thing of life. The unrest of the sea is terrible. Mariners flee from its clutches as from a sea of death. Vessels are lifted up like chips and dashed against rocks where they burst like bubbles, or they are swallowed into unfathomed graves beneath the boiling waters. Oh, terrible, indeed, is the unrest of the sea!

But riding fearfully upon those frenzied waters is one frail craft that, having so far withstood the hurricane, is hovering every instant over the brink of final destruction.

As tho baffled by the vessel—angered beyond measure at its perseverance, the sea lashes itself into wilder energy, stirs up every latent fearful faculty of its being, thunders in the awful intensity of its passion, and, with a sublime impetuosity of rage, hurls upon the doomed vessel all the resistless determination of its demoniac soul. Flash of lightning! roar of thunder! sweep of tempest! and rush of wave! The quivering vessel with its precious freight is lost! But no! Wonder of wonders! Miracle of miracles! There is within the boat One who, having slept until this moment, rises now, and looks, unmoved, into the face of the tempest. He stands quietly awaiting the onslaught. He raises His hand; He speaks: "Peace; be still."

As tho oil from a thousand fountains were poured upon it, the sea settles. The demon of unrest buries himself deep under the still waters; the tempest halts in the midst of an uproar, and dies away in a sigh of rest. The endangered vessel floats buoyantly on the crystal flood; and the Prince of Peace is Master.

So, let us believe, there is rest for the turmoil of humanity, and it is found in Christ.

Living in Christ

By the Rev. C. W. Andrews, B.D Wesleyan, Bolton, England.

I live, yet not I, but Christ liveth in me (R. V. Margin. *It is no longer I that live, but Christ, etc.*)—Gal. ii. 20.

Someone once knocked at Martin Luther's door and called out: "Does Martin Luther live here?" The great reformer replied: "No, Martin Luther died some time ago, and Jesus Christ lives here." We may not imitate Luther, but he was only giving expression to the truth brought out in the text. Christ in me to speak, think, feel, judge, write letters, go journeys, interview cantankerous people, receive insulting remarks, etc.

We are to rise to that experience. Let those who have it tell other people about it. Do not be content to bring them to Christ, and stop there. It is a pity just to get them "over the line" and "only a step." Get them not only to know that Christ is for them, but also to realize that Christ is in them. We would do more good if we were just as good Christians as God could make us. Some people are afraid of God doing too much for them, and of getting too far away from sin.

Some one says, "Christ in you is a fine thing, but I am not there. I wish I was. How am I to get there?" It will be a long step toward all God wants us to be if we learn to obey. "He is the author of eternal salvation to all them that"—ask?—trust? No, but "to all them that *obey* him" (Heb. v. 9). It is not salvation for a day, or a year, but forever.

I once saw a man at his work making clay into beautiful flower vases. The clay was thrown on a rapidly revolving wheel, and the man with his fingers shaped it into vessels and vases. He made them quickly. The clay was dug out of a field close by, and had to be beaten before being put on the wheel. The beating process was termed "tempering." Every bit of clay used had to pass through it. I got the man to mix a piece of untempered clay with some tempered stuff. This mixture was thrown on the wheel, and several times the worker tried to make it into a vase, but failed. It always came out crooked or with a flaw. God is our potter, we are the clay. The untempered things in our lives and hearts prevent God from making us what He wants us to be. Again and again He has failed because we have things in us that mean disobedience to God. Habits in the life, the home, the business; quarrels, injuries; calls to service not obeyed. These prevent Christ from dwelling in us.

The second step is: Take the promise of God, and believe it. When the British government resolved to stop the slave trade, it sent ships to watch vessels sailing from Africa. Many slave ships were captured and the slaves liberated. But the officers often had hard work to persuade the poor slaves that they were free. Moses was not hearkened to by the enslaved Israelites when he went to deliver them from Egypt. So people have been so long the slaves of sin that they can not believe there is liberty for them. Jesus Christ says we are to be "more than conquerors." Go to the Bible bankbook, see how much is to your credit there, and draw largely upon it. You will never exhaust it. Let not life be aimless.

The good I have is from His stores supplied;
 The ill is only what He deems the best;
He for my friend, I'm rich with naught beside,
 And poor without Him, though of all possest;
Changes may come; I take, or I resign;
Content while I am His, while He is mine.
—Lyte.

The Fluttering Bird—A Children's Sermon

By Frank T. Bayley, D.D., Congregational, Denver, Colo.

The children's text for to-day came to me in rather a peculiar way. One day I was in the new church building, and I spied a bird flitting to and fro up among the timbers of the staging, evidently a good deal frightened. I pitied the poor thing, and wished very much that, without scaring it, I might get my hands upon it and cuddle it a little and then show it the way out. But it was far up toward the ceiling, and so much frightened that nobody could come near to it; and it would flit and fly back and forth across the space of the building, hither and yon, now flying against a window and now against the wall, and seeking in vain some way to get out into the bright, beautiful sunshine.

I was sorry for the poor thing, for there was the open door all the while. If I had only known bird language I would have told it; but to tell it I did not know how.

The next day I went into the church again. The first thing I did was to look for the bird; and there it was, poor, tired thing, flying back and forth again and beating itself against the walls and the windows, and it could not get out. I am sure the good men who were working in the building left some of the crumbs of their lunch so that the poor bird might find food. But oh, it was a prisoner! The day was bright and beautiful, and the dear thing did want to get out into God's great, open air, and I so wished it could!

Well, it got out after a while. How, do you think? It got tired and fell fluttering down, lower and lower—and there was the door! And it just went out.

Oh, it was so easy and so simple! The door had been there all the time. The door was put there on purpose for birds and folk to go in and out at. But it didn't know how easy the way was. It was trying so hard, and in so many directions, and the poor thing thought it had to try desperately to get out.

Oh, if it had only known that the door was open all the while! If only it had been a little more humble in its flight and been contented to go lower down, then it could have gotten out easily long before it did.

And then the text came into my mind. Now, are you children thinking what our text is this morning? "I am the door." Who said, "I am the door"? Jesus, of course. You will find the text in the tenth chapter of John, the ninth verse.

"I am the door! by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture."

Well, then I was thinking how people sometimes are troubled on account of their sins—troubled to know the way out, and troubled about themselves—a great variety of troubles. They think if they only work hard enough they will get out of their troubles; and they flit and fly and flutter, and dash hither and thither, trying all sorts of things, but they don't get out. And Jesus is saying all the while: "I am the door." Sometimes the only way that some of us find the door is that we get so tired we can not beat the air with our wings another moment, and with despair we fly lower, or fall; and then we find the door.

Do you know, children, that a good many people in other lands than this have felt that the only way to get their sins forgiven was to cut themselves with knives, or to hang suspended from a pole with an iron hook in their back, or to take long pilgrimages upon their knees? They must work so hard, and so long, and do so many things before their sins could be forgiven.

They are like that poor tired bird beating itself against the walls. Oh, if they would only humble themselves a little and come a little lower down, right before them would be the open door, and that is Jesus Christ. That is the simple, blest way for us all, just to give ourselves to Christ. He will take care of our sins, and take care of our despair, and take care of us. Jesus said: "I am the door."

OUTLINES

Better Class Farming

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till he come and rain righteousness upon you.—Hosea x. 12. *Break up your fallow ground, and sow not among thorns.*—Jer. iv. 3.

Fallow ground is land that has rested from human tillage, tho Nature has farmed it. Sometimes it is land that has been over-cropped and requires a rest that it may recover the nutritive elements from rain, snow, and atmosphere. Sometimes it is worthless, does not pay to cultivate. Sometimes it is good land negligently farmed.

I. The charge—too much fallow ground. As a nation they were sadly negligent in matters of piety. A similar charge might be made against too many in our day. Intellectually, socially, commercially, politically, we have done our duty. If we come short it is on the spiritual side of our being—religion is crowded out.

II. The instructions—break up the fallow, and sow better seed. To break up the fallow—initiate a national reformation, bestir yourselves religiously, convert dead forms into living devotion, by repentance awaken the dormant faculties of the soul, arouse the nation to a sense of its base ingratitude. Likewise they were to sow better seeds. Instead of vices as hinted at in verse 13, they were to sow national virtues—righteousness and mercy. One of the features of modern agriculture is the "selection" of seeds by a careful process in which inferior types are weeded out. "Whatsoever a man soweth, that shall he reap."

III. The precaution enforced—"sow not among thorns." Slovenly farmers use shallow plows, and sow on land choked with thistles and quitch. On some Canadian farms one sees half the field occupied with stumps of trees cut off and not uprooted. Preaching to be of any permanent value must employ the plowshare of the law. The vices of the soul must be killed at the root. Faith that knows nothing of repentance is valueless. To weed the garden of the heart involves pain and trouble.

IV. The encouragement held out to repentant farmers. If they would break up the fallow, He would follow with a rain cloud. If they would sow righteousness, He would bestow mercy. God holds out to this nation of vine, fig, and olive growers, and corn raisers, what would be well understood—the promise of the needed rain, the remunerative harvest. If we conscientiously attempt to plant human hearts with right principles, sentiments, and maxims, the God of all grace makes possible the otherwise unattainable. W. J. A.

A Soul in Earnest

As the hart panteth after the water brooks, etc.—Ps. xlii. 1–5.

I. Intense thirst for God. "My soul thirsteth for God, etc." This craving for God: 1. Renders all argument for God unnecessary. The soul finds Him. 2. Indicates the right method of elevating man. The hopeful appeal is to this religious instinct.

II. Distress on account of the wicked. 1. They taunt him for his religion: "Where *is* thy God?" 2. They deprive him of his former religious privileges, now his most delightful memories.

III. Anxious about his own sorrow. "Why art thou cast down, O my soul?". 1. He inquires the reason. 2. He resolves on the remedy: "Hope thou in God."

"A Ladder With Five Rungs"

Prize.—Phil. iii. 13, 14.

P urpose=aim in view.
R esolution=determination of purpose.
I ndustry=habitual diligence.
Z eal=to boil (Greek).
E xpectation=crown of Life.

The Duke of Wellington when at Eton used to get up each morning early to practise climbing a tree which grew near his bed-room window. He resolved to climb one branch higher each morning till he reached the top. J. P.

A Divine Touch

And he laid his right hand upon me.—Rev. i. 17.

I. The uplifting touch, of an uplifted life.

II. A life-giving touch, of a life-giving life.

III. A life-saving touch, of a life-saving life. H. E. C.

Pass through life comfortably to nature and end the journey in content, just as an olive falls off when ripe; blessing nature who produced it, and thanking the tree on which it grew.—*Marcus Aurelius.*

IN MEMORY OF THE DEAD

Flowers For Memorial Day

What shall I render unto the Lord for all his benefits ?—Ps. cxvi. 12.

Praise is comely. Flowers of gratitude are a sweet-smelling savor.

Tradition has it that after the last battle fought in behalf of the Stuarts, there sprung up, to mark the spot, on Culloden Moor, a singular little blue flower, unknown in that region before. The natives called it the "flower of Culloden," because it sprang from soil made sacred and rich with the blood of their kin. Seeds sleeping for ages sprung into life and beauty when they received their baptism of blood.

Culloden flowers are always the choicest because of the cost of production. They of all others grow from soil fertilized with sacrifices and dyed with blood. What are they? How do they look?

I. Freedom.

II. The Mayflower: Religious Liberty.

III. The Lily of the Valley: Pure and white springing from the blood-stained ground at the foot of the Cross.

IV. A bouquet of Patriotic Graces: self-sacrificing love and brotherly kindness.

C. A. T.

A Recollection

Have these things always in remembrance.—2 Pet. i. 15.

I. Memorial Day awakens in our thought the living parable of human bondage and personal inability of extrication. The horrors of the curse, the yearnings of families, mothers, and children for their rights; the hazardous endeavors for liberty and the ever-recurring impossibility of attainment.

II. The value of a soul—yes, a soul mortgaged, cramped, embarrassed by bands. The mortgage must be lifted. He must be redeemed. The bands must be stricken off.

Abraham Lincoln had given his life. He died a martyr on Good Friday, anniversary of Christ's death on the Cross. In 1865 the negroes of the South found out that they were redeemed from bondage by the blood of men of heart and soul. The price of salvation is blood. The life of somebody must be sacrificed if another is to be freed. 1 Pet. i. 18-19.

C. A. T.

The Faithful Dead

These all died in faith, not having received the promises.—Heb. xi. 13.

I. That they died in faith signifies that their faith endured to the end. 1. It was not destroyed by adversity. 2. It outlived the enthusiasm of youth. 3. It survived the great disappointment of not receiving "the promises."

II. That they died in faith proves that they had a sound inward life. 1. They must have counted faith better than the rewards of sin. 2. They must have found peace in prayer. 3. They must have had some vision of God.

III. That they died in faith shows that a life of faith is better than demonstration of the senses. 1. The material things failed them. 2. All their trials came from the things that must pass away. 3. But their faith, and that which it was fixt upon, kept its unchanging value, and brought eternal blessings.

W. C. S.

Those who Die in the Lord

Blest are the dead who die in the Lord . . . that they may rest from their labors, for their works do follow them.—Rev. xiv. 13.

"Labors," Greek κόπος; but "works," Greek ἔργα. The former is better translated "trouble" or "travail." "They rest from their 'trouble.'" "Works" here may rightly be construed to mean the fruit or reward of the works. Those who die in the Lord rest from trouble and enter into the fruit of their works.

I. This is a revelation of the Spirit. It is, therefore, an authentic account of the state of the holy dead.

II. It should make us patient with our "trouble"—it ends with the hour of our release from the flesh.

III. It should make us more solicitous as to our "works." If they are to "follow" us how careful we should be as to what sort they are.

W. C. S.

The Thracians wept whenever a child was born, and feasted whenever a man went out of the world; and with reason. Death opens the gate of fame and shuts the gate of envy after it; it unlooses the chain of the captive and puts the bondsman's task into another man's hand.—*Sterne.*

HINTS FOR ASCENSION DAY AND PENTECOST

By the Rev. C. Alex. Terhune, Esquimunk, Pa.

The Ascended Christ

For Christ is not entered into the holy place made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us.—Heb. x. 24.

The importance of the doctrine of the Ascension of Christ is too often passed by, in the great scheme of salvation.

I. This event has its bearing upon our present life. All the elements of the plan of salvation, advent, life, death, and resurrection, are vitally incomplete without His ascension. Redemption touches the past. Resurrection touches the future. Ascension touches our present spiritual life. Results of Christ's presence as High Priest at God's right hand, are our regeneration and sanctification. Our anointing and preparation for daily living and serving.

II. The bearing upon our future existence. The purpose of His ascension has its fruition in His glorification, and in our future life. There is hope and peace: He is our Intercessor. He will plead our case.

The Ascension Blessings

He led them out as far as to Bethany and he lifted up his hands and blest them.—Luke xxiv. 50.

His rising to heaven was indicative of the manner of His coming again.

I. The act noteworthy during His Ascension. "He lifted up his hands and blest them." No unusual thing for Him. It was His daily work on earth, it may be His constant employment in heaven—dropping tokens of His love into the bosoms of those beneath,—emptying His hands of benedictions.

II. Blessings were especially for the disciples. There fell upon the eleven an inspiration of hope and courage, joy and gladness. He will do likewise for subsequent followers and peoples.

II. The act was characterized with simplicity; no pomp, no ostentation.

Royal magnificence might have made many a timid believer fearful that his Mediator might be unapproachable and forgetful of His lowly followers.

III. Fruits: 1. Constant distribution of blessing upon the earth; uncrossed by shadows; not circumscribed by environment. Purification of the moral atmosphere by His passing through it. 2. He is our representative at the Court of Heaven. On our behalf He holds the scepter of the Spiritual Kingdom. 3. Mediatorial results; our Intercessor, our Solicitor. Our case is safe in His hands.

Preascension Preparation

And when he had spoken these things, while they beheld, he was taken up.—Acts i. 9.

The ministry of Christ had for its object the establishment of His Father's kingdom on earth, and its grand aim was to prepare disciples for its propagandists.

I. Confirmation. Christ Jesus spent forty days after His resurrection among His people to confirm them in the facts and incidents of His death and resurrection. Indisputable proof: A living Church drawing its life from the risen Christ and walking in it.

II. Instruction. "When he had spoken these things." Disciples needed to be established in the things pertaining to the Kingdom, hence the instruction as indicated in verses 4–8. 1. Baptism unto the remission of sin *vs.* the baptism of the Holy Spirit. 2. The Church of Christ *vs.* the Kingdom of God. 3. Evangelism of the world *vs.* conversion of the world.

An Ascended, Yet Ever-present Savior

Lo! I am with you always, even unto the end of the world.—Matt. xxviii. 20.

Strange parting words!—"I am going away yet I shall be with you always."

I. Strange, yet not to be questioned by those former incredulous disciples, who now after forty days were fully convinced of the speaker's superhuman powers.

II. Conditions of the promise were *not* strange. Indeed those listeners had heard them over and over again: "Receive" and "believe." Be loving and loyal. John xiv. 23. Use the "Name." Matt. xviii. 20.

III. Consolation was most welcome; then as now. In temptation, sorrow, or discouraged discipleship, the assurance is "I will not leave you nor forsake you."

C. R. S.

The Day of Pentecost

And when the day of Pentecost was fully come. —Acts ii. 1.

The fiftieth day from the second day of the Passover. Conditions favorable: disciples in one accord in one place—faith in full exercise. The divine exhibition—The agency of the Kingdom manifest as:

As the superhuman means of evangelization—the churches' essential; energizing, convicting, and converting.

II. To elect, endue, encourage the Christian ministry.

III. To indorse the mission of Jesus; to make alive the truths of the Father's Kingdom.

The Promise of the Father

And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke xxiv. 49.

Luke no doubt refers to the promise of Joel ii. 28.

I. The fulfilment of the promise was indispensable; disciples were not to enter upon their great duties until they were anointed from on high. Without this power what were they? What could they do?

II. Conditions of the fulfilment and verification of the promise. 1. Disciples to tarry at Jerusalem—vital union was necessary: wait there—abide in Holy Communion, with expectancy and in perfect harmony. 2. Purpose of waiting: Individual abandonment to the divine plan: to draw the soul upward where God's promise should find it. 3. Measure: according to your faith

III. The Assurance of the Promise—The presence of the Holy Ghost 1. To guide into all truth. 2. To qualify believers and establish them. 3. To comfort—to abide always—no orphans. 4. To stimulate memory and heart. 5. To testify of the Father 6. To witness of our adoption.

An Echo of Ascension Day

Ye men of Galilee, why stand ye gazing up into heaven?—Acts i. 11.

Doubtless that last "forty days" of unusual scenes,—appearances and disappearances,—somewhat dazzled the eyes and bewildered the minds of those humble disciples. We can sympathize with them as they stood there gazing heavenward. There was also an unseen Sympathizer, who sent a message.

I. It was a gentle rebuke to their curiosity—altho in accordance with "It is not for you to know the times or the seasons."

II. It was a reminder of their human condition—"Men of Galilee," not saints, angels, or seraphs.

III. It pointed toward human duties appropriate for the terrestrial sphere—prayer, harmonious devoted service, and the "Great Commission"—not on the isolated mountain but back in the crowded city.

IV. It promised a returning, triumphant Master; saying to all disciples, "Look up and not down. Your hope is in heaven not on earth."

C. R. S.

The Mantle of Jesus

But ye shall receive power after that the Holy Ghost is come upon you.—Acts i. 8.

Every minister and every Christian worker desires efficiency. When they review the picture of Elisha receiving Elijah's mantle there comes the longing for the enduement of power—the mantle of Christ Jesus. Elisha had amazing power only as he received and wore that mantle. What mantle is there for us?

I. Simplicity—Our Master's robe, like that of Elijah, has no seam.

II. Meekness—Quiet in spirit. Gentleness. more than a merely inoffensive disposition

III. Humility—Perfect obedience to the divine will; self-abandonment. This mantle can be found only at the feet of our Risen Lord.

IV. The mind of Christ: "Let this mind be in you which was also in Christ Jesus."—A requisite to all, however diverse their natural gifts.

ILLUSTRATIONS

Our Deathless Dead

No name of mortal is secure in stone:
Hewn on the Parthenon, the name will waste;
Carved on the Pyramid, 'twill be effaced;
In the heroic deed, and there alone,
Is man's one hold against the craft of Time,
That humbles into dust the shaft sublime—
That mixes sculptured Karnak with the sands;
Unannaled, blown about the Libyan lands.
And, for the high, heroic deeds of men,
There is no crown of praise but deed again.
Only the heart-quick praise, the praise of deed
Is faithful praise for the heroic breed.

How shall we honor them—our Deathless Dead?—
How keep their mighty memories alive?
In him who feels their passion, they survive!
Flatter their souls with deed, and all is said!
In the heroic soul their souls create
Is raised remembrance past the reach of fate.
The will to serve and bear,
The will to love and dare,
And take, for God, unprofitable risk—
These things, these things will utter praise and pean
Louder than lyric thunders Æschylean;
These things will build our dead unwasting obelisk.

EDWIN MARKHAM.

Memorial Day

In memory of our soldier dead—
The strong, the brave, and true—
O skies of May, shine tenderly,
And wear your robes of blue!
O breezes, softly, gently waft
The fragrance of our flowers
Upon the air while thus we deck
These honored graves of ours.

How bravely marched our heroes forth
To battle and to strife!
How nobly, for "our country's sake,"
Was offered each brave life!
True men! true hearts! true comrades all!
Just side by side went they,
Beneath their country's flag, to win—
Or perish in the fray.

Their battle cry was—"Freedom," and
Their motto—"for the right!"
And God looked down upon them there,
"All loyal in His sight"—
And saw that they were weary, and
Had done their duty well.
And we know He crowned with laurels
His soldier-boys who fell

Upon the field of duty and
He called them home to rest
In sweetest peace eternal, on
His tender loving breast.
And here we lay our offerings sweet,
Above each quiet head,
And thus we honor loyally
Our loyal soldier dead.

MARY D. BRINE.

Longfellow.—The last literary work of Thomas Bailey Aldrich was a poem written on the centenary of the birth of the poet Henry Wadsworth Longfellow. It was read by Charles T. Copeland, of Harvard, at a public meeting held by Harvard University at Sanders Theater on Feb. 27, to observe the anniversary. The poem follows:

Above his grave the grass and snow
Their soft antiphonal strophes write:
Moonrise and daybreak come and go;
Summer by summer on the height
The thrushes find melodious breath;
Here let no vagrant winds that blow
Across the spaces of the night
Whisper of death.

They do not die who leave their thought
Imprinted on some deathless page.
Themselves may pass; the spell they wrought
Endures on earth from age to age.
And thou, whose voice but yesterday
Fell upon charmèd listening ears,
Thou shalt not know the touch of years;
Thou holdest time and chance at bay.
Thou livest in thy living word
As when its cadence first was heard.

O Gracious Poet and benign!
Belovèd presence! Now as then
Thou standest by the hearts of men.
Their fireside joys and griefs are thine;
Thou speakest to them of their dead,
They listen and are comforted.
They break the bread and pour the wine
Of life with thee, as in those days
Men saw thee passing on the street
Beneath the elms—O reverend feet
That walk in far celestial ways!

Nature's Cheer.—Emerson says that "nature takes on the color of the spirit." Bryant in this verse suggests that the spirit may wisely take on the tone and mood of nature:

"Is this a time to be gloomy and sad,
When our mother Nature laughs around;
When even the deep blue heavens look glad,
And gladness breathes from the blossoming ground?"

Thoroughness.—Booker T. Washington in his struggle for an education was determined to go through Hampton Institute. He presented himself before the head teacher for assignment to a class. He said: "Having been so long without proper food, a bath, and change of clothing, I did not make a very favorable impression upon her, and there were grave doubts about admitting me as a student." The teacher was in doubt. Other students were being admitted. Booker lingered about in discomfort. After some hours had passed the teacher told him that the adjoining recitation-room needed sweeping. "Take the broom and sweep it," she said. "I swept the recitation-room three times, then I got a dusting-cloth and I dusted it four times; all the woodwork about the walls, every bench, table, and desk, I went over four times with my dusting-cloth. When I was through I reported to the head teacher. She was a Yankee woman who knew just where to look for dirt. She inspected the floor and closets; then took her handkerchief and rubbed it on the woodwork about the walls and over the table and benches. She was unable to find a bit of dirt on the floor or a particle of dust on any of the furniture." She quietly remarked, "I guess you will do to enter this institution."

The sweeping of this room secured him admittance into Hampton Institute and gave him a position as janitor whereby he was able to earn a large portion of his expenses. He says, "The sweeping of this room was my college examination."

It always pays to do well whatever we have to do.—*A. J. B.*

Folly.—The New York *Times* publishes the following story, told by General Chaffee at a reception given recently in his honor by the militiamen at Poughkeepsie:

> "Not long ago a soldier in the Regular Army stopped me on the street and asked me to lend him a quarter.
>
> "'Why, yesterday you received your month's pay, did you not?' I asked him.
>
> "'Yes,' replied the veteran.
>
> "'Where's your money now?'
>
> "'It's like this,' he went on. 'I left the post and crossed to New York with that $15.50. I met a friend and we had dinner. I was mighty surprised when the bill was $8. Then I bought $1 worth of cigars, and we went to the theater for $4. After the theater we went down the Bowery, and I spent $2 there.'
>
> "'That's $15,' I replied. 'What happened to that other 50 cents?'
>
> The old fellow seemed puzzled. Finally he answered:
>
> "'I must have spent that foolishly.'"

—*B. L. H.*

Transcendence.—A true theology is exprest in this verse by Sir Lewis Morris.

"The stars, the skies, the peaks, the deep of
the fathomless seas,
Immanent is He in all, yet higher and deeper
than these."

Conscience.—William H. Belcher, who while Mayor of Paterson, N. J., stole approximately $100,000 from the banks and the public, and who was a fugitive from justice for a year, was found one evening last July by two reporters in a room in the Grand Union Hotel of New York, where he was registered under a fictitious name. When he discovered that his identity was known he looked like a hunted animal. When the reporters entered his room he was sitting on the edge of his bed in a dejected attitude, but he straightened up and gazed nervously at the door, then at the window, and finally at the transom. Realizing that an ordeal of questioning was before him, Belcher became nervous. His lean fingers twitched, his features moved spasmodically, and his face, florid and apparently bloated, assumed a more vivid hue. He looked ruefully at his frowsy, threadbare clothes and at the little handbag, thrown in a corner, that constituted his entire baggage. When asked what he was doing in New York he replied, "I am on my way to Paterson. I am going to give myself up. Boys, I tell you, it's been a year of hell! Every voice behind me sounded like that of some one I knew. Every footstep seemed to be that of an officer. From dawn until sundown, from night until morning there was the pall of guilt hanging over me all the time. It ruined me physically; it has almost shattered me mentally." Surely the wages of sin is death. What folly to assume that we can escape from memory and conscience.—*W. M. C.*

Fidelity.—Too often we think if we were only in such and such a place we could do so much more than we are doing. It is not so. If we are unfaithful in the village we will be unfaithful in the city. Be true to your own place and you will be loyal to the larger field.

Emerson emphasized this finely:

> "We can not answer for the Union, but we must keep Massachusetts true. Massachusetts is a little State. Countries have been great by ideas. Europe is little, compared with Asia and Africa. Greece was the least part of Europe; Attica a little part of that, one-tenth of the size of Massachusetts, yet that district still rules the intellect of men. Judea was a pretty country. Yet these two, Greece and Judea, furnish the mind and the heart by which the rest of the world is sustained. And Massachusetts is little, but we make it great by making every man in it true."

—*R. S.*

Wings of the Soul.—If you will go to the banks of a little stream and watch the flies that come to bathe in it, while they plunge their bodies in the water they keep their wings high out of the water; and, after swimming about a little while, they fly away with their wings unwet, through the sunny air.

Now, that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith and our love, out of the world, that, with these unclogged, we may be ready for the highest life possible to us.—*Z. I. D.*

Responsiveness.—A great violinist once purchased a string, which, upon trial, was found to lack tension. He knew by experience that a string that would break before it would endure straining would never give forth any music. Therefore the string was laid aside as useless. Only at high tension, only under strain, does the musical cord become responsive to the musician's touch. If it persists in running down, it can not be used.

The soul that is not willing to endure affliction, that evades the trials and relaxes under opportunity, that fails to keep the loins of the mind girded, that will not endure the Father's chastisement and discipline, is one that the Master can not use. It is only when we strain to do His will, continue under the strain until the attitude becomes spontaneous, and we grow instinctively taut, that we grow responsive to the divine touch.—*Z. I. D.*

Life in Death.—The maintenance of spiritual life in an atmosphere poisonous to the spirit is the practical problem of the Christian in this world of sin. It can be done only through the inbreathing of the Holy Spirit. A most interesting parallel of this is to be found in an account of an invention by Dr. Eugene Erlwein related in the *Literary Digest* of July 14, 1906. Dr. Erlwein has patented a railroad car in which fish may be transported alive tho entirely removed from the water, so that "fish alive and kicking may now be received at any distance from the waters in which they are captured. In other words, the salmon of the Columbia, the trout of Maine, the bass of Florida may be shipped to any part of the United States with as great facility as a bale of hay or a crate of oranges. And when the fish reach their destination they are as lively as if they were in their native element, altho they have not seen the water since they were taken from sea or river." This is done by keeping the fish in oxygen, with or without the use of water. In the fish car the fish are kept in a small amount of water which is constantly circulated through a machine which extracts the carbonic acid gas and charges it with oxygen. In like manner the Christian lives a spiritual life in an atmosphere deadly to the unprotected spirit because the Spirit of God, like oxygen, is breathed into him in the constant exercise of prayer and communion with God.—*C.E.B.*

Our Unseen Leader.—In chapter sixty-eight of "The Scottish Chiefs," William Wallace disguises himself as a Frenchman, that he might test his men as to valor and patriotism.

The Scots, eight thousand strong, are met by ten thousand English, but by hard fighting put them to flight. Later in the day the enemy is reenforced by another ten thousand, and come against the Scots, only to meet with another defeat. Near the close of day a third ten thousand is joined to the enemy, and the nearly thirty thousand come against the few Scots who are left: The Scots, terror-stricken, in despair, begin to fly. In vain Wallace, as Guy de Longueville, rushed into the thickest of the carnage and called to his men to fight. To them he was a foreigner and untried. Wallace felt the crisis, and spurring his steed up the steep ascent where he could be seen by the whole army; then taking off his helmet, waved it in the air with the shout: "Scots! you have this day vanquished the Southrons twice! If you be men, remember Cambus-Kenneth, and follow William Wallace to a third victory."

Instantly new courage came into every Scottish heart; faith in their leader, who had never lost a battle, inspired them with determination to win, and victory was theirs. Christ says: "Be of good cheer, I have overcome the world." "Lo, I am with you always." From His unseen throne His words ring out: "Christians, you have in this life conquered Satan a thousand times! If you be God's children, remember the open tomb and follow Jesus Christ to final victory."—*C. L. D.*

ILLUSTRATIONS FROM "GIPSY" SMITH

Losing Christ.—Christ was lost by the one person in all the world most unlikely to lose Him, and He was lost in the one place in the world where it would seem He could least be lost. He was lost by His mother, and in the Temple.

Have you lost Christ? Is He as real, is He as dear to you to-day as when you first set out for the kingdom? Call a halt! Turn your eyes inwardly for a moment, that you may see the needs, the awful needs of your own soul!

Gratitude.—Months ago I was conducting a great mission in Aberdeen, in the north of Scotland. Within the largest building in the city three thousand were gathered. One night as I worked my way through the crowd I felt a hand tugging at my coat. I thought it the plea of one who wanted to get in with me, and for a few seconds I paid no heed. But the tug became insistent. I stopt, and there beside me stood a little Scotch lassie, clad in rags, and in her uplifted hands was something wrapt in tissue paper, moist and grimy from the clutch of her hand.

"What is it, my dear?" I asked. And she said, "I want you to have my candy."

"Why?" I asked.

"Oh, sir," she cried, "we've got a new daddy! He's never been sober 'till Saturday. We've never known him to be sober. He was in your meeting on Saturday and it's so wonderful now."

And didn't I take her candy, and didn't I take her in my arms? Men, it was worth living a lifetime for that minute!

Soul-winning.—I believe God has golden column in glory where He writes the names of men and women who help to save His world, and I want my name in that column; and you can begin now, if you have never begun, to help Jesus to capture this whole planet for Himself and have your name written in that column. God help you to begin! O, the joy of leading a soul to Christ! The joy of being a coworker with Emmanuel, and the exquisite joy of entering into the joy of the Lord when a sinner comes home!

The Devil.—There is a devil, and the man who says there is none, tells me straight that he never tried to do right. If you have not proved the existence of an evil genius, you make up your mind that you will try to live one day for God and you will soon be convinced that there is a devil somewhere. A dead fish can swim with the stream, but it takes a living fish to go against the stream. When a man is asleep you can put chains on his feet and wrists. He may be unconscious of the chains, but when he wakes he finds they are there. And so, when a man makes up his mind that he is going to do right he finds evil forces all about him who try to frustrate his purposes and to rob him of his manhood and to drag him down to defeat and death.

The Harvest.—We are living not to ourselves; we are scattering seed that will bring forward the harvest, that will be God-honoring, heaven-building, Christ-crowning, or it will be a harvest of tangled thickets and poisoning weeds that we shall have to gather with bleeding hands and torn feet, for many a man in this house will have an acreage of tangled thickets because of his own stupid, wicked, blundering folly. And it will be no use to look over the field and say, when it is too late, "O God, I never meant all this." No, probably you didn't, but that is your work and you will have to go and gather it. You will reap what you have sowed.

The Latent Christ.—I sat some time ago in the open workings of the Kimberly diamond mines and I looked for the diamonds. I could not see one. And they took me on the floors, thousands, tens of thousands of acres of the floors where they place the blue stone, as they call it, which carries the diamonds to be pulverized by the air and the rain and the frost and the sun. They lie out there for months. I could not see any diamonds. Then they took me 2,520 feet below into the ground mines and I took a pick they use and tried to find a diamond, but I could not and yet they were around me in millions. I was surrounded by wealth untold and yet I could not see one of the precious gems. But when I went up to the pulsator where the pulverizing and sifting and washing is done by that wonderful machinery, I saw the little grease plate over which the little opals and emeralds and all sorts of nails and bits of solid things tumble, and whenever a diamond comes over this grease plate it sticks to it, every thing else falls off, but the grease has an affinity for the diamond, or the diamond has for the grease. And then I saw diamonds. It was easy then, but, whether I saw the diamonds or not before, they were there.

That is what I want you to understand. Nobody knows what is hidden away in boys and girls. Your decision for Christ will bring out the best; your indecision will bring out the worst.

Thoroughbred Religion.—There are four classes in every church, the people who are ankle-deep, they come once a week to church; once a week, one meal a week is enough for them, but they go to the theater as often as they can get there. That is another matter. They are ankle-deepers, they are half-timers. Then there are those who are up to their knees. They come twice on a Sunday and occasionally to a week-night prayer-meeting. Such miracles do happen. Then there are some who are up to their loins. The strength of their moral manhood is Christ. Then those up to their necks; dear old people who live to come to church. They come whenever the doors are open. They keep the church machinery running. They are all in, and it is the people who are all in that God can depend upon.

THEMES AND TEXTS

When the End Comes. "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."—Dan. xii. 13.

Transitory Mortality. "They shall be as the morning cloud, and as the early dew that passeth away, as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney."—Hosea xiii. 3.

The Mortal Pilgrimage. "Arise ye, and depart; for this is not your rest."—Micah ii. 10.

Life Forever. "Your fathers, where are they? and the prophets, do they live forever?"—Zech. i. 5.

Death and Sin. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."—Rom. v. 12.

Human Frailty. "As the flower of the grass, he shall pass away."—James i. 10.

The Vanishing Life. "What is your life? For ye are a vapor, that appeareth for a little time, and then vanisheth away."—James iv. 14.

The Temporal and the Eternal. "All flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth; but the word of the Lord abideth forever."—1 Peter i. 24, 25.

The Better Fate. "But I am in a strait between the two, having the desire to depart and be with Christ; for it is very far better."—Phil. i. 23.

Life's Investiture. "For indeed, we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life."—2 Cor. v. 4.

The Security of Religion. "Whether we live therefore or die, we are the Lord's."—Rom. xiv. 8.

The Profit of Death. "For to me to live is Christ and to die is gain."—Phil. i. 21.

The Battle and the Crown. "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness."—2 Tim. iv. 6–8.

The Final Deliverance. "That through death He might bring to naught him that had the power of death, that is the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14.

The Eternal Sabbath. "There remaineth therefore a Sabbath rest for the people of God."—Heb. iv. 9.

The Security of Christian Hope. "The hope set before us; which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil."—Heb. vi. 18, 19.

How to Avoid Death. "And Enoch walked with God; and he was not for God took him."—Gen. v. 24.

A Promise to the Righteous. "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."—Gen. xv. 15.

The Right to Mourn. "And Sarah died . . . and Abraham came to mourn for Sarah and to weep for her."—Gen. xxiii. 2.

The Natural Way to Die. "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years and full of days."—Gen. xxv. 8.

CHURCH TECHNIC

THE TREATMENT OF CHURCH INTERIORS*

By Ralph Adams Cram, Boston, Massachusetts.

The artistic treatment of a church interior must depend, not upon the taste or the wealth of a given congregation, but upon the nature of the visible methods of worship, for the including of which the building was erected. Puritanism was logical, granting its premises; it eliminated art from its public services, and therefore it refused art in the treatment of its temples. This was a sane and rational thing to do. The whitewashed meeting-house, void of the least hint of art of every shape and kind, fitted perfectly the Puritan service from which art had been banished in equal measure. Now conditions are changing; art, scorned and humiliated for several centuries, is coming once more into favor. It is felt that if the liturgical churches are becoming once more redolent of beauty, the non-liturgical should not fall behind, and pictures, sculpture, carving, stained glass, and music are put under requisition, as they were of old. Good; but it seems to me there is a danger of misrepresentation here, a danger not always avoided. To duplicate, in a non-liturgical and rigorously evangelical church, the ornamentation appropriate to another that is sacramental in its doctrine and liturgical in its worship, is at the least illogical. Frank and honest exposition of principle and doctrine is one of the first functions of art in its relation to religion. For the Roman and Anglican communities there is no limit to what may possibly be done, but elsewhere it seems to me that good taste and consistency rather demand a measure of restraint, for the time being at least.

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* From the Proceedings of the third Convention of the Religious Education Association.

Now, about getting the best art. I need not lay down easy rules for testing the design of a pulpit or altar or stained-glass window; or explain how colors should be mixt or placed in juxtaposition, or demonstrate the proper principles and limits of decoration in a Gothic church, a Georgian meeting-house, or a Christian-science tabernacle. These are the province of the architect employed to do a given piece of work; and to the architect, willy-nilly, must you go until those happier times are come again when art is once more so much a part of civilization that the clergyman, the householder, and the stone mason all come once again so fully into their heritage of the instinct for beauty that each is himself an artist and architect, and a better man than any to-day. In the mean time, how weigh conflicting claims, and decide as between architect and architect or decorator and decorator? By a competition of schemes and a vote of a building committee, or a poll of the congregation? Never, under any circumstances whatever. How then? Simply by recognizing the fact that from the first moment of recorded history, and whether in Europe or Asia, the laws and principles of good art were absolutely the same, whether exprest in the lines of a Greek or Buddhist temple, a Roman basilica, or a Gothic cathedral, down to some ill-defined point in the first half of the sixteenth century, and that after that the laws were entirely new, and, except in music, literature, and the drama, just as entirely bad. This, then, is the bar of justice before which any artistic postulant for favor must plead. If in his words and work he shows that he understands, accepts, and tries to follow the pre-sixteenth-century laws, then he is the man to tie to. He may fail, and he *will* fail, to produce work that will rival that of the great years, but he will not disgrace you, and through the employment you give him, and the standards to which you hold him, he will go on to better and better things.

And, lest you misunderstand me, let me say that acceptance of the laws does not mean in my mind acceptance of the forms. I can imagine a building and its ornament, exterior and interior, in which should appear no single form, molding, or piece of carving the genesis of which could be directly traced to any given period of the past, but which should, nevertheless, be so dominated by the eternal laws of beauty in composition, form, and decoration, that it would be equally good with the best that ever was. Shifting and ever-changing modes are one thing, underlying laws are quite other, and these are the things that count.

It is, after all, and must be, a matter of general principles. It is impossible to separate the question of interior decoration of churches from that of their outward and visible form and their inward and spiritual grace. It is a great question, perhaps architecturally the greatest, since a church is the noblest structure that man may build. From the standpoint of religion, doctrine, and education, the problem is unparalleled in its importance. I am only pleading for this priority, asserting the persistence and immutability of law, and condemning the old doctrine that it is all a matter of fashion or taste, and that in art every man has a right to say that tho he knows nothing of art, he does know what he likes.

Finally have some one man responsible during his life for all that is added to a church. If it is a new edifice, then retain the architect permanently to pass on every window, every piece of decoration, every stick of furniture that is subsequently added. You can ruin a good church by bad glass and worse ornaments; you can save many an indifferent structure by good things of their several kinds. A true church is never finished, and it is unwise to change horses in the middle of a river.

PREACHERS EXCHANGING VIEWS

The Authorship of "There is No Unbelief"

Editor of THE HOMILETIC REVIEW:

In the November HOMILETIC REVIEW the poem "There is no Unbelief," is credited to Charles Kingsley. January's REVIEW corrects the statement by ascribing it to Mrs. Lizzie York Case.

I have quoted it for years as from the pen of Bulwer Lytton. I found it ascribed to him more than a dozen years ago. Dr. Jefferson so ascribes it in "Things Fundamental," page 20. Who wrote it?

H. GRANT PERSON.

Editor of THE HOMILETIC REVIEW:

The simplest way to settle the question whether the poem should be attributed to Kingsley, Bulwer Lytton, or Mrs. Browning, is to search for it in the published works of these authors. It has been credited to all of them, and to others; but so far as is known to the present writer, no edition of the works of any of these writers contains it.

So far as is known, also, no living author claims it for himself, excepting the real author, Mrs. Lizzie York Case. All the confusion grows, not out of conflicting claims, but out of reckless crediting. It was first published in a daily paper, the Detroit *Free Press*, and made its way into collections of poems, with no name attached. The present writer first found it in an English collection, where it was marked "Unidentified," and so quoted it, until a literary woman in his own congregation introduced him to the living authoress.

Mrs. Case is by religious faith a Friend, and has spent a good part of her life in work for the daily press. She was for some time on the staff of the Detroit *Free Press*, and in that paper twenty-eight years ago printed the poem. Mrs. Case is now living in Baltimore.

The Free Press which first published the poem printed, on August 1, 1905, the author's own statement, a part of which follows:

"This poem of mine, which for twenty-seven years has been accredited to Bulwer Lytton, Charles Kingsley, and Mrs. Browning, not to mention a dozen others, was written by me in a moment of emotional turmoil compounded of resentment against dogmatic intolerance and enthusiasm for a larger, nobler belief.

"It happened this way: One morning about twenty-seven years ago, I was breakfasting with a very zealous young clergyman, whose ironclad orthodoxy permitted of no compromise. He questioned me as to my religious belief. I answered that I had inherited a creed, that I had clung to the faith of my fathers—I was a Quakeress, a Friend.

"'Then,' answered the pious young shepherd of souls, 'you are an unbeliever and you will be damned.'

"'I'm not afraid of that,' I answered, 'for there is no unbelief. The thing is unthinkable. I believe in everything that is good and beautiful and true; in God and man and nature, in love and life and joy.'

"That night I slept fretfully. The young zealot's words haunted and worried me. In hot refutation of his arrogant summary of a belief that did not coincide with his, the verses were born. That is the only way I can explain their being.

"I was living in Detroit at the time and contributing a weekly article to *The Free Press*. But the next morning instead of preparing my regular stipulation I dashed off the poem that had been framing in my mind all night. *The Free Press* published it and soon after letters came pouring into me from all over the country thanking me for the verses, and for the consolation that had been induced in many cases by them."

WILLIAM E. BARTON,

OAK PARK, ILL.

The Established Results of Old-Testament Study

Editor of THE HOMILETIC REVIEW:

The January number of THE HOMILETIC REVIEW contains an article by Prof. Andrew C. Zenos, D.D., "The Established Results of Old-Testament Study." Established results, says Professor Zenos, are "conclusions that have stood the test of some time and have been recognized by Bible students in general as in the present condition of knowledge fairly assured against reasonable attack." Now I ask, Does this definition of established results meet the requirements of the scientific method or even appeal to the intelligence of the unlearned? What is wanted is not conclusions "fairly assured" but clearly demonstrated, upon which not a shadow of doubt remains. But Dr. Zenos goes on to say, "no one, for example, would care to deny to-day that a large mass of fictions have grown up about beliefs regarding the

Old Testament" and that is true; but how am I to be sure that the views he advocates are not also fictions, unless I am presented with satisfactory evidence of their truth? And it is here that Dr. Zenos fails, and fails simply on the ground that the modern view of the Old Testament rests purely on conjectures and not on ascertained facts This is admitted, for he says that the two sources of information are tradition and criticism and that neither of them is reliable. Now let us look at the concrete cases he gives of established results. "The Pentateuch can no longer be regarded as a composition issuing from the hand of Moses as it stands." Now I am aware that the testimony of the books themselves as to their origin is not admitted and that our Lord's references to Moses have no weight with the critics, but I say this, that they can not invalidate that traditional testimony by mere conjectures. Let them produce J. E. D. and P. who must have been men of remarkable gifts in their day, and whose great service to their nation would never be forgotten, then let them agree absolutely as to the responsibility of each of these persons for their own part of this wonderful mosaic and let them agree upon the compiler of the whole into its present shape, and when this work of interweaving J. E. D. and P. into a plausible history actually took place, and then they will be able to speak confidently of established results.

The second established result of Dr. Zenos is equally disappointing, for it refers to the prophetic scriptures as tho the view of the critical school was entirely undisputed. Whereas there is not only serious questions still to be raised with regard to the divided authorship of Isaiah, but there is also strong support for the traditional view of the book of Jonah, and for the earlier date of the book of Daniel The root of the objections to the traditional view of the prophetic books is the denial of the predictive element in them and therefore the necessity of proving that these profest predictions are either astute guesses or cases of *vaticinia ex eventu*. Here again there is need to call attention to the constant practise of the critics of repeating their assertions with sublime assurance and refusing even to consider that anything has been said on the other side

Last I come to Dr. Zenos's theory with regard to the book of Job, "that it contains an ancient story elaborated and committed to writing by some priest during the Babylonian exile and still further enlarged a little later by the insertion of the Elihu speeches." It is sufficient to say that the late Dr. A. B. Davidson in his commentary on the book of Job gives his belief that its composition ought to be located somewhere about the Davidic Solomonic period and gives three reasons for coming to this conclusion. First, that Job belongs to a school of thought prevalent at this era. Second, that by far the greater number of allusions and affinities in the book are to the productions of this period, and third, that the peculiar point of development reached by many predominant ideas of the book is quite inconsistent with a later origin, and apparently not quite compatible with one much earlier." Dr. Zöckler in Schaff's edition of Lange's Commentary takes the same view and gives very cogent reasons for his opinion, so that it is surely too much to say that the theory of the unknown priest during the period of the Babylonian exile being the author is one of the established results of the criticism of the Old Testament. One further word and I am done. Dr. Zenos rightly refers to the archeological discoveries of recent years, as having an important bearing on Old-Testament criticism. Now I ask, Have not these discoveries gone far toward establishing the traditional view and of causing many of the established results of the critical view to vanish into space?

LONDON. P. McF. MACLEOD.

The Logos of St. John's Gospel

Editor of THE HOMILETIC REVIEW:

In the February number of the REVIEW is an article on "The Dispensation of the Logos," by Rev. D. C. Hughes, D.D., of New York, in which statements were made that do not seem to me to bear the test of Scripture nor reason.

In his analysis of the expression "the Logos," as contained in the first chapter of John's Gospel, he concludes that the Logos is a "person," "the originator of the universe"; that the "historic Christ" is identical with the Logos, and that "the Logos is Divine." In the second place he claims that there is a difference in personality between the "Father" and the "Son."

Thirdly, he asserts that Christ is in "the fullest and highest sense God," and that because the Lord spoke of certain things the "Comforter" will do, the Holy Spirit is a person, as the "will is an element of personality."

I would respectfully raise the question if the position set forth in this article does not proclaim that there are three Divine Beings, thus three Gods, a doctrine which reason can not for a moment accept, and which is contrary to Scripture, not only in spirit, but in the letter, from Genesis to Revelation.

To what other conclusion can one come according to this analysis of Dr. Hughes? For if the Logos, as he indicates, is a "person, *i.e.*, an intelligent, conscious, free, self-acting being," and that Christ was "the object of the Father's personal affection" and therefore "personally distinct from the Father," and to the "Father and the Holy Spirit is ascribed severally and distinctly this essential element of personality," then the doctrine is announced that there are three intelligent, conscious, free, self-acting beings, and this can mean nothing less than tritheism, or three gods.

Permit me to point out that this confusion comes from a premise which assumes that by a name is meant a person, whereas by name is meant quality, and that by the Divine Names "Father, Son, and Holy Spirit" are signified the three essential elements of the Divine nature: the "Father," the Divine Love, the "Son," the Divine Wisdom, and the "Holy Spirit," the Divine Operation. L. G. LANDENBERGER.

ST. LOUIS, MO., Feb. 14, 1907.

Ninth Street Church Not Institutional

Editor of THE HOMILETIC REVIEW:

Dr. Strong in his contribution to the Institutional Church Discussion in the February number of the HOMILETIC REVIEW, is mistaken in classing the Ninth Street and Lincoln Park Baptist churches of Cincinnati as institutional. While not objecting to the institutional features of church work, the pastor (the Rev. J. F. Herget) of Ninth Street repudiates the idea that his church is in any sense institutional, and says that the character of their work is spiritual

J. M. FOWLER.

This matter was submitted to Dr. Herget who replies as follows:

Editor of THE HOMILETIC REVIEW:

In reply to your letter, allow me to say Ninth Street Church is distinctively an evangelistic church. To do its part in the evangelization of Cincinnati and to get the gospel into hundreds of homes where it would otherwise not go, the church has six stations scattered about various sections of the lower part of the city. These stations were established under the wise leadership of Rev. Johnston Myers, D.D., of Chicago, when he was pastor of Ninth Street some years ago.

Our work, both at the church and the stations, is along spiritual rather than institutional lines. The church is open every day, and the pastor and his helpers are to be found there at regular hours by those seeking counsel or help. At the stations we have two industrial classes where certain lines of handiwork are taught the boys and girls, but these are the only features that could in any sense be considered institutional. We also hold Sabbath-school and prayer-meeting in each of our stations every week, and preaching services from time to time. Features of work that we ordinarily expect in connection with an institutional church, such as reading-rooms, gymnasiums, game-rooms, bath-rooms, kindergartens, medical dispensaries, night classes, and employment bureaus, are wholly wanting in our church activities, and yet the attendance at the services of our church as a whole is probably the largest in the city.

While I believe that the mission of every church is primarily to the souls of men, I am by no means opposed to institutional features where the community is in need of that kind of work, but it is hardly fair to base an argument for the value of institutional work upon the work of Ninth Street Church. I should say that our church is not an institutional church, but is very decidedly an evangelistic church JOHN F. HERGET.

RECENT BOOKS

THE GREAT WORK. By the author of the "Great Psychological Crime." Cloth, 12mo, 465 pp. Indo-American Book Co. Price, $2.00.

From a wholly orthodox system of Christian ethics the author of this work has developed a method of investigating the unseen universe. The argument amounts to a theosophic extension of the thesis of Jesus that "the pure in heart . . . shall see God." This with the author is actual seeing, that is, a real personal experience in and with the beings and verities of the world invisible. He proposes a way, and partly reveals the path over which the man who will really pursue it, under the conditions demanded, may attain definite first-hand knowledge of and communion with the other life.

He calls this method "Natural Science," of which he intimates there is a great school, that has had its mystic masters (of whom Jesus was one) since the most ancient times. The volume does not give us the practical details of this method, and so those who read the book hoping to master by means of it the secrets of the other life will suffer disappointment. But the guiding principle is laid down. It is that which our author calls the "constructive" as distinguished from the "destructive" principle of nature. The consciousness of man is to break through the shell of a merely earthly experience into the higher realm by a method analogous to the emergence of the chicken from its egg. We must pick open the shell from within.

The "constructive principle" forming the core of evolution in the subhuman world, becomes in man a force of spiritual self-development. Its power is the will, its method is the practise of morality. But morality itself is nothing more than voluntary conformity to the constructive process. It involves self-control, the practise of unselfish service—summarily, the development of the law of love in conduct and character.

Thus far the whole theory is common, and a pretty good exposition of Christian morality. Beyond this, however, the author weaves around this familiar philosophy a mystic vocabulary, and hints at a technic of practises indispensable actually to penetrating the unseen universe. The self-controlled unselfish devotee who will sit at the feet of one of the mystic "masters" will learn how by steady willing and thinking to envelop himself in darkness when in broad daylight, and then to emerge on the other side of the darkness into successive strata of colors of the spectrum, and others beyond it, having vibrations to which those of his spiritual body respond, passing even beyond the "ultraviolet" into indescribable color spaces,—and there you are! What occurs there remains for the reader to find out.

Nobody can criticize such statements as this, just as nobody can deny that there is gold on the other side of the moon. This author's method of reaching the gold, so far as he reveals it, is one that can not possibly do any man harm, and who knows? Granting that the world beyond is a reality, should not the devotees of self-control, self-sacrifice, love, and service be more likely to possess it than the medium and the hypnotist?

CHRISTIANITY IN THE MODERN WORLD. By Rev. D. S. Cairns, M.A. Cloth, 12mo, 314 pp. A. C. Armstrong and Son. Price, $1.25 net.

This volume gives us the comprehensive Christian synthesis of modern movements which has been due from some source and the making-up of which was inevitable. This synthesis is the proper key to unlock the puzzles and problems of the modern world. Some other books have attacked these problems; numberless faint-hearted Christians have given them up, or have interpreted them grotesquely. Is there any Christian meaning, providential and prophetic in the world order revealed to us in modern science? Is there any divine significance in the great currents of Biblical criticism? Have the world-wide economic changes of the past century anything to do with the coming of the Kingdom of God?

These are some of the problems discust in this book. The discussion necessitates an interpretation of the fundamental ideas of Jesus, and exposition of the inefficiency of pietistic, individualistic, and merely ecclesiastical views of the Kingdom of God. Clearing thus the ground before him the author proceeds to outline his synthesis. Our modern world is witnessing, he thinks, a convergence of vast powers similar to those which centered upon the age when Jesus came. The nations of the earth are drawing together. The reign of law and the Providence of God turn out to be two faces of the same fact as soon as we abandon a merely individualistic point of view. Criticism has focused the eyes of man as never before, and with a sympathy and intelligence hitherto unknown, upon Jesus and the Christian history. The economic revolution forces individualism off the scene and makes way for the principles of Jesus—brotherhood and divine Fatherhood. It is Christianity, not pietistic and ecclesiastical Christianity, but the power and life of Jesus, that is organizing the new world now waiting to be born. This is the transcendent opportunity of the Church. We are to discern the trend, and lead in the shaping of the process. "The task before the Christian Church is one of amazing extent and grandeur, but hard as is the task and remote as may be the issue, who can contemplate such a drama of Providence without feeling that all things are possible to him that believeth?"

Ministers everywhere would be splendidly quickened and heartened for their tasks, broadened in their views of the church's world-wide tasks, and cured of pessimistic conceptions about our modern world by reading this book. It is a notable contribution to theological literature.

A HEBREW AND ENGLISH LEXICON OF THE OLD TESTAMENT. By Francis Brown, D.D., D.Litt., with the cooperation of S. R. Driver, D.D., Litt.D., and Charles A. Briggs, D.D., D.Litt. Sheep, quarto, 1127 pp. Houghton, Mifflin & Co. $7.50 net.

It seems strange to talk of the bibliography of a lexicon, but one of the most striking features in this last and best successor to Gesenius's first edition, published more than seventy years ago, is the vast literature to which the references in the text introduce the student. In fact, all the resources of ancient Semitic literature seem to have been exhausted in producing this scholarly work. The inscriptions which have only recently been deciphered are cited to throw light on many vexed problems of Hebrew philology, and the labors of every important investigator have been utilized by men whose names are themselves sufficient guaranty for judgment, accuracy, and moderation. All the devices of typography and abbreviation are employed to condense the text and render it clear and readable. There is only one verdict to be rendered. This is the best and most beautifully printed Hebrew lexicon for the English student as yet extant, and it is also the cheapest, for it is a library in itself.

EVOLUTION OF A CHRISTIAN. By David J. Burrell, D.D., LL.D. Cloth, 12mo, 265 pp. American Tract Society. Price, $1.00.

Dr. Burrell's homiletical instinct is always a predominent element in the form of his discourses—the art, that is, of grouping his ideas so as to fix the eye and ear and linger in the memory. By this art he conveys not only his great truths, but his minor points in a way to penetrate the intelligence and make his whole discourse clear. Take as an example such a collocation as that found in "The Test of Profession," the third sermon in this book: (1) The symbol of orthodoxy is the Apostles' Creed. (2) The essence of orthodoxy is faith. (3) The touchstone of orthodoxy is Christ.

The idea in these sermons is to present "the steps to the Christian life" and "show young Christians how to keep the good way." All the processes and virtues of a life conformed to God are developed from the fundamental ideas of the Bible, thus giving us in one a theology and a praxis, and keeping unbroken the nexus between faith and life.

NEW LIFE IN THE OLD PRAYER-MEETING. By John F. Cowan, D.D. Cloth, 12mo, 237 pp. Fleming H. Revell Co. $1.00 net.

These chapters are all in a practical vein. They include hints, criticisms, warnings, and advice intended to help pastors and others to put "new life" into the prayer-meeting. These are all good, but after all is said no amount of advice about methods, no number of hints as to the conduct of a meeting can insure the desired result. Only men and women of real devotional spirit can have a profitable prayer-meeting. Other kinds may have some other kind of meeting—it will not be a prayer-meeting. But the book is a needed one upon a problem which is always up in churches that attempt to have midweek meetings.

MODERN POETS AND CHRISTIAN TEACHING. I. Gilder, Markham, Sill. By David G. Downey. 183 pp. II. Robert Browning. By Frank C. Lockwood. 146 pp. III. Matthew Arnold. By James Main Dixon. Cloth, 12mo, 165 pp. Eaton & Mains. Price, each $1.00.

Ministers would do well to possess these volumes both on account of the excellent homiletical material they contain, and because they are quite worth while as serious studies in literature. Mr. Dixon's "Matthew Arnold" is, in particular, a fine bit of work in a style that betrays a master's touch. The net impression about Arnold that he leaves with his readers is unfavorable from the Christian standpoint. If the estimate is rather too clearly that of an orthodox pleader, the fault probably lies in failing to give sufficient weight to the contrast Arnold presents, on the other side, to the deism and rationalism of his time. Mr. Lockwood's study of Browning contains very little that is new; a circumstance easily accounted for when we recall the flood of writings from the scores of critics who have covered this ground. The volume by Mr. Downey has a present-day flavor and a practical turn, but less of the graces of style than the others.

READINGS IN DESCRIPTIVE AND HISTORICAL SOCIOLOGY. By Franklin H. Giddings, Ph.D., LL.D., Professor of Sociology in Columbia University. Cloth, 553 pp. The Macmillan Company. $1.60.

Professor Giddings has for years stood in the front rank among sociologists, and his new book must add to his reputation.

Students of society will find the *Readings* invaluable, since they are well selected and cover a large range. The keenest and most faithful observers of antiquity and modern times have yielded their best contributions to make the book instructive. The general reader will be surprized to find that sociology is not a study of paupers and criminals, but that of society in its various phases—state, church, different institutions, customs, morality, etc. He could not find a more interesting introduction to sociology.

THE SPIRIT OF THE ORIENT. By George William Knox. Cloth, 12mo, 311 pp. Thomas Y. Crowell & Co. $1.50 net.

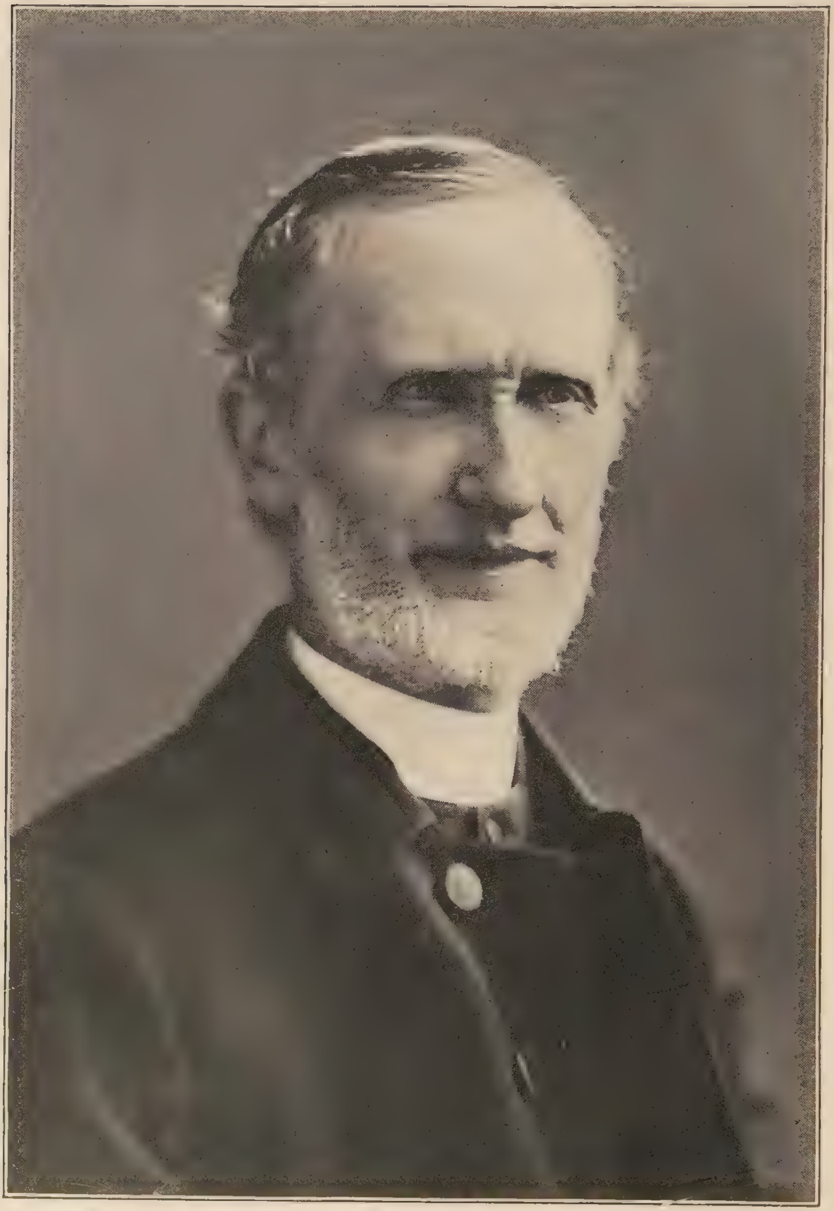
While it is true that the difference between the East and the West is one of habit and cast of mind, yet that condition is not by any means fixt as one would imagine from the reading of Kipling's sentiment:

> "Oh, East is East, and West is West,
> And never the twain shall meet."

Japan has adopted many Western ideas and there is every evidence from this book that China and India will in time be more and more susceptible to modern ideas.

Commencing with two chapters devoted to the American and Asiatic point of view, the author then treats of India, China, and Japan; first, the people and customs of those countries and then their spirit and problems. Those who are fortunate enough to read this book can not but help come to the author's conclusion "that only as man utilizes the forces of nature, only as he learns its laws and applies them, can there be escape from misery and this is as true in China as in America." But there is something more in life than to escape the misery that ensues from ignorance of nature's laws. What the author suggests as a necessity for Japan may with equal pertinence be applied as a necessity for all nations: "The holiness of God, the righteousness of His law, and the soul's accountability to Him."

From this readable and illuminating book the reader will derive light concerning conditions that exist in the East; conditions that need to be understood before we can be of any real service to the hundreds of millions in those countries. This book confirms what has been said before, that while we have much to give the East, the East has much from which the West can take lessons and be wiser.



WILLIAM L. WATKINSON, D.D., LL.D., LONDON
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EDITORIAL COMMENT

R. J. Campbell's Theology.

THE English ferment over R. J. Campbell's "New Theology" is reflected but languidly in the United States, chiefly because over here both the truth and the errors of it have long since come to be familiar platitudes. The identity between God and man that Mr. Campbell teaches, as well as his empty avowal that it is not pantheism, echo well-worn affirmations. If it is not pantheism, certainly it is not personalism. It is either riotous rhetoric, which means nothing, or it is a confusion of meanings in a half-baked blend which would unite the clay of pantheism in unstable union with the iron of theism. He frequently reveals a disposition to talk in vague pantheistic fashion while recoiling from the logical consequences of pantheism as found in an unindividualized irresponsibility. He takes away all possible ground of responsibility, even individual personality itself, and then goes on making sentences about sin, and moral accountability, as if he were unconscious that they had been cast out of his logic irrecoverably.

Mr. Campbell's staccato strokes, caught together by a few strains of foreign, saving harmonics, taken together present all the difficulties that beset every attempt at system-building that begins outside the facts of consciousness. His theology at its basis contradicts and nullifies the deliverances of consciousness—of the common inevitable consciousness of all mankind. It requires that we shall first think ourselves out of existence, in the interests of a certain "All." It supposes that our present sense of our individuality is a temporary illusion. We are not really and actually separate and distinct entities. "There is but one consciousness." Between our being and God "there is no dividing-line except on our side." We think we have personal identity and free will, but it really isn't so. We only seem to have. We are deceived fatally and comprehensively in the only faculties we have by which we might or could know that we are somewhat and can be deceived. Thus fundamental consciousness is invalidated. Mr. Campbell is not entitled to his disclaimer. Either the "All," and not merely the R. J. Campbell fragment, has produced his book and he and the book are sparks from the Whole—or he is talking nonsense on his own account.

No intelligible theology, that we with our ordinary faculties can understand or discuss, can be built this way. The human mind may use a word to express that "God is All," but the expression has no thinkable content. The mind is made to think in two terms, and every attempt in the history of philosophy to think in one term has merely resulted in fog. Any one can affirm that our thinking is a mere illusive process under fatal finite limitations, but he must always make even that proposal in dualistic language. God is not all: we are not God: sin is not an effort to find God. These are mere transcendental vaporings. If carried to their conclusions they end in universal nescience, where Mr. Campbell would have no logical possibility of making a book, where he would not be entitled to tell us his own name; where he could properly do no more than that old Greek sophist whose skepticism of all reality drove him to make all his communications to mankind by a wag of his thumb. But men generally maintain their realistic sanity, go on with their tasks, believe in the reality of themselves and of the universe, and continue to relegate these vagaries to fogland where they belong.

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Calvin 1509–1909

GENEVA has led the way in an international undertaking to commemorate the world-wide work of her greatest citizen. Our country is joining hands for this with Switzerland, and France, Germany, Great Britain, and Holland are also cooperating. A stately edifice, to cost not less than $200,000, is planned by the Genevan Monument Association, toward which $25,000 has already been pledged in that city, men of all varieties of opinion contributing. The memorial building will enshrine the fame not of Calvin only, but also of leaders and founders in other lands to whom he passed on the torchlight of progress. At a recent meeting at Union Theological Seminary, in New York, a committee of seven was appointed to promote American cooperation in thus commemorating in 1909 as the quadricentennial year of the illustrious reformer's birth. The universities and colleges of the Northeastern States were strongly represented at the meeting, where men theologically as divergent as President Patton and President Eliot were of one mind as to the worthiness of the undertaking, and the meritorious work of Calvin both for religion and democracy. An eminent Unitarian, Mr. Edwin D. Mead, of Boston, said: "The modern world damns weakness; Calvin damned sin, and sin is the best thing to damn." Prof. A. V. G. Allen, of Cambridge, remarked, many years ago, that Calvin's influence "still lives on even in ecclesiastical circles which believe themselves emancipated from any traces of his spirit." The fact is, that what is popularly called Calvinism is not Calvin's own, but what he took over from Augustine. Calvin's own, his contribution to religious thought, Calvinism properly so called, is in his principles of religious individualism (man face to face with God) and spiritual catholicity (the invisible church). In these the Methodist, the Quaker, the Unitarian must still own Calvin as their spiritual father, tho disowning him as their theological teacher. It is significant that even Renan has called Calvin "the most Christian man of his generation." The debt of democracy to Calvin is acknowledged by Green's remark in his "History of the English People": "It is in Calvinism that the modern world strikes its roots."

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The Minister's Vacation

A CLERGYMAN once remarked to a friend, as spring approached, upon the obvious but appalling fact that Sunday comes every seven days. His brother replied that there was one hymn which he had never been able to give out quite whole-heartedly. It began, "Frequent the day of God returns." To inspire the incurring Sunday tasks with a genuine vitality meant so great a drain upon the vital forces, that occasional interruption of the routine was an absolute necessity. This is the justification of the minister's annual vacation. It is a summons to men who are called upon daily to give their best, to replenish the resources of mind and heart at the eternal springs of life. How shall this be done? Generally speaking, the man whose work lies amid crowds will do well to seek solitude: as it may help the country-dweller to taste the environment of towns. The man who is preeminently a preacher will profit by occasional silence, since even eloquence may become a form; and he whose administrative tasks leave him scant time for thought upon high themes or tempt him to hurried and superficial speech about them will gain mightily by even a few days of companionship with a great truth, unfretted by parish routine. We venture to suggest some things worth doing in the next vacation: The reading of one substantial book whose value has been justified by time is worth while. The making fairly intimate acquaintance with some new bit of land or sea is an achievement better than blind travel over a continent. The minister may utilize his vacation in renewing some old friendship which time or space has threatened to enfeeble. It is a desirable thing for him to return to play in any one of half a hundred innocent ways; since many doors of influence in this world swing gladly open to the knock of a light hand, which will double lock themselves against assault, tho it were as compelling as Thor's hammer. The childlike in heart, who are adepts in this gentle compulsion, will always keep a little of the child's love of play. There may be some endeavor to catch a glimpse of life in its universal, as distinguished from its parochial aspects; so that infelicity in one's choir shall nevermore obscure the stars; and some cultivation of quietness in the soul itself by contemplation, upon the wonder of God's works and grace.

"Recruits for the Ministry"

A NEW society that goes by the name of "The Student Recruits for the Christian Ministry" has recently been formed in California. The ministry is not a closed shop with rules limiting the number of apprentices, tho the questions of a living wage, of competition, and of the strike have elsewhere been raised with less reason. Nobody wants to keep down the supply of candidates; the more, the better, within reason. For a church usually gets what it wants and deserves, and an efficient ministry will always meet the positive demands of an intelligent laity. But the time seems to have come to present the claims of the ministry upon young men in a businesslike way. This California organization, fostered by Y. M. C. A. interests, will be watched with considerable curiosity. Scholars are not made to order, and the call to the ministry implies many qualifications to-day. Recruits who join its ranks in response to the pleas of a second party may make mistakes of judgment in their choice and the number of incompetents may be increased, but here is, at least, a most worthy object. Many a young man is lost to the ranks of the ministry simply because he has never been brought to face the question of the world's greatest needs. A sane presentation of these may mean a revelation and a mission to men who want to make their lives count in service. We hope that this Western society will become the parent of many similar organizations.

The Dangers of Fluency

FLUENCY is, perhaps, the chiefest of the preacher's dangers. So trippingly the phrases come upon our lips that we may fain forget that the world within our fence, however well known to us, is a world unknown to those outside the gate. To heap an Ossa of simile upon a Pelion of illustration is as great a delight as it is a fault. 'Tis not so easy, as ourselves would own, to follow all the beauties of a fugue of Bach, yet trained musicians distinguish every phrase and grasp the subtle theme that links the whole. But alas for the plebeian hearer, who strains each nerve to catch some errant melody amid the crashing chords—he is silenced by the riot of the sounds and scarcely dare protest because he knows his loss is due to ignorance. He who runs may read Old Hundredth, but to him the book of Grieg is sealed. The sermon *à la fugue,* in fashion similar, will only tire those who need its melody the most. To the speaker fluency is a trap. How many pulpiteers will overpass some subject deep with truth, "because it does not lend itself well." Well to what? To truth? Nay, indeed, but lend itself to eloquent presentment. Or more subtly still, should the proposed sermon contain a vital truth, fluency is sought to gloze its nakedness for fear it might offend. Equally is the pew a sufferer. Almost all forms of error but this will prove innocuous. Dulness defeats its ends, heterodoxy will at the least beget thought upon the part of those who hear, sycophancy cloys upon the palate, but a fatal fluency will tickle the congregation's ear and hush its soul to sleep. Greatly needed is the spirit of the old French abbé, who when a fair parishioner said, "How I enjoyed your sermon," replied, "Madame, I am sorry to hear it."

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Living for the Children

FROEBEL'S sentiment "Come, let us live for our children" rests on a sound philosophic basis. To live for them is to call out the noblest impulses of parenthood. And we can not live for them in the truest sense until we become familiar with their needs. It is in the endeavor to meet these needs in the largest way possible that we find our own characters richly recompensed in strong and well-developed parenthood. We practically become what we are by what we have done or left undone, what we are willing or unwilling to do for our children. The principle is universal, and should find its extension and application among children at all times and in all places. Has not the Church lost ground in failing to recognize the primary and fundamental place of the child in society? If so, it is obvious how that lost ground may be recovered.

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Ian Maclaren

THE sudden death of Dr. John Watson of an abscess in the inner ear brought a pang to many hearts in all English-speaking lands, who loved him as "Ian Maclaren," author of "The Bonnie Briar Bush" and other sketches of Scottish life, rich in the sympathies that make for human brotherhood, wise and humorous, as well as tender, a shrewd and hearty lover of common folk. The little church of Logiealmond, where he spent a three years' novitiate, has gained from his pen a celebrity as "Drumtochty" beyond that of the great church in Liverpool which he served for twenty-seven years. An all-round Scot was he, a blend of Highland and Lowland parentage, of the Auld Kirk and the Free, born to exercise a harmonizing and reconciling influence in an age of sharp dissensions. The world is made poorer by his comparatively early death at the age of fifty-seven.

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The Corey Marriage

THE Brooklyn clergyman who remarried the president of the United States Steel Corporation, seems not to have taken seriously enough the moral sensitiveness of the American public in general, and his fellow clergymen in particular. Whatever differing views may be held as to a clergyman's right to remarry divorced persons, the case of Corey is such in the public estimate that his remarriage by a Christian minister amounts to scandal which the Church should not be called upon to endure.

ASTROLOGY AMONG THE BABYLONIANS AND ISRAELITES

By Prof. Ed. König, Ph.D., D.D., University of Bonn, Germany.

To what an extent the earth and its flora and all its living inhabitants are dependent upon the light and heat of the sun! And how important is also the pale moonlight, especially for the caravan trade in the sultry Orient, where the comparatively cool nights are necessarily preferred for traveling! And how important, moreover, were the stars, as points by which transports might ascertain their bearings, by land as well as by sea! Even the old Germanic tribes—probably from the time of their wanderings—reckoned their standard time-unit by the nights. "The night seems, to them, to lead the day," remarks Tacitus in his "Germania" (ch. 11), referring to their manner of reckoning. Occupying a more naive standpoint in world-knowledge, one might readily be led to think that the bodies visible on high, and appearing automatically, were able to exercise a subtle power over the earth and its habitants.

Does it not, when considered from all these points of view, seem perfectly natural that the stars were studiously observed in ancient times? This, however, must have been the case to an especially marked degree among peoples who from all quarters expected signs and omens regarding the fate of men believing, as they did, that their gods could utilize the natural phenomena to make known the future trend of things, in order either to warn human beings against following a certain course or to encourage them in their resolutions.

Among the peoples who paid most heed to such omens were the Babylonians and Assyrians. Their learned priests were very zealous in gathering records of the numerous phenomena, which also soon seemed to become important prognostics for matters of daily life. Such collections of data have been preserved principally in the library at Koyunjik (opposite Mosul), where Henry Layard has discovered upward of 22,000 tablets or fragments containing such. This was the royal library of the great city of Nineveh (Gen. x. 12). Assurbanipal, the last important ruler of Assyria (the Sardanapal of the Greeks; 668–625 B.C.), had there brought together a fine collection of copies of ancient texts. Principal among these was a series of tablets containing data on observations in the animal kingdom, which were held to be important prognostics. The unusual appearance of an animal in a palace or temple, or especially in a gateway, was held to be of great im-

PROF. EDOUARD KÖNIG, D.D.

portance in learning the hidden future. The appearance of a lion or fox in the immediate vicinity of human beings, meeting an ox in a gateway, encountering calves or dogs on emerging from a house, hearing the neighing of horses, or being bitten by a donkey—all these happenings were forebodings of something or other. Deductions were drawn also from the movements of birds. The flight of an eagle (as also of other birds), and the direction in which an owl circled around a human being who emerged from a temple or from the house of a sick person were of prognostic importance.

Of great importance were considered also the observations made at the birth of men and of animals. Malformations, for instance, are treated on a series of at least fifteen tablets. Similar compilations referring to diseases were also made, and these the medical historian can not afford quite to ignore. An especially important class of omens are discust in the dream-books extant in the library mentioned in the foregoing, and have been lucidly described by Professor Carl Bezold in his splendid work entitled "*Ninive und Babylon.*"

Among these alleged prognostics of the fate of mankind, the Babylonian priests included also the phenomena which they observed in the stars. This kind of omens is principally treated in two works discovered in the library at Koyunjik. One of these is ascribed to King Sargon of ancient Babylonia, and begins with the words: "When the Bel-star . . ." (*i.e.*, Jupiter). This work comprizes at least sixty-six tablets, but the deciphering of these is attended with much difficulty. While this work refers solely to the stars, another series of tablets is largely devoted to lunar phenomena, and begins with the words, "When the moon, on its appearance, . . ." As especially ominous planetary phenomena were considered, naturally, the solar and lunar eclipses; and these are, for instance, referred to in the following words: "When, in the month of Sivan [which practically corresponds to our June], an eclipse occurs between the first day and the thirtieth, then the harvest of the land will fail." It was regarded as another omen when the sun and the moon or the moon and certain stars are observed at the same time, or when certain stars were observed to pass behind the moon or behind one of its "horns." On other tablets the rising and setting of the sun are made the subjects of astronomical observations; and on still others the movements of Venus, Jupiter, Mercury, and Mars are variously interpreted. The colors of the clouds and especially of the clouds forming around the sun, had particular significance. Also the configuration of clouds was regarded as important, particularly when they formed in the likenesses of animals or of ships. The drift of the clouds likewise stirred the fantasies of these astrologers to ingenious deductions; and also thunder and lightning were interpreted as omens. In this category belongs too the fact that, in the text referred to, certain days are designated as "lucky," and others as "unlucky." Some days, for instance, were considered especially appropriate for weddings.

The Hebrew view of life was not far removed from these theories and practises. This is particularly evidenced in one point of their history. To become convinced hereof we need only recall Balaam, the mystic seer who oscillated between various civilizations, moved by material as well as by ideal motives. Every reader of Hebrew history will be familiar with this man. This non-Jew, who came from the city of Pethor (the cuneiform Pitru on the western shore of the Euphrates), was devoted to practises similar to those pursued by the priestly seers among the Assyrians and Babylonians. Not only did Balak, the king of the Moabites, lead Balaam up on the high places whence he could have a freer view of the flights of the birds, of the drift of the clouds, and of the constellations of the stars; but Balaam himself first endeavored, by means of signs, to learn the will of God, at last following the true way pointed out to him. Among the Jews themselves, however, the interpretation of stars is not once mentioned among the various kinds of divination, of which there were several even among the common Israelites. This is evidenced by the lament and accusation: "My people ask counsel at their stocks, and their staff declareth unto them," from which it appears that the Israelites practised a kind of divination from staves, or rhabdomancy, as is ascribed also by Herodotus to the Scythians and to the Germanics by Tacitus, the latter saying: "They cut a rod taken from a fruit-tree into pieces on which they carve certain distinctive signs, whereupon they scatter them broadcast over a white cloth. When this is done, either the priest (when a public question is to be decided) or the head of a family (if a private matter is at issue) gather together three of the pieces, the while lifting his eyes solicitously to the gods, whereupon he interprets the signs carved on them" ("Germania," ch. x.). This inclination toward divination on the part of many Israelites is nowhere disguised by the Hebrew authors, but astrology is scarcely mentioned among the popular modes of forecasting future events. The only allusion to astrology may be found in the word *'ônên* which very likely refers to *'ānān* (meaning "clouds"), thus probably signifying a similar observation of cloud configurations as has been described in the foregoing from the cuneiform statements.

But real astrology, or divination from the stars, is nowhere mentioned in the older Hebrew literature when the different modes of forecasting the future are discust; and to their contemporaries the leading spirits among the Jews designated that form of divination as being beneath their level. But later, when the Syriac and, still more, the Babylonian monarchies established direct suzerainty over Palestine, and the civilization of the territory of the Euphrates and the Tigris spread to the land of Israel, the Jewish writings began to contain vehement protests against astrology as practised by other peoples. "Knowest thou the ordinances of heaven?" Thus sounds one of the mortifying questions put to Job (xxxviii. 33), through which the arrogant man is brought to a realization of the narrowness of his horizon. A direct warning to the adherents of the prophetic creed of Israel, that they "do not learn the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them," appears first in the book of Jeremiah (x. 2) who lived at the time of the overwhelming rise of the Babylonian world-power. A discourse to the exiles (Isa. xlvii. 13) mocks the Babylonian authorities who, for astrological purposes divided the sky into certain fields, and "gazed at the stars." Even these same Babylonian star-gazers, as all other sages of that country, were defeated by Daniel.

Let us look toward the inhabitants of the Nile region, in whose neighborhood the Hebrew nation passed a period of its existence. There also did astrologers constitute a separate class of the higher priesthood. In the Egyptian processions the star-gazers were distinguished by carrying palm-branches, the symbol of dignity; and the Pharaoh allowed state functions to take place only at such times as had been pronounced favorable according to astrological traditions. Even among the Hellenes, whose civilization in many other respects held a prominent position, is Plato said to have declared the stars to be gods ("Timæus," 38 E), while Aristotle inclined his head before the stars as being living things ("On the Heavens," ii. 12). Among the Romans Vergil, in his poem on agriculture (the "Georgics") sings as follows: "If you will pay heed to the setting sun and to the moon following in certain order, you will never be mistaken in what the morrow will bring. When the moon has dark horns and is surrounded by dark air, the farmer and the sea will both have abundant rain. But if he, with his mouth, has breathed virgin redness into the dark air, then winds will arise." When we thus see how the great civilized nations of ancient times inclined to astrology, we must wonder still more at the aloofness from these practises which is evidenced in classical Hebrew literature. In Job's book, for instance, in which other religious problems are freely discust, the hero voices his aloofness from star-worship in the following words: "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand . . ." (xxxi. 26, 27). In other words, he proclaims that he is not guilty of the error of worshiping the stars by kissing his hand to them.

The same starry sky lighted Babylonia and Palestine. But in the former country the people looked *at* the firmament only in order to judge of the resolutions of their gods from the changes which they perceived there; while in the latter country the enlightened men looked *beyond* the firmament into the heaven of heavens: that is, into the innermost sphere of the universe where the all-pervading spirit is "the resting pole amid the flight of meteors."

This peculiar attitude of the Hebrews toward astrology can not be called in question on the ground that they could not be thus isolated from other peoples. The relation between civilizations is by no means absolute. Similarity between two civilizations can not be stamped as equality. This appears in many ways from a comparison between Hebrews and Babylonians. Even the Hebrew and Phenician letters are different from the Babylonian and Assyrian, and were not developed from the latter, but were formed by the Phenicians from the hieratic writing of the Egyptians. Furthermore, the Hebrews write from right to left, while Babylonians and Assyrians, like us, write from left to right. Nor are the Hebrew names of stars met with among Babylonians. And the ancient Hebrews reckoned the beginning of the new year from the autumn season; nor was it until after the founding of the new Babylonian kingdom by Nabopolassar (625 B.C.) that they followed the latter mode of reckoning from the spring-time. The Hebrew names of months, likewise, corresponded to the Phenician names, but not to the Babylonian. The Assyro-Babylonian names of the months do not appear in Hebrew literature until after the Babylonian exile. Furthermore, the Hebrew week had seven days, whereas the Babylonians had a unit of five days instead. And to mention but one of the differences between the Jewish and the Babylonian cultures, honey, which easily ferments (hence, causes putrefaction) was not permitted as a sacrifice among the Hebrews, whereas the Babylonians and other ancient peoples allowed it to be thus used.*

It is therefore not at all to be wondered at that the Hebrews occupied a peculiar position also with regard to astrology.

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*The full evidence of this, as well as a complete exposition of the originality of the Hebrews as regards the history of their civilization, may be found in my work, "*Die Babylonische Gefangenschaft der Bibel*," published by Kielman, Stuttgart, 1905.

CURRENT TENDENCIES IN THEOLOGY

By James H. Snowden, D. D., Pittsburg, Pa.

This article deals mainly with present tendencies in the spirit and methods of theology and only incidentally with tendencies in doctrine. Theology is a changing science, and this is a mark and measure of its life and progress. It shares in the general spirit and movement of its day, and so it presents different aspects and tendencies at different times. A representative work on theology to-day breathes a somewhat different spirit from one written fifty years ago. As an illustration of this, compare Dr. A. A. Hodge's "Outlines of Theology" with Dr. W. N. Clarke's "Outline of Christian Theology," books of about the same size and general purpose and of the same general Calvinistic school, and they will be found to move through different worlds corresponding with the beginning and the end of the great revolution in thought that occurred between the dates of their publication. What are some of the current tendencies in this science?

The theology of to-day puts the emphasis on truth rather than on dogma. Truth is knowledge of reality based on critical processes, and dogma is traditional teaching enforced and accepted on the ground of authority. Formerly theology seemed to think its work was done when it could show that its doctrines were supported by some text, teacher, or decree, whereas to-day theology tries to show that its doctrines rest on truth and reflect the nature of God and man. The older theology derived its truth from authority, but the newer theology derives its authority from truth. The one was satisfied with dogma, the other is satisfied only with reality. "Dogmatic Theology" was once a favorite title for works on theology: now it is little used, and theologians seem to be somewhat wary of it and have quietly dropt it. "Dogmatic astronomy" or "dogmatic geology" would not sound well, and theologians feel there is something incongruous in identifying their science with dogma in this age of truth. Formerly a theologian supported his position or demolished an opponent or threatened a heretic by quoting the decree of some council or a text of Scripture; but now this mode of settling things by sheer authority is felt to have lost its force and to be out of date. The theologian must now go back of decree and text and show that they stand the test of truth. "It is vain," says Professor Stevens, "to flourish the weapons of authority. The men of our time understand too well that the authority with which they are threatened is but the authority of one mode of viewing the problem.

JAMES H. SNOWDEN, D.D.,
Editor of *The Presbyterian Banner.*

They assert for themselves the right to judge and estimate the various references of Scripture to the subject—which is really what all interpretations have done."

As an illustration of this point we may adduce the fact that the doctrine of inspiration has lost its force as a prop for the authority of the Bible. The authority of the Bible resides in its truth and not in its inspiration, whatever this may be. Inspiration can be inferred from the Bible only after we have gone through the book and demonstrated its truth. It is not a dogma or principle which we can take with us to the study of the Bible, but only a result which we can bring away with us from the study of the Bible. It can, therefore add nothing to the authority of the Bible, for this authority can reside only in the truth of its facts, doctrines, and commands. "It is constantly argued," says that penetrating thinker and eloquent writer, J. Brierly, "that, if the doctrine of a special inspiration of the Scriptures be abandoned, their authority will be lowered. This is another way of saying that a theory of special inspiration is a real buttress to truth. Fortunately, we are able to put this to a simple test. The secular sciences have attained to their present position without any support whatever of this kind. The doctrines on astronomy, geology, biology, and the multitude of other subjects which have entered into the consciousness of the civilized world to-day have no theory of inspiration to back them. Have they suffered from the want of it? On the contrary, the singular fact is, that while theology, with its inspiration theory, has suffered prodigious decline in influence in modern times, the authority of the sciences is at its maximum, and is regarded everywhere as resting on unshakable foundations. The 'Special Source' theory of Scriptural truth certainly does not appear to come out well from the point of view of utility." The logic of this reasoning is, not that the Bible is uninspired like science, but that its inspiration does not constitute its authority; its authority is its truth. We do not know that it is true because it is inspired and authoritative, but we know that it is inspired and authoritative because it is true.

It is stating another aspect of the same truth to say that theology has adopted the scientific spirit in our day. Science has little reverence for accepted teaching or for the opinions of the past. It does not dispense with the past and try to do all things over again, much less does it disparage the past; but it refuses to be bound by the past and it will rest its conclusions on no other ground than that of evidence and reason. It listens to all that the past has to say, and then it proceeds to test all things for itself. It aims directly and only at reality, and it tries to free itself from preconceptions and prejudice and passion in order that it may reach its end. This spirit has revolutionized and reconstructed every science in modern times and has pervaded the whole world of thought. "Whether we are, or are not," says a recent writer, "in sympathy with the scientific spirit, we shall have to put up with it—for the present, at least. For the evolution of humanity since the dark ages has been coincident with the evolution of this spirit. As it lay back of the Renaissance and the Reformation, of the skeptical philosophy of the eighteenth century and the physical discoveries of the nineteenth, so it lies back of the present demand for reality, for theories that work, for a religion that carries its own proof. And always and everywhere the scientific spirit has been at work modifying and changing unscientific conceptions, both material and spiritual, and is still transforming our conception of dogma . . . by an enlarging and deepening process."

Theology has shared in this spirit and adopted these processes. It now knows that it has no sources, documents, or data that are to be accepted on the ground of authority, but that it must subject all its sources, documents, and ultimate ideas to the most critical test of truth. Theology has no sacred robe that protects it from inquiry, but, like any other science, it must not only submit itself to, but must itself invite and prosecute the keenest investigation. The Bible itself is thoroughly saturated with the scientific spirit. Its constant call and test is, "Come now, and let us reason together"; "Come and see"; "Try the spirits whether they be of God"; and "Prove all things, hold fast that which is good."

For this reason theology keeps company with science and philosophy and draws aid from them more than it used to do. Formerly theology seemed to think it had little in common with these departments of learning and was somewhat suspicious of them as tho they were unfriendly or openly hostile. It maintained a cerebral cell of its own in a degree isolated from and protected against other cells. Scientific men saw this isolation and opposition and felt and sometimes showed contempt for theology—not altogether unjustly. Such books as Draper's "Conflict Between Religion and Science" and ex-President White's "Warfare of Science with Theology" are illustration and proof of this attitude of theology and are a sad chapter in its history. There has been a marked change in this respect. Theology has come out of its cell, or rather has thrown out filaments and allied itself with the whole organism of human knowledge. It now freely adopts the processes and uses the tests of all other departments of knowledge and thus stands on a level with them. It calls science and philosophy to its aid and builds their stones into its temple. It sends out a decree that all the world shall be taxed in its interest. It recognizes and emphasizes the unity of all truth and assimilates all into its system. Science and philosophy are more theistic and theological, and theology is more scientific and philosophical, than they were a generation ago. There has been a mutual approach and union among these departments of knowledge, and they have all been strengthened and enriched thereby.

We think we shall not be misunderstood if we say that theology knows less than it did in former times. Formerly it had an air suggestive of omniscience. It gave the impression that it knew all about God in His mysterious constitution and in His plans and purposes. We open a book on theology written over forty years ago and find the Trinity dissected down to minute details and all figured off as tho it were a problem in algebra. The doctrines of regeneration, the atonement, and all the mysteries of God and man are treated in the same way. From almost any verse in Scripture the most tremendous inferences will be drawn, and then these inferences will be treated as tho they were certain knowledge. The simple sayings of Scripture, that were mostly uttered for practical purposes, were turned by the old theology to meanings and uses of which their authors never dreamed, and thus out of them rose an imaginary universe and an imaginary God. There has been a great reaction against this kind of unreality. The Bible has been rescued from these theologians, or rather this type of theologian has passed away, and the Book is now permitted to speak its natural and practical meaning. Theology has grown more modest, and, in a sense, agnostic. It sees the great outstanding facts of God's being and nature and relations with the world, but it no longer analyzes Him with the same confidence that the naturalist analyzes a flower. It perceives that it sees through a glass and knows that it knows only in part.

One result of this tendency is that our creeds are growing shorter. The first Christian creed was: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." Men took this simple saying and spun it out into complicated metaphysical webs that often entangled the Church in divisive controversy, but now we are getting back toward its first form and beautiful simplicity and saving efficiency. The Presbyterian "Brief Statement" started the fashion in this style, and it has been followed by the Canadian creed and the creed for the proposed United Church of America. The last long creed, setting forth theological and metaphysical distinctions, has been written, and these brief creeds containing the Christian facts and doctrines, mostly as they are stated in the Scriptures, are coming. Calvinists and Arminians are uniting on the broad basis of the sovereignty of God and the responsibility of man, without endeavoring to frame these together in statements that may only darken counsel by attempting to explain their interaction. The things that divide Christians are kept out, and only the things which bind them together are put in. In no sense or degree is this compromising or emasculating the gospel, for these brief creeds contain the full gospel in all its vital power and are competent to save the world. They are marked by reality, simplicity, service, and these are bread to the soul. On this point I quote a few sentences from Dr. Robert F. Coyle, ex-moderator of the Presbyterian General Assembly: "The effect of a ton of crude iron ore upon the magnetic needle is said to be less than the effect of the ten or twenty pounds of pure iron which it contains. Much of the subtle force of the metal is lost in finding its way through the enveloping rock. So men will learn in the next ninety years that the short creed, the creed reduced to the smallest possible compass, will be far more effective than the most elaborate confession. Only the pure ore of revealed truth will be cast in creedal molds. Christian beliefs which all followers of Jesus Christ can accept will be framed into a brief, irenic, common standard for working purposes."

The most pronounced tendency in present theology is to interpret theological doctrines in the terms of human experience. Formerly theology was treated as something largely apart from human life, as an importation from another world, thus giving it a foreign aspect, or making it look like something up in the air with no feet down on the ground. It is now seen that theology grew up in the world through human experience and can always be stated in its terms. While religious truth was breathed in by the Holy Spirit, yet it was breathed into men and was understood in terms of their experience and can be understood in such terms still. The Bible is the record of the growth of religious truth in human history and has no meaning apart from such history. Theology has no materials whatever except such as came to it through the human mind and heart as they were breathed upon by the Holy Spirit. Therefore theology must walk on the ground and breathe the air of human experience and state its doctrines in these terms. All the doctrines and the deepest mysteries of theology, such as the Trinity and the atonement, have their analogs in our human constitution and experience, and it is only through these human analogs that we can understand them. For example, there is a strong tendency in recent years away from theories of the atonement that are legal, transactional, and mechanical toward theories that are moral, personal, and vital.

We can not understand anything without us that does not have some image or element of itself in us. Our knowledge of God can never go beyond our knowledge of ourselves, purified and enlarged. Theology has become imbued with this principle, and it now speaks a more human language. It brings its doctrines home to our own business and bosoms, and makes them natural and necessary and helpful as the principles of our every-day experience.

It may be well to say, what is plain enough, that my general meaning is that these points distinguish the newer theology from the old, not absolutely, but relatively, or in degree. The older theology had these characteristics in some measure, but the newer theology puts on them more emphasis, so that they are its distinctive features.

What is the total effect of these tendencies upon our present theology? Are they sweeping it away from its foundations? Are they emptying it of its divine contents and reducing it to naked naturalism? Not at all. On the contrary, they are having the same effect on it that modern methods are having on other sciences. They are basing it more solidly on reality and bringing it closer to truth; they are subjecting it to investigation that tests it and separates its wheat from its chaff; they are rescuing it from unnatural and hurtful isolation from other departments of learning, and bringing it into helpful fellowship with them; and especially they are making it more real and vital and practical by making it more human, so that it is not a foreign intruder in our life, but a spirit akin to us that breathes in our breath and beats in our blood. Theology to-day rests on a more solid foundation and is more reasonable and practicable, easier to believe and more fruitful in life, than ever before. It is no longer a metaphysical skeleton that alarms men, but is a thing of flesh and blood, and of life and beauty and blessedness. The old theology was good in its day and we should never cease to respect it, but the theology of to-day is better. Much of the old theology has gone to the melting-pot, but not an ounce of its pure gold has been lost. God is still speaking to men, the Holy Spirit is ever showing them clearer visions of truth, and Christ has yet many things to say unto us.

NATURE AND HUMAN NATURE

By Prof. John Wright Buckham, D.D., Pacific Theological Seminary, Berkeley, California.

John G. Whitter, in his poem "The Hill Top," throws nature and humanity into a sharp and singular antagonism—a contrast which, coming from him, strikes one strangely. He pictures himself in the enjoyment of the splendor of a mountain view when his mind is diverted by his companion, who tells of a kind deed done for him by a person whom he once accompanied to the top of this mountain, naming an old friend of Whittier. The recital completely detaches the poet's mind from the scene before him:

"Then sank the pyramidal mounds,
  The blue lake fled away;
For mountain-scope a parlor's bounds,
  A lighted hearth for day!
From lonely years and wearied miles
  The shadows fell apart;
Kind voices cheered, sweet human smiles
  Shone warm into my heart.

"We journeyed on; but earth and sky
  Had power to charm no more;
Still dreamed my inward-turning eye
  The dream of memory o'er.
Ah! human kindness, human love—

To few who seek denied—
Too late we learn to prize above
The whole round world beside!"

This eclipse of nature by humanity, this fading of the glory of the earth before the glory of the human soul, seems to argue the entire worthlessness of nature in comparison with humanity.

Lowell appears to imply the same thing in his poem "The Search," in which he represents the searcher after Christ, finding Him, not in nature, from which he turns with disappointed step, but in the "hovel rude" of needy lovelorn humanity. Similarly Mrs. Browning:

"Humanity is great;
And, if I would not rather pore upon
An ounce of common, ugly, human dust,
An artisan's palm or a peasant's brow,
Unsmooth, ignoble, save to me and God,
Than track old Nilus to his silver roots,
Or wait on all the changes of the moon
Among the mountain peaks of Thessaly
(Until her magic crystal round itself
For many a witch to see in)—set it down
As weakness—strength by no means."

Shelley's "Alastor," weird, beautiful, and sad, teaches the insufficiency of nature to satisfy the soul.

The first impression which such utterances of far-seeing and deep-feeling souls produce in one is that of revulsion from nature, disappointment in her, as tho, with all her inspirations and sublimities, she were, after all, but a heartless coquette; the fear that love for her may be but a selfish, pagan devotion which Christianity, if it does not rebuke, at least ignores. But is this a right, a valid inference? Do the poets mean this? Is nature to be thus set over against humanity as a rival claimant of admiration and devotion, as if the two affections were mutually exclusive? In order to love nature must we forsake humanity, and in order to love humanity must we forswear nature? The unity of creation rebukes this disseverance. The deeper probings alike of thought and of feeling strike an underlying substratum of unity between man and nature, detect a secret sympathy growing out of some underlying constitutional affinity that makes it irrational, repugnant, irreverent to set nature and humanity over against each other, as if each beckoned away from the other.

The apparent conflict of claims between nature and humanity arises from a misconception of their relations to one another and of their demands upon us. Of the two, humanity is immeasurably superior in itself and in its claim upon us. By virtue of its possibilities, at least, humanity is far more interesting, more appealing than nature can possibly be. One could give his life for the meanest of men, but not for the most beautiful of trees or the most noble of animals. Emerson suggests the secret of the temptation to reverse this order and cherish nature above humanity when he says: "If there were good men there would never be this rapture in nature. If the king is in the palace, nobody looks at the walls. . . . Man is fallen, nature is upright. . . . By fault of our dulness and selfishness we are looking up to nature, but when we are convalescent nature will look up to us."* The life of nature is upon a lower plane than that of man; but, because upon that lower plane nature more nearly fulfils her purpose and more perfectly tho more dimly reflects the divine image, therefore we turn from human imperfection to her comparative purity and perfection with a deep delight, such as Ruskin experienced in escaping from "the vociferation, endless and frantic, of a passing populace whose every word was in mean passion or in unclean jest" in Italy, to the "priceless completion of quiet" of the valley of the Cluse.

And yet, to forget the nobler tho unfinished statue in admiration of the inferior tho less faulty, is to do injustice to both. Not by turning away from humanity to nature shall we best understand and appreciate nature, nor by turning away from nature to humanity shall we best understand and love humanity, but by reading each in the light of the other. For they interpret and supplement one another. There is, to be sure, a narrow absorption in nature as an organism to be studied, just as there is in man or society as an anatomy to be studied, which warps the soul from its higher ends, so that the devotee may even come to "peep and botanize upon his mother's grave," but that is perversion of nature, not devotion to her. Darwin's spiritual atrophy was due to excess of science, and not to excess of nature.

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* "Essays. Second Series." "Nature."

Such being the sympathy and harmony between humanity and nature, these two correlatives ensue: (1) The love for humanity is deepened by love for nature. The heart that is tender toward flower and bird will hardly be cold toward child and man. The soul that rejoices in sunrise and sunset will not easily be indifferent to the pure lights of virtue and the glowing glory of true love. He whose spirit leaps and flows with the brook will not be dead to the joys of his kind. He whose heart throbs with the sea will not be untouched by the pulse-beat of human sorrow and suffering. He who loves mountain and hill will hardly despise the heights of human character.

In point of fact, the love of nature and of man are usually found together, in the same soul. Jesus, who loved humanity with such a strong and sacrificial devotion, loved also mountain and garden and lake, lily and bird and beast. Buddha, if we may trust the legend, was not unaffected by the famished fury of the mother tiger or untaught by the voices of the jungle. Saint Francis, most winsome lover and leader of men, was in sweetest, closest touch with nature, preaching to the birds and fraternizing with the beasts, drinking joy at every fountain and breathing faith in every breeze. Wordsworth, that great high priest of nature, loved men, too. He has so woven the peasantry of the hill country into his poetry that it is impossible to detach the cottager from the brookside, the leach-gatherer from the moor, the highland lass from her setting of mountains and forest. He loved these simple folk the more because he loved nature, of which they were part and parcel, so much. This blended love of nature and humanity is characteristic of the poets. They, perhaps more than any other gild of thinkers, have fused these two affections into one. If in some of the poets, like Shakespeare, Dante, Browning, humanity is uppermost, while in others, like Lucretius,

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Wordsworth, Emerson, nature is exalted, the difference is only one of emphasis. The true poet loves both, and constantly reveals the hidden affinity between them. Many of the great preachers, like Chalmers, Butler, Pastor Harms of Hermannsburg, who prayed for the bees, Jonathan Edwards, Kingsley, Starr King, Bushnell, Beecher, have been men deeply interested in nature as well as in humanity, and out of her resources have strengthened and beautified their appeal to humanity. Many an eminent statesman, too, has cherished, together with an ardent devotion to his country and humanity, a deep and abiding interest in nature. That nature-study is not inconsistent with the love of humanity is a fact proven by many conspicuous examples like that of Agassiz, and Henry Drummond, humanists and scientists, and both enthusiasts. The love of nature thus illumines and enhances the love of man, lighting up the poetry of humanity, increasing the power of the pulpit, and the breadth of statesmanship, transforming science itself into the servant of humanity.

Humanity possesses most of dignity and attractiveness in close, tho not in servile, contact with nature. The farmer has a certain distinction which the factory worker lacks. Nature gives him support and poise. His feet stand in a large place; he is not crowded; there is room for him to be himself. Country life develops individuality, city life suppresses it. We love men most in their natural setting, so to speak, the Swiss among his mountains, the Eskimo amid his snows, the Arab on his plains, the villager under his shade-trees—and, you will add—the student in his study, the clerk in the store, and the business man in the office. Perhaps so. And yet, take the country man into the city and he becomes shrinking, unnatural, and uncouth; but take the city man into the country and he expands into a freedom, a youth, and a healthfulness which show that he is at home. For nature is a mother whom we never quite forget, however prolonged our absence from home. No, nature does not pilfer from humanity. To love her rightly is but to fill the heart with joy and love with which to sprinkle humanity. Emerson might sing "Good-by, proud world, I'm going home!" as he struck out for the hills, but in his "silvan home" nature taught him lessons of wisdom, contentment, and peace with which to enlighten and cheer humanity. That ardent lover of nature, Frank Bolles, after describing a lonely beautiful spot in Ingonish, adds: "Standing alone in that fair solitude I feel as tho I might know man better, see him in stronger contrasts and clearer lights, if I could live apart from him longer in such still, calm, holy places."*

Surely, too, on the other hand, we love nature more for human association. Without man she is but bereft and desolate. If we find greater pleasure in being alone with nature it is only because we have no companion who shares our mood. Who has not felt the sky more serene and the flowers fairer and the mountains more majestic and the woods more worshipful for the presence of a responsive comrade? The very thought of a friend, a lover, will transfigure nature, lending a new light to her beauty, a new earnestness to her truth. We are surprized that the thought of his friend did not make the mountains look to Whittier more roseate and more splendid and the lake more heaven-hued and beautiful. For that is the customary effect of a kindling of soul. It throws new lights upon nature and kindles new glories within her. Does any scene stand out so clearly in your memory as that in which some great new joy or insight came to you? You looked up, and it was as if some lightning ray of spirit flashed across the common face of nature, revealing swift and sudden sight of a hidden spiritual meaning—a meaning that at other times lies darkling beneath the surface because our vision is too heavy to penetrate the veil. Soul is the only medium through which nature may be seen as she is. Catch a brand from off the altar of Love, and it lights up the whole horizon, and every grass-blade shimmers in its splendor. It is the lover alone who sees the sun set and feels the trembling of the stars. To him nature gives the Aladdin's lamp and makes ready her arcana of beauty. Until one loves and is human, Nature denies him all her sanctuaries. Thus by loving men we learn to love nature, as by loving nature we learn to love men.

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*"From Blomidon to Smoky."

Similarly, knowledge of nature contributes to knowledge of human nature, and *vice versa*. "Man," writes Hamilton Mabie, "is incomprehensible without nature, and nature is incomprehensible apart from man."* Humanity can be understood only through its derivation and in its environment. Nature can be understood only as complement and coadjutor of humanity. On the side both of love and of knowledge we find ourselves pointed toward an underlying unity and warned against divorcing those whom God hath joined together. For in sundering them, as the history of the past all too clearly teaches, man will impoverish his own life, confuse his intellect, and do injustice to Him who made the earth and the fulness thereof, the world and they that dwell therein.

SAMUEL TAYLOR COLERIDGE AND THE REJUVENESCENCE OF THEOLOGY

By Samuel McComb, D.D., Boston.

Blackstone, the famous lawyer, in the reign of George III., had the curiosity to visit every church of note in London. He says he did not hear a single discourse which had more Christianity in it than the writings of Cicero, and that it would have been impossible for him to discover from what he had heard whether the preacher was a follower of Confucius, of Mohammed, or of Christ.

In England at the close of the eighteenth century, there prevailed a materialistic philosophy, a mechanical theology, and a barren pulpit. In Germany a similar state of matters obtained. Rationalism had carried off all thinking minds. Christian theology was declared bankrupt. The world was like the valley of dry bones in the prophet's vision, and the bones were very dry. But, in due time, a receptive spirit heard the challenge: Can these bones live? and stood up and prophesied. In the closing year of the century, Schleiermacher delivered his famous "Discourses on Religion" in Berlin, and told the German people that religion was grounded in the inmost instincts of the soul. These Discourses have been well called a "Declaration of the Independence of Religion." Religion in essence is a feeling, an intuition of the divine and infinite. It is the living consciousness of one's existence in the bosom of the eternal God. Christ engifts us with this consciousness or rather liberates it from the oppressive yoke of sensual impulse and sinful desire and thereby becomes our Redeemer. Through Him we can live the life of the Infinite in the midst of time and finite things. That was a new gospel: and it saved German religion. Modern theology dates from that hour. Now what Schleiermacher was to Germany, Coleridge was to England. He, too, appealed to man's spiritual nature as created in God's image, and able, therefore, to hold direct fellowship with spiritual reality. His great work lay in placing religion on a spiritual foundation, in bringing back Christianity to its simplest elements, in proving that there is a preestablished harmony between the soul and Divine truth. One fact makes the inner history of Coleridge especially interesting. He is a kind of epitome of the political, philosophical, and religious tendencies of his age. He passed from a materialistic to a spiritual philosophy: from Utilitarianism to Intuitionalism in morals; from Unitarianism to Orthodoxy in religion. Brought up under the influences of the eighteenth century, he won his way through them, and became the inaugurator of a new spiritual era. Of the impression he made upon his contemporaries we have abundant proof. Said Wordsworth: "He was the only *wonderful* man I ever knew." Thomas Arnold deemed him "the greatest intellect England had produced in his time." Newman, whose path was to be so different, says that "Coleridge breathed a new spirit into religion." Julius Hare and F. D. Maurice owed their souls to his teaching. Edward Irving, in whose meteoric ministry all London rejoiced for a season, said that he learned more from him than from any other he had ever conversed with. Bushnell, the greatest theologian America has produced since Jonathan Edwards, acknowledged that he owed him a greater debt than any he owed any other human teacher. And yet he left no system, like Aquinas or Calvin: only fragments of thought, living seeds, which, wafted adown the years, have lodged in other minds, bringing forth a perpetual harvest of spiritual influence. His books are written in a peculiar style, and at first repel the reader. It is the very multiplicity of his interests that hides the clear current of his thinking. He begins to discuss some high abstract theme, then sweeps down upon some petty detail of action, and then soars aloft again into the transcendental Empyrean. The ordinary mind is easily tired with these gyrations. Yet the reader who will work his way through the "Aids to Reflection" will find in it a storehouse of spiritual suggestions, profound intuitions, and ennobling ideas. Take a few samples: On prayer: "Prayer with the whole soul is the highest energy of which the human heart is capable, and the great mass of worldly men and learned men are absolutely incapable of prayer." On faith: "Believe, and if thy belief be right, that insight which changes faith into knowledge will be the reward of that belief." On heresy: "Resist every false doctrine; but call no man heretic. The false doctrine does not necessarily make a man a heretic; but an evil heart can make any doctrine heretical." On love of the truth: "He who begins by loving Christianity better than truth, will end by loving his own sect or church better than Christianity, and end in loving himself better than all." On Christianity: "Christianity is not a theory or a speculation, but a life: not a philosophy of life but a life and a living process."

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* "Nature and Culture."

Coleridge inherited a profoundly religious temper which showed itself at an early date. Before he was fifteen he had read voluminously. As a boy he loved, as he says, "to reason with any passenger in black" on Providence, foreknowledge, will, and fate. He read Voltaire's Philosophical Dictionary, and for a time sported the rankest infidelity. The time was but a brief and hurried moment. For his schoolmaster sent for him and addrest him thus: "So, sirrah, you are an infidel. Then, I'll flog the infidelity out of you!" and he did. When nineteen years of age, Coleridge entered Cambridge University, and under the influence of one of the tutors became a Unitarian in theology, a necessitarian in morals, and a materialist in metaphysics. His first appearance as a Unitarian preacher was in the town of Bath in 1798. He mounted the pulpit in a blue coat and a white waistcoat, and preached in the morning against the corn-laws, and in the evening against the hair-powder tax.

But a nature like Coleridge's was too inward and spiritual to rest content with the religion or the metaphysic then in the ascendant. Just as Luther found in the mystics a transition to more satisfying views, so Coleridge in reading Tauler, Böhme, and William Law, realized that there was truth higher than the mere understanding or logical faculty could compass, or if not, that skepticism must be the end. These writers kept alive within him the fires of vital religion. Then, too, he came into contact with Kant who woke him from his dogmatic slumbers. It was Kant that gave the death-blow to his philosophy. That philosophy was an extreme development of Locke's position: The mind is a *tabula rasa,* like a white sheet of paper, on which the senses write what they please. All the knowledge man has, he gets from experience. Hence man is simply a machine, devoid of moral initiative, grinding out what he takes in through the gateway of the senses. On such a philosophic basis, no theology worthy of the name could be built. Kant taught Coleridge that the understanding was limited to experience, to things apprehensible by sense: whenever it goes past those to deal with God, immortality, or other religious truths, it falls into endless contradictions. But Kant also taught him that there was a higher power in man, the reason as practical which reveals the moral law as the self-evident and fundamental principle of action. This moral law implied, in order to justify its existence and validity, three ideas: God, freedom, and immortality. Now Coleridge takes the Kantian practical reason and makes it the supreme principle of his theology. "Reason," he says, "is the eye which beholds truth, just as the physical eye beholds external things." It is a "ray of Divinity in man." It is the presence of the Holy Spirit to finite understanding, which is at once the light and the inward eye. In all this he strives to express a great spiritual truth. We may not accept the form of his theory, but the substance of it is still valid. What he contended for was that man is greater than his reasoning powers, that he may rise above the impotence of logic and hold fellowship with unseen realities. What Coleridge meant by reason was man's moral and spiritual nature taken largely. It is his glory to have proclaimed, in a mechanical and materialistic age, the spirituality of man, to have asserted that religion is something not imposed on man from without, but rooted in the depths of his being. Hence, for him the greatest proof of Christianity lies in its correspondence with the native instincts of the soul. All other proof is merely secondary, belongs to the region of helps and buttresses; but the central basis of authority lies in this correspondence. On the one hand he differed from the Roman Catholic who said that religious truth is based on external authority of Popes and Councils; and on the other, from the

Unitarian who made the logical understanding the measure of truth. "No," said Coleridge, "I receive Christianity because it meets and harmonizes with my reason, that is, with my spiritual nature, including intellect, heart, and conscience." Let us see how he applies this principle to the doctrines of God, the Atonement, and the Bible.

God's existence, he thinks, can not be demonstrated. Yet there are so many convincing reasons for it—"a grain of sand sufficing, and a whole universe at hand to echo the decision"—that it is just less than impossible to disbelieve it. Just "less" for there must be room for moral freedom. What is it then that draws us to this great belief? It is conscience. The men of Coleridge's day found God only after a long argument about the idea of God in the mind, or about the evidence of design in nature. Coleridge wanted something more direct, inward, personal, and this he found in conscience.

But what of the Christian doctrine of the Trinity? Why should we accept this highly speculative idea? Mainly because it concerns us as moral beings. It springs from the knowledge of Christ as Redeemer. He could not be Redeemer and yet only a member of the humanity needing to be redeemed. On the doctrine of redemption depends faith in Christ as the Son of God.

When he comes to Atonement, Coleridge maintains that this doctrine has an inscrutable as well as an intelligible side. So far as it comes within the range of spiritual experience it can be understood. Christ in dying for us, and so winning us from death to life, did something toward God, but that something is hidden from us in the depths of the Divine mind. Coleridge saw that nearly all obnoxious theories of Christ's redemptive work sprang from pressing metaphors and figures of speech too far. Take, for example, the notion of ransom. That word was familiar to the ancient world and exprest the thought that Christ won us from servitude to sin at a great cost, the cost of His life, and to think Him as a Ransom helped men to hold fast by a profound truth. But then the question arose: To whom was the ransom paid? If to the Devil, what right had he to the payment? If he was paid, how did Christ escape his grasp? All through the Middle Ages men asked these and similar questions; and in doing so they were simply making a false use of metaphorical language. Now (Coleridge said), the nature of the atoning act is in itself incomprehensible, yet we must believe that Christ did such an act as made forgiveness possible. His teaching was a form of Christian agnosticism. To him all doctrines ended in a region beyond clear knowledge: on the heights of the spirit it was no wonder that the mere intellect should reel and sink overwhelmed. There is a region where only the mystic may intrude, and here all logical argument is useless. Still, modern theology, since Coleridge's time, has done much to make intelligible this great doctrine. It emphasizes the spirit in which Jesus lived and died as our Representative, the spirit of meek submission to the worst that sin could do, and of perfect loyalty to His vocation. It finds in the cross the symbol of God's life, the historic expression of God's eternal passion in His war against sin and evil. It knows that Christ did not change the Divine disposition toward us, but that in Him the Divine love has found fit medium of expression, and enters on its world-conquering errand. It recognizes that the Atonement is incomplete—hangs, so to say, in the air—until it finds an echo, a response in our own spiritual experience, that it is not so much something done once and for all in past time as a present process in which the Divine and human factors are inextricably interwoven. Along these lines thought has moved since Coleridge; but he did noble service in dethroning dogmatism, in showing how around this as around every great spiritual truth, there is a penumbra, a region of mystery too dark for the finite eye to pierce.

Coleridge's treatment of the doctrine of the Bible is worked out in seven letters to a friend, published, after his death, under the title: "The Confessions of an Enquiring Spirit." Just as the thought of the time viewed nature as a machine, so it conceived the Bible to be a finished product, dictated in every jot and tittle by the Divine Spirit. It was that or it was nothing. In opposition to this traditional dogma, Coleridge maintained, that the Bible is to be accepted as inspired, not because the Church says so, nor yet because we have been so taught, but because it *finds* us at greater depths than any other book, answers our inmost thoughts, and responds to our secret griefs and hopes, and so proves that it comes from the Spirit whose light in man is the candle of the Lord. The older theory argued that every word in the Bible was infallibly dictated; the prophet or the psalmist was but a pen held in the Divine fingers. "Very well," said Coleridge, "let us take this theory and see how it will work. Apply it, for example, to the book of Job. Were the hollow truisms, the unsufficing half-truths, the false assumptions, and malignant assertions of the supercilious bigots who corruptly defended the truth: were the impressive facts, the piercing outcries, the pathetic appeals, and the close and powerful reasoning with which the poor sufferer impatiently but uprightly controverted the truth while in will and in spirit he clung to it: were all these dictated by an infallible Intelligence?" Or take the Bible as a whole and what have we? Not a book, but a literature, composed in widely different ages, under the most diverse circumstances, and with various degrees of light and information, yet behind the great movement was the one Spirit accommodating Himself to the stage of culture and spiritual progress of the writer. Finally, the use of the human language itself contradicts the theory. "How can infallible truth be infallibly conveyed in defective and fallible expression?" We can not take our stand in the letter of Scripture. We are forced to ask: What does the letter mean? To the objection that if the whole Bible is not infallible, it is impossible to distinguish what is of Divine authority and what is not, Coleridge answered that the Bible itself gives the criterion. It is a self-criticizing book. It claims to be judged in the light of its highest thought and intuition. Read it as interpreted by the teaching of Christ and St. Paul, and all that is secondary and outgrown falls away; the husk is broken, but the kernel remains.

Christ put a great question once: "What shall it profit a man if he gain the whole world and lose his own soul?" We may ask: What shall it profit an age or a generation if it gain the whole world and lose its soul? Science on the one hand, and industrial progress and the rise of democracy on the other, have brought us round to the materialism with which the nineteenth century opened. The glory of Coleridge was that he compelled men to think about the soul, its value, capacities, destiny, its ability to know God and to serve Him. And tho he has been lying in his grave for over seventy years, his influence still lives on and haunts the higher thought and more spiritual literature of our time.

THE EUROPEAN RELIGIOUS OUTLOOK

By Our London Correspondent.

The British people are deeply gratified, perhaps because of their imperialist proclivities, by the elaborate and glowing report with which Lord Cromer closes his commissionership in Egypt. This is far superior to most State documents. It includes a lengthy and painstaking survey of the religious forces at work in the great Mohammedan world. Lord Cromer shows that the much talked-of Nationalist movement in Egypt is deeply tinged with, if not identified with, Panislamism. He defines Panislamism as a "combination of all the Moslems throughout the world, to defy and to resist the Christian Powers." Now, the prospect implied by this recrudescence is disquieting many minds. American Christians are as deeply concerned as British Christians in the spiritual welfare of the Near East, on account of the splendid work being done alike by agents of the churches of the United States and of the United Kingdom throughout the dominions of the Sultan of Turkey. I have personally witnessed some of the wonderful results achieved both in European Turkey and also in Asiatic Turkey. But Mohammedanism is to-day as formerly a religion of the sword, as Bulgarians and Armenians in our own time have sadly been made to know. Panislamism aims at the restoration of the Sultan's authority in Egypt, but this would involve the revival of racial animosity. The political intriguers who are using the movement as the cover for their designs know that the way to win the sympathy of the Moslem masses is to stimulate fanaticism by emphasizing the militant element in Islamism. Fortunately, Lord Cromer is able to prove that this intrigue has no real chance of success, tho it may give some trouble. The day for Moslem predominance is past, and the future in the Near East is for Christianity.

Germany is to-day suffering from religious anemia and political plethora. I note that the general conviction of Christian observers who visit Germany is that while theological progress has been greater in that country during the past century than in any other part of Europe, in no country is the Church so moribund, so cold, and so utterly inert. I agree with the dictum pronounced by intelligent critics that the fatal reason for this declension is that the work done in the colleges has never penetrated to the pulpit. Consequently, the great Lutheran Church, with all its brilliant antecedents and its glorious reforming history, is now suffering from a dearth of ministry. In a land where there are such fine facilities for the study of theology—the country of Schleiermacher and Tholuck of former years, and of Harnack and Wienel to-day—it is an ominous fact that theological students, while eager to secure professorships, or even "privat-docent" posts, are increasingly reluctant to enter the ranks of the Lutheran ministry. The greater their erudition, the greater their disqualification for parochial positions. A learned "Pfarrer" or Lutheran pastor is apt to be looked on with suspicion in a communion where a dry and dead traditionalism reigns with withering effect. At the same time it is only fair to take into account that the reckless destructionism of the Wellhausen school has done much to create the present benumbing reactionism. Germany needs deliverance from Erastianism. If the Kaiser would pronounce for the freedom of the Church from the paralyzing secular connection he would bestow new life on his country.

The Pope is being subjected to fresh humiliation. Next to Spain, the Austrian Empire has for generations been the most faithful appanage of his spiritual dominion. It is so no longer, for the wonderful "Los von Rom" movement increases in strength. A very disquieting statistical statement for the Cardinals and the Papal Curia has just been issued showing that last year 4,364 persons in Austria joined the Protestant Churches. This remarkable "Away from Rome" current commenced in 1898. Since its inception the total number of Protestant converts from Roman Catholicism in Austria is stated to be 42,395. Here we have one more indication that in the very countries supposed to be its strongholds the Papacy is steadily losing ground. Let it be noted that the vast majority of these Austrian Neo-Protestants are members of cultured social circles. Ultramontanism and a determination on the part of the Pope and the Roman Curia to keep the Church chained stagnantly to the conditions of the Middle Ages must be held accountable for the decline of sacerdotalism in Austria.

A novel sensation has been provided for the amusement of the quick-witted French people, who are ever alert in their perception of the comic side of things that are otherwise serious enough. A hornets' nest has been stirred for the Vatican by the revelations that have followed on the seizure of the papers of the former Papal legate to Paris, Monsignor Montagnini. These documents were impounded by the French Government after his expulsion from France. They deal in all sorts of curious detail with the intrigue by which the Vatican sought to keep the control of the French Church. Distinguished people are subjected to extreme annoyance by the disclosures made in the Parisian press in the shape of extracts from the Montagnini letters. The *Autorité* produces from the *dossier* no fewer than ninety-seven of the letters, covering events in 1905 and 1906. Most of these are letters exchanged between the legate and Cardinal Merry del Val. It is clear from the whole of the correspondence that it was high time for the separation of Church and State in France. M. Clemenceau is indignant at an insinuation in the letters that he, the French Premier, could be bought if only money enough were offered him by the Vatican, and thus a stop would be put to the proceedings for the separation. He angrily denies that he ever gave cause for any one to suspect him of such an attitude.

Some lighter elements enter into this correspondence, which are keenly appreciated by the French reading public. Thus Cardinal Merry del Val writes to thank M. Piou for a keg of old brandy and suggests that the Pope would like one too. M. Piou is a noted clerical deputy in the French Chamber and is president of the so-called *Action Libérale*, a very militant Catholic organization. The correspondence is full of items as painful and surprizing to sincere Catholics as to Protestants. It proves that the Gallican Church, which made a most disastrous blunder on the moral issues of the Dreyfus affair, has involved itself in ecclesiastical politics to an extent which rendered a rupture with the civil authorities inevitable. Ecclesiastical politicians invariably seem to be thus blinded.

Considerable alarm is felt in British Methodist circles in view of the serious decrease in Wesleyan membership shown by the statistics just issued for the past year. After the high figures of the two preceding years there was a general expectation of continued numerical progress. Instead of that, a net decrease is reported of 1,982 full members, 6,152 on trial, and 1,989 juniors. There are now, allowing for these losses, 496,482 members in British Wesleyan Methodism, and 31,996 on trial for full membership. The redeeming features are the increases in London and in the new Home Mission Centres. The decrease is the first since 1896. One cause is the appalling depletion of the rural districts and the rush of the country people to the big cities. That is Britain's crucial economic problem, and it involves a very formidable difficulty for the churches. The other cause is the reaction after the wonderful revival in Wales under the leadership of Evan Roberts. It is singular that in some of the circuits where the flame burned the most brightly the membership stands now at a lower point than in the year before the revival broke out. It is also noted that in many of the oldest centers of Methodist work in England, where steady and plodding work has been pursued, the largest increases are reported. While these facts should by no means encourage disparagement of revivalistic movements, they certainly must induce a conviction that normal work is of supreme value.

Five years ago the late Dr. Joseph Parker recorded his convictions in the following sentence: "Should it ever come to pass that the great truths of Christ's death and resurrection be denied by any future occupier of this pulpit: should the fact of His gracious Godhead and Divinity be questioned, may the word 'Ichabod' be written over the doors of the City Temple." He might have spoken prophetically. On the day before this writing London awoke to find that the famous preacher's wish had been singularly carried out. Two young men had in the small hours of the morning climbed to the coping over the entrance to the City Temple and had chalked in big letters the word "Ichabod." The word remained there for some hours before the janitor rubbed out the big, bold letters. But so well had the writing been done that even after the washing the inscription could be plainly seen.

THE PREACHER

THE NESTOR OF BRITISH NON-CONFORMITY

Dr. John Clifford as a Preacher

By the Rev. William Durban, London, England.

Dr. Clifford, the renowned Baptist preacher of Bayswater, West London, is undoubtedly the most conspicuous figure in his own denomination now that the beloved and eloquent Dr. Alexander McLaren, the "Manchester Chrysostom," has, on account of advanced age, retired from active service. Above all contemporary preachers in the Old Country, John Clifford may be considered as the people's own pulpit favorite. He is preeminent in his power of popular appeal, and is truly the ministerial tribune of the people in this land.

In one respect Doctor Clifford is a unique personality. Almost invariably those ministers of religion who, anywhere in the United Kingdom, have plunged into the stormy arena of political controversy, have fatally injured the spiritual effect of their ministry. Dr. Clifford at this hour stands before England as a singular exception to this rule, that the minister of religion should as far as possible eschew political controversy. There is an intelligible reason why he is thus recognized as a deeply spiritual preacher, on the one hand, and as a foremost exponent of "high politics," on the other. He never stept aside for a moment from his pastoral atmosphere until a certain exigency arose in the national life of our time which he recognized as involving a call from God to enter into the combat for liberty of conscience. On all hands it is understood that he was actuated only by religious motives, and that his impassioned political speeches are in reality as spiritual in their motive as his sermons. In this country the Erastian entanglement of the Church and the State must inevitably cause chronic confusion in the public mind, and this is intensified most disastrously when issues arise such as the present imbroglio over the Education Bill. Dr. Clifford has by the mere force of events, not from any proclivity in his own temperament, become the great champion of the Passive Resistance movement. But no one who knows him intimately can be surprized that this responsibility has been thrust on him. He is by birth one of the common people, and is proud of his origin. To him they look in a critical juncture involving the fundamental principles of pure Protestant freedom, and he is answering nobly to the call. He has just attained the seventieth anniversary of his birthday, and it was not until four years ago that he displayed any active political sympathy. The Education Bill of Mr. Balfour in 1902, which convulsed the country with party passion, gave the signal which he obeyed, notwithstanding the sacrifice of time and strength necessarily incurred by this stupenduous campaign. Dr. Clifford is to-day England's foremost orator in the dual capacity of popular preacher and platform orator.

Recently I asked Dr. Clifford for a brief explanation of his method of preparing his pulpit discourses. I give his reply in his exact words: "My method of preparing my sermons has nothing novel in it. I have all through my ministry preached courses of sermons, not always announcing the course publicly but having it in mind. It is a great economy of time and strength. My themes are thus in sight for some time, and the mind works for them unconsciously. Then I master my text and its setting; next think and write all I can upon it; rewrite; boil down, and set out briefly and concisely; and preach as far as I can rethink, the whole theme again."

Men of real genius are usually very laborious workers. Dr. Clifford is a foremost pulpit genius, but he is one of the most careful and indefatigable students living. He has, indeed, been an indomitable intellectual toiler from early childhood. This fact is the secret of much of his wonderful preaching-power. As a lad he worked in a Nottingham lace factory and had to fight for his living. His health broke down and he became a nursery gardener, devoting every moment of spare time to reading. At the age of nineteen he entered Nottingham Baptist College, and for eleven years, tho preaching on

Sundays, he unflaggingly pursued a course of study which he marked out for himself, taking the London University degrees of B.A., B.Sc., M.A., and LL.B. This was an unusually brilliant career. It is worth noting as illustrating the conjunction of talent with industry. Thus Dr. Clifford is no *ad captandum* orator. His intellectual power is recognized by the most cultured classes, while the masses regard him as peculiarly their own.

Dr. Clifford has been kind enough to hand me the manuscripts in typescript of about twenty of his sermons preached during the last few months. The mental power indicated in these discourses is marvelous. Reading them over I am amazed at their mingled profundity of thought, their simplicity and beauty of diction, their compactness of argument, and their instructive expository character. Dr. Clifford draws on literature of all classes, on science, on art, on history, as only a lifelong student could. But he keeps his hearers close to the Bible all the time, and Christology is his chief key-note. He is absolutely free from all traditional fetters, and never reiterates any sectarian shibboleths, yet is eminently evangelical without the narrowness that this epithet sometimes implies. He is broad in his sympathies, but never lapses into latitudinarianism. Young people throng to hear this preacher, and he devotes frequent evenings during the week to conferences with individuals among them.

Dr. Clifford is admirable in his homiletic art. He is specially lucid when dealing with critical points that might be obscure to ordinary hearers. He distributes fairly and proportionately the expository, topical, critical, exegetical, and historical elements in the making of his discourses. As to his style, that may be said of him which was remarked in the last generation of Dr. Thomas Binney, the famous London Congregationalist, viz., "that he was declamatory in his utterances when he was arguing, and argumentative when he was declaiming." If Dr. Clifford is pursuing a logical argument he enforces it by choice elocution and dramatic action; if he is with vivid and impassioned feeling directing an appeal to the emotions of his hearers, he seeks at the very moment to affect the reason and the judgment by emphasizing fact and truth. So intense at times is his fervor, that a listener in a rural district said, after one of Dr. Clifford's sermons, "I made sure he was going to jump over the pulpit!"

Dr. Clifford's sermons are always divided into paragraphs of about equal length, averaging 300 words. Each paragraph is a sermonette, containing a complete expression of some striking proposition, or an exposition of some truth, or the formulating in distinct terms, brilliantly illustrated, of some original idea. The paragraph almost invariably contains in the heart of it some text of Scripture, so that, altho the preacher ranges over the whole field of human knowledge and thought, he subordinates all his vast acquaintance with literature to the paramountcy of the Bible. Dr. Clifford seldom announces his divisions as he goes along. The hearers do not usually hear him repeating the "firstly," "secondly," "thirdly," but very often he commences his sermons, after a brief and quiet but luminous exordium, by stating what will be in the first, second, and third places his chief thoughts.

No man knows how to apply pulpit criticism to the follies of the world more judiciously than does this great West-London minister. In one of these recently delivered sermons lying before me, occurs the following passage, referring to the sensational discourses lately preached in London by a Roman-Catholic priest on the iniquities of fashionable society: "We are always having fits of pessimism. There is one just now on in this country. We say that if we do not build ships enough to be equal to the navies of three great powers, England will be annexed—possibly to the Swiss Republic. It would be a good thing if it were! Others are saying that we are decaying in physical force, losing our power of muscle, and others still, are saying that the 'smart set' governs British society. The smart set! What is it but a set of butterflies, and with the same sort of influence, and no more? They will not touch their day or generation. The soul is in British society that will destroy the Smart Set, the conscience of British society will protest against it, and all this fuming about luxury and so on, is as nothing compared with the effort which is being made by souls holding on to God, believing in duty, and living out each day nobly and divinely, for the generation that is, and for the generation that is to come."

EXERCISE—ITS USE AND ABUSE*

By Luther H. Gulick, M.D., Director of Physical Training in the New York Public Schools.

Not one man in a thousand has time to keep himself in the best possible physical condition. To do so would consume the largest part of his waking day. People who write books on hygiene have a way of overlooking this.

One book that I have seen recommends that the teeth should be carefully brushed after each meal, the crevices cleaned out with dental thread, the mouth swabbed out with absorbent cotton and rinsed with an antiseptic wash. This process, it also adds, should be gone through with before retiring and on rising.

There is too much to do on other lines to permit the attainment of perfection in any one. What we want is that degree of cultivation that will enable us to live and work most intensely. We can not spend our whole time oiling and cleaning the machine.

It is efficiency we aim at, not perfection. We want to find a practical middle ground, somehow, where we can get the largest returns with the least sacrifice. Sacrifices have to be made somewhere, in any case. We have to let some things go on in a world of hard facts. How are we to decide which?

In the matter of exercise, the question for us is not: How much exercise will bring good results? That is a theoretical, not a practical consideration. The real question is: How much exercise is it worth while for a man to take if he wants to keep on the top level of efficiency?

It is certain that a man can not think and act energetically unless his nerves and muscles are in good working-order. Muscles that are never used get flabby and soft; they become incapable of obeying the will promptly and effectively. The effects on the nerves that control them are equally bad. They lose their power of responding vividly. They can not be relied upon to do expert work.

Enough exercise, then, to keep the muscles of the body firm and sensitive is what we must aim at. For a man whose chief business in life is head work, there is little to be gained in building up muscular tissue beyond that point. He may do it for recreation if he likes; but that is a different matter.

Many of us come to dislike the thought of exercise. The very word suggests conscientious and disagreeable quarter-hours spent with the dumb-bells or pulley-weights in the solitude of one's apartment, or, worse yet, on the floor of a gymnasium.

There is little use of recommending an elaborate system of home gymnastics. That would be easy to do. Hundreds of them have been recently put on the market. People often take them up with religious enthusiasm and get splendid results out of them—for a time. But I have known few who kept it up long. That does not mean that the exercise system was at fault. It simply means that it was not calculated to hold the interest. A man's enthusiasm for dumb-bell gymnastics is almost sure to wane after a while. There is nothing to keep him at it excepting will power and conscience, and they can not bear the strain forever.

The kind of exercise that hits the mark is the kind a man likes for its own sake; and the kind a man likes for its own sake has something of the play-spirit in it—the life and go of a good game. It will give a chance for some rivalry, a definite goal to aim at, a point to win something, in other words, to enlist his interest and arouse his enthusiasm. You can not look at such exercise merely for its effects on the neuromuscular apparatus. It reaches the man's very self. Its psychological value is as important as its physiological.

The good a man gets out of a brisk horseback ride in the park is something more than what comes simply from the activity of his muscular system, or from the effect of the constant jolting upon the digestive organs. There is the stimulus to the whole system that comes from his filling his lungs with fresh, out-of-door air. There is the exhilaration of the sunshine and blue sky, and of the wind on the skin. There is the excitement of controlling a restive animal. All this makes the phenomenon a complex one, something much larger than the mere term "exercise" would imply. A man could sit on a mechanical horse in a gymnasium and be jolted all day without getting any of these larger effects.

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* From "The Efficient Life," by courtesy of Doubleday, Page & Co.

The best forms of exercise will call the big muscles of the body into play, the muscles that do the work. This gives bulk effects. It reaches the whole system. Playing scales on the piano, tho exhausting to one's self and others, does not belong to this class.

Exercise should not be too severe. Many ambitious people injure themselves through trying to accomplish too much along this line. Where the mind is already tired, the body can only lose by violent exertion, even if it is only for a few moments. Exercise breaks down tissues, exhausts nerve energy. If any good is to be gained from it, this body waste must be repaired. But when the system is already exhausted, it can not afford an additional expenditure. A city man with a conscience is in danger of making too hard work of his exercise when he takes it at all.

Tennis is a game that nervous, excitable, overworked people like to play. They ought to avoid it. It works them too hard and too fast. Instead of resting them, it wears them out.

There is no better outdoor exercise for a city man than a game of golf. The alternate activity and rest that it provides for, the deep breathing caused by the necessary hill-climbing, the sociability of the game—all these are admirable features. Rowing, paddling, bowling, tramping—any form of recreation that brings a variety of physical exertion and that appeals to a man's interest and enthusiasm—belong in the class of "A1" exercises.

The fact remains, however, that a busy man can not ride in the park every day, nor spend an hour and a half on the golf links, desirable as this may be. He ought to have that kind of recreation—he must get it at intervals—but as a daily habit it is out of the question. From Monday morning to Saturday noon he needs to economize every minute. He wants to know what the minimum amount of time is that he can give to exercise, and still keep on the safe side of the danger line.

There are many people that keep well and who do their work successfully without ever taking any formal exercise at all. A man who looks out intelligently for the character of his food, who eats properly, attends to the demands of his bowels, keeps his skin in good order and provides himself with a decent amount of mental relaxation—such a man can often go for a long time without any special exercise.

But a man who eats big dinners must get exercise. So must a man who works in a badly ventilated room. So must a man who has a tendency to worry, or to constipation, or to headache. Indeed, the number is very small of those who escape the need.

It is true, however, that in most cases ten minutes' vigorous exercise a day would serve the merely muscular purposes. This is enough to keep the muscles reasonably hard and to keep the functions of the system in good working shape. It will have a bigger effect, to be sure, on the feelings than on the muscles, but the muscles will get what is imperative.

The average city business man without any physical impediment to fight against, can probably get along successfully on such an exercise schedule as the following:*

(1) Five minutes each day of purely muscular exercise, such as can be taken perfectly well in one's room without any special apparatus. Five minutes a day does not put a great tax on one's conscience. There is every possibility of a man's being able to keep it up. This is to keep external muscles in trim.

(2) Short intervals during the day of fresh air, brisk walking, deep breathing. This can all be secured in the regular order of the day's business. A man can easily spend as much as half an hour walking out-of-doors every day. This is for heart, lungs, and digestion.

(3) The reservation of at least one day a week for rest and recreation, for being out-of-doors, for playing games, etc. This is an essential. This is for both body and mind. A man who thinks he can get along without at least one vacation-time a week simply proves his ignorance. He ruins his chances of doing efficient work; for the mind can not concern itself all the time with a single subject and still keep any freshness, spontaneity, or initiative. Such a man makes a mere machine machine of himself. He is sacrificing his personality and all that it might count for.

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* Tho not primarily aimed at the preacher, these hints are applicable to his case, when modified according to his circumstances.—Eds.

A Responsive Reading.

The following is a sample of responsive service used in Munn Avenue Presbyterian Church, East Orange, N. J. Each Sunday a different selection is made. The verses are arranged from the Old and New Testaments by the pastor, James M. Ludlow, D.D.; and the choir responses composed by Mr. Samuel P. Warren, organist. The subject of the sermon was "Christ the Shepherd."

Minister.—The Lord is my shepherd: I shall not want.

Congregation.—*He maketh me to lie down in green pastures.*

M.—He leadeth me beside the still waters.

C.—*He restoreth my soul.*

M.—He leadeth me in the paths of righteousness for His name's sake.

C.—*Yea, tho I walk through the valley of the shadow of death,*

M.—I will fear no evil: for thou art with me:

C.—*Thy rod and thy staff they comfort me.*

M.—Thou preparest a table before me in the presence of mine enemies,

C.—*Thou anointest my head with oil: my cup runneth over.*

Choir.—Surely goodness and mercy shall follow me all the days of my life. And I will dwell in the house of the Lord forever.

M.—I am the Good Shepherd. The good shepherd layeth down his life for the sheep.

C.—*I know my own, and mine own know me, even as the Father knoweth me, and I know the Father.*

M.—Other sheep I have which are not of this fold: them also I must bring;

C.—*And they shall become one flock and one shepherd.*

M.—My sheep hear my voice, and I know them, and they follow me.

C.—*And I give them eternal life: and they shall never perish, and no one shall pluck them out of my hand.*

Choir.—Surely goodness and mercy shall follow me all the days of my life. And I will dwell in the house of the Lord forever.

M.—He shall feed His flock like a shepherd; He shall gather the lambs in His arm,

C.—*And carry them in His bosom, and shall gently lead those that are with young.*

M.—When He saw the multitudes He was moved with compassion for them.

C.—*Because they were distrest and scattered, as sheep not having a shepherd.*

M.—All we like sheep have gone astray: we have turned every one to his own way.

C.—*And the Lord hath laid on Him the iniquity of us all.*

Choir.—Surely goodness and mercy shall follow me all the days of my life. And I will dwell in the house of the Lord forever.

M.—How think ye? if a man have a hundred sheep, and one of them be gone astray,

C.—*Doth he not leave the ninety and nine, and go unto the mountains: and seek that which goeth astray.*

M.—And if so be that he find it, he rejoiceth over it more than over the ninety and nine which went not astray.

C.—*Even so it is not the will of your Father in heaven that one of these little ones should perish.*

M.—Now the God of peace, who brought again from the dead our Lord Jesus,

C.—*That great shepherd of the sheep, through the blood of the everlasting covenant,*

M.—Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight.

C.—*Through Jesus Christ: to whom be glory forever and ever. Amen.*

Choir.—Surely goodness and mercy shall follow me all the days of my life. And I will dwell in the house of the Lord forever.

Sermonic Samples

No preacher can possibly cover all topics that might properly be presented before an audience. Life is too vast in its range to be catalogued in even course after course of sermons. What the preacher at the most can hope to do is to present principles, fundamental truths, and great structural ideas, illustrating these with a sufficient number of concrete details to give color and body to the doctrines which might otherwise remain formal and empty. When housekeepers attend a food-show they expect to bring away with them in their satchels or stomachs samples of the table—delicacies there "demonstrated." They do not expect to eat up the whole establishment, but to sample its food-offerings. The preacher can at best but exhibit on the sermonic table a few of the sample foods on which modern Israel shall be fed. It is impossible for any one minister to present the whole menu. In the desert Israel ate only manna, but now demands that his viands be various and spiced. In part this demand may be met and in part it must be denied by the preacher. Enough is it if the preacher sets a good table, with here and there a condiment and now and then ice-cream. He can not be expected to cater to every taste or to please moral dyspeptics or mental food-cranks.

Casoit.

STUDIES IN SOCIAL CHRISTIANITY

MOTIVES AND METHODS IN SOCIOLOGY

BY THE REV. RUDOLPH M. BINDER, PH.D., NEW YORK UNIVERSITY.

V. The Ethnological Motive

THERE are two theories in vogue in sociology concerning the actions of man. The first is that man's actions are the result of his environment, *e.g.*, of climate or geographical and national conditions. This theory may be called the ethnological, altho it is known under various names. The other theory holds that men's actions are the outcome of their dispositions, temperaments, and thoughts. This theory is called ideological, because ideas are supposed to be the *causa movens* in history.

Climate and geographical conditions undoubtedly exercise a large influence upon man. There is a connection between the free and sensuous life of the ancient Greeks, and their genial, wholesome climate, which permits much time to be spent out of doors. A country with various natural attractions, mountain, dell, and hill, lake, stream, and sea; verdant pastures and natural flower-beds through the larger part of the year—has unquestionably a more stimulating influence upon the mental faculties than a frowning and forbidding land of icy snow or rugged mountains.

It is true, furthermore, that racial characteristics enter largely into the mental make-up of individuals. The Chinaman differs from the American because there are traits in his body and mind, which he has inherited from his ancestors; the Chinaman of to-day is a cumulative effect of innumerable small increments of racial characteristics. The American—born into an environment of high tension and feverish haste—is known the world over as a high-strung, energetic, and determined person. And so on all through the scale of nationalities.

Do these factors account for the whole of man? Do they, moreover, act regularly with mathematical precision? The answer must be negative in both cases.

The climatical and geographical conditions do not account for the whole of man. The modern Greeks and the Turks live in the same country which was the home of the Muses over two thousand years ago; but they have not produced any great work of art, science, and philosophy. The same Olympus and the same Ægean lend charm and beauty to the land of the Hellenes, but they awake no responsive chord in the heart of the present inhabitants of that far-famed country. The mild winters, genial springs, breeze-tempered summers, and balmy autumns, still invite the dwellers of Hellas to spend their time out of doors; but the natural freedom thus bestowed by nature has not been productive of a free political system as of old. Examples of the same nature might be adduced from other countries and other nations.

The advocate of racial characteristics steps in here with his dictum that race qualities account for the actions of man. Do they explain man as a whole? No. The Italian of to-day is the same as that of the Renaissance, but we have no Petrarch, Dante, Michelangelo, Leonardo da Vinci, Torquato Tasso. If the law of racial characteristics were the only one to be considered, there is no reason why it should not produce as great men in Italy to-day as it did four hundred and five hundred years ago.

What, then, is the truth? Is man free or bound? Is he the creature of his environment or the creator thereof? Some biologists tell us that the animal is transformed by the environment, while man transforms the environment. Neither of these positions expresses the truth adequately. Man is neither free nor bound. He is both or neither, according to the point of view.

A log rolled into the Hudson River will go up and down, toward the east or the west bank, at a slower or quicker speed, according to the external influences acting upon it. It is absolutely at the mercy of one or more forces. A man trying to swim across the river will never reach the opposite shore in a straight line; the current, swells from passing steamers, will influence his route. He will, however, reach the other shore, altho in a diagonal. And the route will be the result of a combination of forces—natural and volitional. Thus man is not completely determined by the natural forces of climate or race; yet he can not escape their influence. His mind is a force which molds, transforms, reshapes his surroundings; but within certain limits. He can not change his black skin into a white one; but he can change from an ignorant person into one possessing information. He can not turn the climate of Iceland into that of Sicily, but he can make it endurable by building houses and making clothes for himself. He is neither wholly bound nor wholly free.

SAYINGS AND DOINGS

Prof. L. P. Jacks, editor of *The Hibbert Journal,* who recently visited the United States, made this comment upon Christian Science: "Christian Science is the overemphasis of a partial truth. It is the extreme revolt from materialism—the revolt of those who think in metaphor—and it shows that all men are idealists at heart. On the higher level there is the movement in thought called Pragmatism. That also is a product of American genius. Yes, I mean the word seriously, tho I believe that Pragmatism has its chief value as a protest against vagueness in thought. I don't think it will leave any permanent constructions behind. But it has caught hold of the preachers."

Mr. William J. Bryan again and again in his remarks at the Peace Congress in New York City revealed the religiousness of his nature. Addressing two thousand men last Sunday afternoon in Springfield, Mass., he made a deep impression by his talk on The Prince of Peace. *The Republican,* commenting on the event, says: "Differ as men will with Mr. Bryan in politics, no good citizen failed to get from his address an impulse that should abide beyond the hour. In his speaking and lecturing the man has found a work that not only embodies the best ideals of citizenship, but he possesses an art of persuasion that must work good in inviting to reverent thought and faithfulness in service all along the line. Mr. Bryan in this is a helpful citizen of the republic, whatever his political future may be."

President Eliot of Harvard University gives as his reason for supporting the movement adequately to celebrate the anniversary of the birth of John Calvin in 1509, that he does so because of one of the "by-products of Calvinism—political freedom." Even the doctrines of Calvinism, he, the radical Unitarian, admits have had their great value for the race. Mr. Edwin D. Mead, we note, dissented from President Eliot's assertion that Calvinism is dead. Its central doctrine, man's accountability to a personal God, he believes is still regnant.

Dr. Charles H. Parkhurst, who has been engaged in recent years in the business of investigating the seamy side of life in New York, preached a sermon recently in which he rapped the newspapers for exhibiting "in magnified form the distortions of nature," for "emphasizing the abnormal," for printing all sorts of stories about the profligates who come into court, for "playing up" the Thaw trial and other indecencies.

Frank O. Hall, D.D., the leading Universalist pastor of New York, gave another side of the matter treated by Dr. Parkhurst as above. "If it be," said he, "that millionaire geniuses and millionaires who are not geniuses are debauching the girlhood of America, I say to you, Give us the facts, and having the facts, if the police department can do nothing, if the Society for the Prevention of Crime can do nothing, I say to you that the pulpit, which has lost the power it once had to make and unmake men, will join hands with an unfettered press to make the lives of these merry gentlemen less merry than they have been. I say to you, give us the facts, and we will make better men and better women out of the children of America."

Rev. J. L. Dearing, D.D., in *The Japan Evangelist,* discussing the right training of ministers for the foreign field, notes one significant answer from a missionary: "All the seminaries in Japan are doomed to meager success unless they take measures to recognize the responsibility and ability and rights of the Christian leaders of this independent people." This is a note heard in almost all comments on Japanese ecclesiastical life today—the emphasis on the independent attitude of the people, shown not only in their attitude toward polity, but toward education of the clergy. "Especially should the teachers of systematic theology know enough of what Buddhists and other critics of Christianity are saying, to be able to adapt their system to the needs of the situation. This department should get rid of the whole Western outfit of text-books on this subject, and make their own."

Henry Churchill King, president of Oberlin College, speaking of the besetting sins of the American people, says: "We are in real danger from the American rush. We pride ourselves on living fast, and we do. But the nation that lives too fast to think is lost. It is curious that in this age of science, in which the reign of law is supreme, there should be so utter a disregard for law in moral and spiritual affairs. In our reaction from Puritanism we seem to have fallen into a lackadaisical, easy-going point of view, as if, somehow or other, we expected to escape the law whenever we so desire. I tell you we are in danger of waking with the ringing in our ears of the awful mockery of those words, 'Thou fool.'"

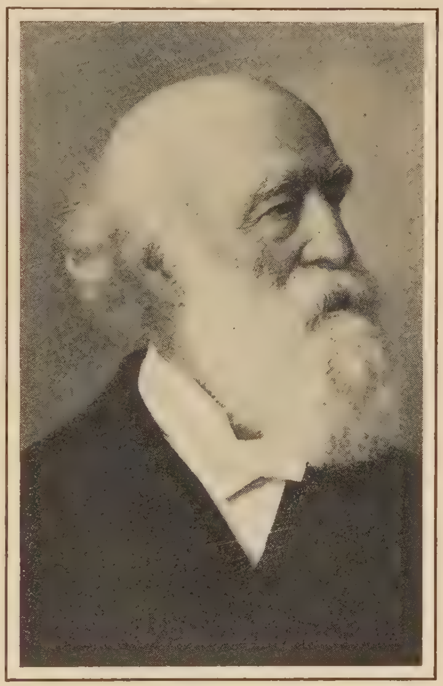
THE PASTOR

THE STORY OF CHILDREN'S SUNDAY

By Charles H. Leonard, D.D.,* Dean of Crane Divinity School, Tufts College, Mass.

The Story of Children's Sunday is inseparable from the story of work done in a single parish. The minister of the parish set himself to a certain task which he believed to be the task of a Christian pastor. He was to do business with human souls as great material to be wrought into life, and so brought into right relation to God. In his thought the chief office of Christianity made it educational. To convert men, to reshape them, to bring them back from wandering ways, was a work never to be abandoned, but the great work, it seemed to him, was to educate the young in the religious life, to train them from tenderest years in the ways of religion and the church, and to do this lovely work after the way of Jesus who saw that His kingdom was to be brought in on the tender shoulders of little children.

It seemed to the young pastor of whom I speak, that the worth of the human soul ought to be accentuated in all teaching, and in all pastoral action; that this worth should be recognized by some dedicatory act, an initial rite of historic sanction, like baptism, in the name of the Father and the Son and the Holy Ghost, and thus to declare that every soul is a child of God, and should be treated as a child of God in all the processes of right discipline, and growth. Of course, there was the great truth of parental responsibility, and the urgency on the heart and conscience of the minister to lead the baptized child along toward self-realization, and to the day when all that had been promised in the child's behalf, should by him be accepted as a part of great purpose in the full fellowship of Christian souls. The setting apart one day in the Christian year for this initial office, was only a part of method in enforcing a principle, and a duty. It so happened that on a certain Sunday in June there was a consenting service for parents who wished to present their little ones for baptism. A society called the Altar Society decorated the altar and font for that day, in its own way, and according to its thought of what was to be done. It is remembered that all was simple as any service of the sort well could be, and that all thought was centered upon the sacred act by which a child was declared to be a child of God, and ought to be brought up as a child of God. I do not remember the precise date of this first service, but assume that the record is right which places it at 1857, and that the service was observed year after year without a break. The books of the Church of the Redeemer (Universalist), in Chelsea, Mass., must contain long lists of the baptized, and also of the confirmed, for in the method of that church, persons were not enrolled as those who had joined the church, as they would join a literary society, but as communicants in living fellowship. First, baptism as an act of recognition of a natural and eternal



CHARLES H. LEONARD, D.D.

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* Dr. Leonard seems to have been the originator of Children's Sunday, which now has come to be observed by many of the denominations in the United States. His interesting statement of the original purpose in setting apart the day, will indicate how far its present observance has departed from this idea.

kinship; and then, continuity of instruction in Christian thought and Christian character; and then confirmation, when the child of Christian age assumes the prerogative of Christian love and purpose. These were the great things in the work herein referred to, viz., the source of the Christian life in the love of God, the Father, the method of that life in Jesus Christ, the Savior, and the constant inspirations of that life in the Friendhood of the Holy Spirit.

The day now called Children's Sunday, has taken on a kind of visibility, which it did not have in its first celebrations, and it is fair to say that the day now connotes many things in shape and color, which originally were not thought of. In its origin, so far as there was any determination about it, the day was not to be a Sunday-school day, but a day when parents should think of their own, and the care they should have for their own. It was quite as much a day for grown-up folk as for the children, when the air of the church was charged with and by a great love, and when the mind and heart of the great congregation were full of Christian values, both as to thought and method.

AN INEXPENSIVE FILE FOR CLIPPINGS

By the Rev. Louis Agassiz Gould, Los Angeles, California.

Undoubtedly the best file for preserving clippings is one of the elaborate ones with numerous receptacles, alphabetically arranged in a fine library-case.* Happy the young minister who can purchase such a life-long treasure. But limited finances frequently forbid such an outlay.

Perhaps the simplest and most inexpensive system is one which utilizes a large number of manila envelops, " legal " size, 9½ inches by 4¼ inches, at prices ranging from $1.25 to $2.50 for boxes containing 500 each. Single bunches can also be bought. For holders, empty candy-boxes or shoe-boxes are used.

For indexing, the principle of the card catalog system of the public libraries is unsurpassed. The beginner can adopt the simple system of the old "Index Rerum." Take five envelops for each prominent letter of the alphabet. Put on each envelop one of the letters of the alphabet, succeeded, in turn, by each one of the five vowels, *a*, *e*, *i*, *o*, *u*. The first envelop will read *Aa;* the second, *Ae;* and so on. The initial letter stands for the first letter of the word to be indexed; the second letter, for the first vowel in that word. For instance: "Abraham" would be indexed under *Aa;* "Athletics" would be indexed under *Ae*. Very soon an entire envelop will be devoted to special subjects (indeed, one can begin that way) so that eventually the major part of the file consists of a series of special envelops devoted exclusively to particular subjects.

The number of subjects to be grouped is almost endless. Separate envelops will be required for the great Christian doctrines: atonement, trinity, incarnation, inspiration; for experimental themes: repentance, faith, (the) higher life, (the) highest life; for Sunday-school specialties: Sunday-school superintendent, Sunday-school teachers, decision day, children's day, children's meetings; for missions: missionary countries, missionary biography, missionary giving; for homiletical topics: sermons (written), sermons (extempore), illustrations, revivals, pastoral calling; for applied Christianity: institutional churches, civic righteousness, patriotism, temperance; for national and religious anniversaries: New Year's, Washington's birthday, Fourth of July, Thanksgiving, and Christmas. In fact, these last topics exhibit forcefully the value of the system of filing clippings. The amount of valuable material available in magazines and newspapers immediately after one of these universal celebrations is overwhelming; and its accumulation soon provides a store adequate for all demands. Indeed, it is the cumulative force of the system that gives it its value. Many a clipping will be buried in apparent oblivion, to be resuscitated just in the hour of need. Then, too, the envelops can be weeded out occasionally, as experience gives the keen eye. But it pays to be prodigal with clippings and with envelops.

The system outlined can be utilized as an index to one's library and to one's reading, and thus become a thesaurus of references. Pieces of paper the size of the envelop can record the growing references on any particular subject, or can note a single unrelated reference. Illustrations can be stored away, or interpretations of passages of Scripture; or the volume of current notes on the Sunday-school lesson can be indexed for future homiletical appropriation.

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*Like the "Cyclopedic File," issued by the Hope Publishing Co., of Chicago ($20).

Some specialists, in filing, adopt a triple (or quadruple) system of indexing. One full set of envelops is used for the "subject-index"; one full set for the "illustration-index" (applicable to the topics in the subject-index); and one full set for the "Scripture-index," in which a separate envelop is devoted to each book of the Old Testament, and a separate envelop to each chapter of the New Testament. In this "Scripture-index" it is evident that textual material can be both filed and consulted with the greatest ease. In the quadruple system there is added a fourth set of envelops (or scrap-books), dealing with "missions" or "temperance" or citizenship" or any topic in which the minister especially delights. Even a portrait-gallery (in larger envelops) has been appended, with the portraits of prominent men and with biographical sketches. An index to one's sermons can also be embodied.

When the sermon is to be "built," then the value of the clipping-file is most conspicuous. Materials can be "assembled" with great rapidity, the best selected, and the work of erecting "the steel structure" proceed with alacrity and "a good start." Perhaps the highest value of "the cumulative index" is seen, not only in the preservation of the vast amount of homiletical material latent in the literature of the day, but in the cultivation of the "homiletical habit" by which whatever passes under the eye is constantly associated with some practical theme or some text of Scripture to be reproduced at the right psychological moment, forsooth "just in the nick of time." The homiletical habit becomes additionally developed to store other honey besides that which is filed away in an envelop.

EVANGELISTIC CAMPAIGNS

By the Rev. John L. Brandt, LL.D., St. Louis, Missouri.

Much has been said, in favor of and against special evangelistic campaigns in the Church, commonly called "protracted meetings" or "revivals" or "Gospel-meetings." Their history is evidence of their value. There were revivals in the time of Moses, David, and Josiah.

There was a great gathering of the people in revival spirit in the days of Ezra. The Christian Church began on the day of Pentecost in the midst of a revival and was marked by that spirit during the first three centuries of its history. When the disciples were scattered abroad they went everywhere preaching the word. Most of the great religious bodies of Christendom are the result of revivals. If the Episcopalians are Apostolic, they go back to the Pentecostal Revivals. The Lutherans date from the great revival under Luther; the Quakers from the revival under Fox; the Methodists from the revival under the Wesleys; the Baptists, from John the Baptist, to whom the people gathered from Judea and Samaria to hear a voice crying in the wilderness; the Disciples of Christ look with pride to their pioneer preachers who went forth proclaiming the glad tidings of the Kingdom of God. Fully four-fifths of the Christian people in the United States were brought into the kingdom during special revival effort.

Let us consider some of the most common objections to evangelistic campaigns:

There is danger of reaction following the special effort. True, such a season is sometimes followed by lethargy and inactivity, but is not this a sad commentary upon the condition of the church? Is not this condition the result of the inability of the church to give the proper care to the lambs brought into the fold?

The larger the number of accessions during the meeting the greater the responsibility of the church. When the spiritual condition of the church is what it should be, the result of the special effort will not be a worse condition than before, but be new victories, new experiences, and an increase in love, a growth in grace, and more abundant faith and zeal in the work of the Master. It is one thing to get a child upon its feet but quite another thing to get him to walk and not grow weary and to mount up as on eagle wings.

It is sometimes argued that the converts have been converted to the evangelist and not to Christ and are therefore not worthy the time, labor, and money. When this is the case may it not be that both the evangelist and the church are to blame? If the converts do not become active in the church it is frequently because the church is not in condition to receive them and to lead them in the paths of righteousness. Occasionally an evangelist may be engaged who is more interested in his reputation than in the welfare of the church; more interested in the number of converts than in the conviction of his converts; in the praise of men than in the praise of the Lord; in the newspaper reports than in the joy of the angels over the sinners brought to repentance; in helping himself to the good things of the field where he labors than in strengthening the church and aiding the pastor in his arduous labors. Such evangelists are doubtless few in number and will soon fall into condemnation. Such evangelists should be let severely alone that they may know their place. Of all men of God the evangelist should be wise and humble, of large spiritual discernment, thoroughly acquainted with God's word, filled with the spirit of Christ, zealous to save souls and build up the kingdom.

The special effort is thought to be too expensive. True, it requires considerable money to introduce and carry on a series of Gospel-meetings in some communities, but this expense is generally freely met by the local congregations. When the church is revived there will be abundance of money, not only to pay for the services of the evangelist and necessary expenses incumbent upon the treasurer for the advertising and proper conduct of the meeting, but for the replenishing of the work in both the home and the foreign field.

I have known many protracted meetings to pay not only for themselves but to leave money in the treasury for current expenses, and of some where money was raised in large amounts for improvements and other church work.

The effort is regarded as too spasmodic. But this will not be true if the church enters into the spirit of the meeting and continues the good work; if the babes in Christ are treasured as the apple of the eye; if the responsibility of growth and necessity of service are laid upon the heart of the convert. If the church is alive she will not carry a dead load. If the evangelistic effort awakens to new life and the church continues therein, the wheels will not be clogged with the addition of new members. In my experience in protracted meetings the difficulty is more with the church than with the converts. If a congregation is lacking in salt it will be savorless; if the seed has lost its fertility, there will be starving populations; if the light is put under the bushel, there will be but little glorifying God on the part of the converts. The revival should be perpetual —God is the fountain of living waters. When the Pentecostal spirit pervades the church there will be added daily to it such as are saved and they will continue stepfastly in the apostles' doctrine, breaking of bread, fellowship, and prayers.

It is said that protracted meetings are attended by too much excitement. This is a very common objection. But is not excitement common in other things? The same people will become excited when there is a serious sickness or death in the family, or when there is a railway accident, or when they advocate the claims of their political party, or when there is a run on the bank, or when a street-car is off the track, or a horse runs away, but sober-minded people in the congregation will counteract undue excitement and give poise and balance to the meeting. There are no good objections to real enthusiasm, consecrated zeal, and earnestness. It was said of Christ that the zeal of His Father's house ate Him up; that Paul spent three whole years in one city warning the people with tears, from house to house and in the synagog, because the love of Christ constrained him. Are we not exhorted to be instant in season and out of season; to present our bodies a living sacrifice holy and acceptable to God, which is our reasonable service; to work out our salvation with fear and trembling, and to preach the Gospel to every creature?

Revivals bring undoubted benefits. They revive the church, quicken into joyous activity the dormant powers of the church, and awaken her to her divinely appointed mission. The special mission of the church is to save souls; sometimes this is forgotten and the members of the church act as if the mission of the church were to please and entertain the world, or to purchase a pipe organ, enlarge the choir, exchange preachers, give an oyster supper, or the like. A series of Gospel-meetings will correct this erroneous idea, set the church in order, awaken different members to a sense of their guilt and misery, and flood the soul of devout Christians with streams of love and joy. If the church does not cherish the revival spirit in its membership it is on the road to indifference and uselessness. A good revival solves most of the church problems, harmonizes differences, heals old sores, purges pride, and inspires to the adoption of divine ideals. It stimulates both Christian living and giving. Under the power of the Gospel sent forth from heart to heart, men are stimulated to give their hearts and their money to Christ. Furthermore, it enables the preacher and officers and leading workers to discover the existence of talents that have never been used to promote the kingdom. Revivals have uncovered many talents, taken the light from under many a bushel, and smitten off the shackles and given freedom and direction to the activities of many who otherwise would have remained in indifference.

A revival strengthens the church by the addition of new recruits. A constant strain is made on the church membership by frequent removals, by departures to the heavenly country, and ofttimes the ranks are decimated by backsliding, and unless there are many accessions the church will be greatly weakened; to supply this perpetual drain upon the life of the church, there must be perpetual additions and continual growth. There are times when the existence of the church depends on a revival; if no more children were born into the world, the world would soon come to an end; so churches would perish without converts.

Special Gospel-meetings will attract and draw many hearers that are not reached by the regularly conducted work. People are always interested in that which is novel and that which will lift them out of themselves and their surroundings. It therefore becomes the means of awakening the thoughts of the sinners and leading them to Christ. And it often attracts Godless and reckless men and women to the power of true religion.

A revival reaps a harvest among those who are near to the Kingdom. There are brothers-in-law and friends who attend every church and who are led by the influence of pastor, relatives, and friends to the very doors of the Kingdom, and yet pastor and friends are unable to persuade them to confess Christ. The special meetings lead them to see their danger, to renounce sin, and come into the Kingdom. It helps the anxious inquirer to take the final step. It calls out a confession from those who have been discipled; it fully persuades the almost persuaded; it helps the undecided to make the final decision; it introduces into the Kingdom those who have been prepared in the Christian Endeavor society; it brings to decision those who have been faithfully taught in the Sunday-school; it is the season of harvesting of the faithfully sowing of seed by pastor and church, so that both those who sow and reap may rejoice together.

Gospel-meetings have a great influence for good upon communities. There are many records where meetings were in progress and the interest became so great that theaters and saloons were closed and the churches filled. During the great revival in Wales, the sale of strong drink was greatly diminished and the number of criminals decreased. There are scores of instances where business houses were closed during the hours of church services, and the whole town presented a season of quiet and dignity that made the week-day seem like the Lord's Day. Seeing the great value of special Gospel-meetings, the office of the evangelist, therefore, is a most important one, and the knowing, cultivating, and possessing of the qualifications of soul-winning on the part of the preacher of the utmost importance. It enables the faithful minister to come to the help of the church when financial or other conditions do not justify the outlay necessary to secure the services of the evangelist. At such times he can act independently of an evangelist in conducting the campaign and at a time most convenient to the local church.

THE PRAYER-MEETING

CONDUCTED BY JOHN BALCOM SHAW, D.D., CHICAGO.

Note.—To help us in our future plans for this department, will those who use it regularly do us the favor to write us a postal card stating the fact.

The Upper-Room Meeting—June 3–8

John xx. 19–23.

I. THE appearance of Jesus is the supreme feature of this meeting. Is it not of every service? Fellowship with other believers is good; meditation upon the truth is confirmatory and inspiring; the testimony of others helpful and wholesome; but there is no ecstasy like that of communion with the risen Christ. A prayer-meeting that does not make Christ more real to us is a failure.

II. Christ's manifestation of Himself is not dependent upon any outward or human conditions. The doors may be shut, or there may be few in attendance, or the weather may be unpropitious, or the leader ungifted, but none of these things condition His revelation of Himself. Waiting hearts that are in converse about Him and eagerly seeking His presence never fail of their desire. When we feel ourselves losing fellowship with Jesus, often the best thing is to hie to the prayer-meeting and there wait in company with other disciples for the appearance of the Master.

III. And when Jesus does visit His waiting disciples, He always brings with Him the benediction of peace· "Peace be with you." He never used conventionality. The old salutation, whenever it fell from His lips, throbbed with new vitality and power. The wish and the work of peace were simultaneous with Him; because He who gave the greeting had power to confer the blessing.

IV. It is Christ's burning purpose to make Himself manifest to men. He is the revealing principle of the Deity. Nothing is more characteristic, therefore, than that He should here seek to prove to them who He is by showing them His hands and feet. Anything that will betoken His presence, even tho it may be crudely material, He is willing to employ. How more than inert and insusceptible, then, we must be when we fail to apprehend His presence? Such failure should be followed with closer self-examination rather than greater importunity, for the hindrance must be ours and not His.

V. A meeting with Christ present will always end with a call and commission to service (v. 21). We can not meet with Him and preserve our selfishness, and the purport of every blessing He gives is appointment to service. His benediction of peace carries with it an obligation to share that peace with others. "As my Father hath sent me, even so send I you," Jesus says to every prayer-meeting He honors with His presence.

VI. Communion with Christ is ever the surest way to secure the baptism of the Spirit. Never does Christ meet His people that He does not breathe on them the Holy Spirit, the one question being, will they receive him? A heart unfilled of the Spirit is a heart out of touch with Christ.

VII. Communion with Christ always brings a conferment of His authority (vs. 23). "Remitting" and "retaining" sin, whatever it means doctrinally, has this undoubted practical significance: that after having been with Jesus we carry out to the world a rebuke to sin and a summons out of sin which the world is quick to recognize and obliged to respect. In the best sense we ought to be priests unto men as well as "unto God."

The Conference Meeting—June 10–15

Malachi iii. 16–18.

CONFERENCES for the deepening of the spiritual life which have been for a few years past so frequent in the modern church, had their origin back in the Old Testament. Devout souls in Israel knew their power and took advantage of it. From this Old-Testament conference recorded by the Prophet, we learn much that is suggestive:

I. Christian fellowship has its source, as well as its outflow, in the "fear of the Lord." When we are in close touch with God we shall want to be in close touch with one another. Christians who forsake the assembling of themselves together give certain proof of the ebb of their spiritual life.

II. Such assembling of Christian people is well-pleasing to God. "He harkens and hears it"—that is, it claims His interest and brings down His answering blessing. It comes up before Him as a great intercessory prayer. In talking over the things of the Kingdom with one another, we are, in reality, making our requests known unto God.

III. Our communion with the saints will count in the final reckoning—it goes into God's book of remembrance. According to this, no one can say that going to Church counts for nothing with God. The idea of "a book of remembrance" is frequent in the Bible. The Psalmist knew of this book (lvi. 8); Daniel saw it open (vii. 10) and "the Lamb's book of life" is a favorite representation of the Apocalypse. According to this, church attendance is "marked up" in heaven.

IV. If such gatherings influence God, much more do they affect us (vs. 18). Increased power to "discern" between right and wrong was the equipment which the conference prayer-meeting gave the Old-Testament saints. The conscience was sharpened and the whole religious nature revived.

The Consecration Prayer-Meeting (Missionary Service)—June 17–22

Acts xiii. 1–5.

I. Antioch was the home of Foreign Missions—the starting-point of Christian missions to the Gentiles. Individuals had before this preached the Gospel beyond the coast of Asia Minor, but this was the first concerted and official missionary campaign.

II. The Antiochian Board, like our original American Board, was made up of great names—Barnabas, Symeon, Lucius, Manaen, and Paul were all well-proved men, full of faith and the Holy Ghost. Unless missionary work has ability and devotion behind it at home, as well as abroad, it is likely to be halting and fruitless.

III. The first missionaries were the choicest men the Church had—Barnabas and Paul. Barnabas, tho since overshadowed by the great Paul, stood higher in the church then than his companion, as the mention of his name first would indicate. Our mission boards have very properly been seeking of late the ablest talent the Church has for its foreign operations, and there is no more hopeful sign than the fact that our Student Volunteer body is very largely made up of the choicest young men and women.

III. This was the first of three great missionary tours, and included Seleucia, Cyprus, a few cities of Asia Minor and finally Derbe, and then a return to Antioch. One authority ranks this first missionary campaign as one of the events meaning most to our race.

IV. Here is a fine lesson in missionary methods. These first missionaries used the synagogs which had been built by the Jews after their dispersion through Asia Minor for their pulpits, building a new and larger superstructure upon the foundations that had been already laid. The fear of God is found everywhere in the world—among even the most savage tribes—and using this as a starting-point the wise missionary, instead of attacking the ancient faiths, appeals to them and seeks to purify, elevate, and transform them. This has been peculiarly, of late, the method used in India, and it has already justified itself.

V. The organized Foreign Missionary Movement of the Christian Church began with fasting and prayer, and it will continue only so long as it is fed by the same stream of intercession. Money is important, but not one half as essential as a praying church. The concern with the founders of the movement was not how much financial support the home church would give them, but how far Heaven would afford them the gift of the Holy Ghost.

The Last Prayer-Meeting—June 24–29

Rev. vi. 12–17.

There are some interesting introductory facts about this prayer-meeting:

1. It takes place at the end of the world. That is to say, our present dispensation will end in a prayer-meeting. 2. Everybody, without exception, will be there. No previous engagements, no functions to be plead as more imperative. Rich and poor, old and young, spiritually minded and worldly, will be in attendance. 3. All will take part. No pauses, no wanderings from the subject, no repetitious prayers, no sleepfulness. Everybody will be wide-awake and intensely interested. 4. It will be held around the Throne. Usually we think of prayer in connection with the mercy seat, but this one stands related to the Great White Throne—one of the sensations of the Judgment Day.

Christian told Hopeful in their conversation in the Enchanted Ground that every time he thought of the judgment he was made serious. How can we help having any other emotion with this picture before us? 5. The meeting will be held in two sections—one at the left of the Throne and the other at the right.

At the left first evil men are praying, but as "the wicked are not on speaking terms with God," as an old Scotchman I knew used to say, they pray not to God but to the mountains and the rocks. And their prayer is for annihilation—"fall on us." Self-condemned, self-judged, they do not plead for mercy but for the full penalty of their sin—extinction.

Look next at the section to the right of the Throne (Rev. vii. 9–17). Prayer with us is usually asking; with the redeemed it is praising.

1. They are in the great majority (vii. 9). 2. Redemption is the theme of their praise (vs. 14). 3. They are in the presence of Christ (vs. 15), and 4. Are specially ministered unto by the Lamb (vs. 16 and 17)

The one thing determining which section we shall be in is our acceptance or rejection of the blood of the Lamb (vs. 14) All who stand in the celestial choir at the right of the Throne are represented as having washed their robes and made them white in the blood. The Cross and the Throne will stand together in eternity.

THE TEACHER

THE PASTOR AS A TEACHER*

By Philip S. Moxom, D.D., Springfield, Massachusetts.

The pastor is a teacher of religion, not primarily as a science or a history, but as an art and an experience. Both the science and the history of religion may serve him by enlightening and enriching his thought and giving it accuracy and scope. Indeed, if he would expound the sacred Scriptures accurately and adequately he must know the work of scientific men, if he be not himself a scholar. and he ought to know the largest and latest results of inquiry into the religious history of mankind. All branches of the human race have some kind of religion. As Sabatier said, humanity is "incurably religious." To know thoroughly either the Hebrew or the Christian religion, one must know the religious nature of man in its various manifestations, from the most primitive fetish-worship to the purest and most spiritual expression of religious ideas and emotions. Christianity is not an isolated phenomenon in the history of the world. It is not even unique, save in spiritual eminence; and it is bound by many interior ties to the religions of Egypt and Chaldea and Palestine and Greece and Rome and India and Japan.

The pastor may be religious without any knowledge of this wide and fertile field, but he can not intelligently interpret religion to the understanding of his people. The truth of this grows more apparent and more important every day.

But the pastor's main concern is with religion as an art and an experience. Religion is an art because it is the expression of perceptions and emotions of the moral sensibility and this expression has an esthetic quality. Religion has a natural and close relation with poetry and music and painting and sculpture and architecture. All these arts first developed in connection with religion. But religion is an art also because it is a spring of motive to action; in the case of the Christian religion, it is preeminently this. In terms of conduct it is righteousness. Righteous conduct is a fine art—or the finest of arts. Paul called it beautiful conduct—καλῶς ποιεῖν; it is the perfect art, for it is the complete expression of ideas and emotions which belong to the highest realm of the beautiful. In the last analysis, the terms, "the true," "the beautiful," and "the good" are synonymous. The pastor teaches religion as an art because he teaches the principles of beautiful conduct.

Religion is also, and primarily, an experience. Men do not think their way into religion; they are religious and think their way into the reasons and implications of religion. The thought process or its result reacts on the religion, rationalizing and refining it, or rarely, perhaps, by some curious inversion, coarsening and degrading it. Fundamentally, men feel the reality of God and the soul and their dependence and obligation; and they learn through the response of the will to the impulse of feeling.

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* Delivered before the Religious Education Association Convention in Rochester, N. Y., and stenographically reported for The Homiletic Review.

There is, undoubtedly, a distinction between religion and ethics; yet religion, as it develops, tends to produce ethics; and ethics without religion lacks the vital force which makes principles practical and productive of conduct. To teach religion, in the Christian sense, is to teach moral principles and to waken impulse toward right action. But conduct is never simply the result of intellectual perception; it is the expression of character, and character is molded by the dominant and enduring emotions, moods, and affinities. "Out of the heart are the issues of life." The experience of religion, as a vital, inward communion with God makes it a spring of motives to Godlikeness, that is to Godliness. It quickens thought, clarifies moral perception, and impels to action which is accordant with the will of God.

The pastor, then, seeks to produce in his people an experience of religion as interpreted by Jesus, because out of that experience come the virtues of good-will, justice, sympathy, compassion, helpfulness, purity; in a word, righteousness. He aims at the betterment of life. That involves increased enlightenment, more sensitive conscience, sounder judgment, stronger determination toward the good and closer conformity to the principles which Jesus taught and illustrated.

Now what, if any, materials having educational value may the pastor discover and use in his contact with his people—in his intimate acquaintance with their characteristics and conduct, and the trials, sorrows, joys, triumphs, failures, and successes through which they pass? This varied experience casts many searching lights on the theory by which he explains and justifies his faith in the realm of the understanding. Life is the supreme test of doctrine. Whatever in theology does not stand this test is discredited, or, at least thrown in doubt. So true is this that often the pastor's intellectual experience is a process of modification and readjustment forced upon him even more by life than by study. Many a student has gone from the seminary with an admirably ordered and articulated system of theology which, in a few years, is thrown into hopeless confusion by the shocks of actual life among men. Few keep until late in life the theology with which they began, and those are scarcely to be envied or congratulated. Where there is life there is change, for growth is change. Where there is no change it is fair to assume that there life is wanting. Of course, such change in doctrine as experience compels appears in the teaching. The teaching becomes more reasonable, more practicable, and more impressive. It gains in realty, for it comes out of a heart in close touch with life as well as in close communion with God, and it is from the heart in such relations that revelation comes not as a reminiscence of history, but as a contemporaneous word of God.

Next to the poets, the best theologians, with very few exceptions, are pastors of wide and profound experience; tho, until very recently, they would hardly meet the requirements for a chair in systematic theology.

A truth of first importance, which immediately serves the pastor in his personal life and also enriches his teaching material, is the truth of the invincibleness of the human soul when once it has grasped the reality of God and His good purpose toward His creatures. As power and skill in any sphere of human achievement must be won by persistent endeavor, so real faith in God must be won by the persistent venture of the soul out on the moral probabilities of the universe. To the declarations of Scripture and the testimonies of experience and the deep native impulse of the soul must be added "the will to believe"—the personal outreach and grasp upon God. Then faith becomes at once an achievement and a power. It passes beyond belief of propositions and becomes trust in a mind and will of perfect wisdom and goodness. The soul is consciously joined to God by living ties, and one life holds in its vital current the human and the divine. The labor and battle of life may be hard, but victory, however long delayed, is sure. This truth can not be learned by rote. It comes into possession only by actual experience. Until the moment of actual experience the testimony that "this is the victory which overcometh the world, even our faith" is

"Like a tale of little meaning,
Tho the words are strong."

The pastor finds such experience in his intimate contact with persons of spiritual mind in his parish, and from it he draws both personal enlightenment and invigoration, and also fresh means and power to teach the reality of divine communion and of the soul's capacity so to lay hold on God that the crucial difficulty of life is henceforth solved. To know that one can stand fast in the confidence that this world is God's world, that life means good, that evil is disciplinary and transient, and that nothing in all the range of human vicissitudes has power to overthrow him utterly, is his supreme moral achievement and victory.

Closely associated with this is the truth that the function of suffering is to refine and develop the spiritual man. It is easy to repeat the words, he was made "perfect through suffering" and he "learned obedience by the things which he suffered." It is comparatively easy to hold as a theory the proposition that character is purified and perfected by pain and sorrow. But to know this truth vitally is possible only through its actual realization in life.

Seldom does the pastor give to others so great a blessing as that which he receives from those who through suffering have won the secret of peace; unless, or until, he himself, by experience, has incorporated this truth into the very substance of his being. As the physician has his clinics in which he learns far more than he learns from books, so the pastor has his spiritual clinics in which truths, previously apprehended only as propositions, show themselves in the actual processes of the soul's life.

Thus he learns the profound meaning of the confession, "It is good for me that I have been afflicted." He can not have a stable theodicy until this truth is clearly perceived. The mystery of life centers in the fact of pain and sorrow and multiform trial—all that varied undergoing of distressful experience which is rightly named suffering. What is the explanation of a suffering world? To make suffering an end is diabolical; to make it a means and process, through which character is tempered to invincible strength and chastened to perfect grace, is divine. A suffering world, then, is a world in which the divine purpose of good moves steadily toward its high end.

Similarly the redemptive principles of vicariousness, the emancipating power of self-renunciation, the conquest of evil by unconquerable goodness and the renewing influence of forgiveness, through experience pass from the arid realm of abstract statements into the realm of feeling, action, and character, and truths are sublimated into moods and qualities of being. God's method in human life grows real and intelligible to us only through the disclosures of life. Revelation must first be experimental, or it never could be historical. The study of life is the study of God's word in process both of communication and fulfilment.

It is along this line that the pastor acquires the most and the best of his knowledge of truth. He may learn much from other sources, especially from the sacred Scriptures and from the biographies of holy and wise men; but this knowledge will want somewhat of reality and force until it is validated and illustrated by experience. What we really know we must learn at first hand. One lives his way into spiritual truths even more than he thinks his way into them; and he is able effectively to teach only what has become incorporate in himself. This is not so obviously nor so exactly the case of one who teaches the sciences or history. Yet even in these fields, the most efficient teacher is he who has so mastered his subject that it no longer lies in the cells of memory, but has gone into the blood and tissue of his mental organism. It is especially true of him who teaches truths which concern the life of the soul in its spiritual relations and moral activities. And it is true, not only of the pastor, but also of every one who exercises the function of teaching religion as an art and an experience. Religion may be taught in the schools by textbook and lecture, but it will be only as a science or a phase of man's development and history. To teach it in the deep and vital sense which makes it a force for the formation of character and the transfiguration of life demands far more than a nimble intellect; it demands a heart enlightened and chastened by divine discipline. With this qualification the teacher, whether he be pastor or not, may draw on all the means and methods of science and history, of psychology and philosophy to further his end. Without it he can be no more than the empty echo of truths the meaning of which lies beyond his perception.

THE BOOK

LOVEST THOU ME?

By George E. Albrecht, D.D., Minneapolis, Minnesota.

Old errors die hard. The supposed differences of meaning between ἀγαπάω and φιλέω, especially in the dialog between the Lord and Peter, recorded in John xxi. 15–17, is still maintained by writers and teachers, notwithstanding the fact that the most recent commentators have abandoned this distinction, and that a study of the New Testament proves conclusively that the words are used interchangeably. In the May number of The Homiletic Review, for 1906, Dr. Shaw assures us that a "flood of sunlight" bursts from the Greek upon the colloquy between the Lord and Peter, which we miss if we can not get back of the English. Ἀγαπάω, we are told, signifies a spiritual love, which Peter does not venture to profess, while φιλέω expresses a purely human love; and it is to this lower level the Master descends in His third question.

Is this distinction true? It has the authority of Archbishop Trench, Professor Cremer, Professor Thayer, Bengel, Meyer, Alford, Luthardt, Westcott, Godet, Plummer, and many other eminent scholars. But the tide is turning. Dr. Marcus Dods, in the "Expositor's Greek Testament," says *in loco:* "It is very doubtful whether this [distinction] is justifiable. The two words are used interchangeably to express the love of Jesus for John, see xiii. 23 and xx. 2, also for His love for Lazarus, xi. 3, 5, 36. And that the distinction can not be maintained, at any rate in this conversation, is obvious from v. 17; for if the words differed in meaning, it could not be said that 'Peter was grieved because Jesus a third time said, Φιλεῖς με,' because Jesus had not used these *words* three times. The words seem interchanged for euphony." Professor Holtzmann says in the "Handkommentar," on John xi. 5: "It is true that ἀγαπᾶν has not the sensual flavor of φιλεῖν, but John uses them promiscuously; cf. iii. 35 with v. 20; also xxi. 15–17." Prof. Bernhard Weiss, in Meyer's "Kommentar," eighth edition, says *in loco:* "whether the change between φιλῶ σε and ἀγαπᾶν is intentional becomes very doubtful, since in verse 17 this word occurs also in Jesus's question." Rev. John A. Cross, in a study of John xxi. 15–17, in *The Expositor*, fourth series, vol. vii., likewise finds that "the two words are often interchanged." President Woolsey, in an exhaustive study in the Andover *Review*, August, 1885, altho maintaining the customary distinction, is compelled to admit that "there are in the New Testament a few instances where ἀγαπᾶν and φιλεῖν are completely synonymous" (p. 171). The fullest discussion of the New-Testament use of these two words is by Prof. William G. Ballantine, D.D., in the *Bibliotheca Sacra* for July, 1889,* where it is shown conclusively that there is no significance in the change from ἀγαπάω to φιλέω in the Lord's dialog with Peter.

Ἀγαπάω occurs far more frequently in the New Testament than φιλέω. Their occurrence is as six to one in favor of the former, while φιλία occurs but once (Jas. iv. 4), tho ἀγάπη one hundred and eighteen times. Evidently in New-Testament times ἀγαπάω had practically superseded φιλέω. Whatever distinction may have existed between the two words in classical Greek had been completely lost long before our Gospels were written.

President Woolsey quotes with approval Grimm's statement in his "Clavis Novi Testamenti" that men are said to ἀγαπᾶν God, not φιλεῖν; but Paul says: "If any man loveth (φιλεῖ) not the Lord, let him be anathema" (1 Cor. xvi. 22); and in 2 Tim. iii. 4, where there was a fine opportunity for making a sharp distinction between a sensual and a spiritual love, φιλεῖν is used in both cases, both of God and of pleasure, φιλήδονοι μᾶλλον ἢ φιλόθεοι. The Father φιλεῖ the Son (John v. 20); and so this same word, which we are told expresses merely "the love of natural inclination," is used by the Master both of God's love for men and of the disciples' love for Him (John xvi. 26, 27). Ἀγαπάω is used in the same way, to express the same affection. We are commended to love the Lord our God with all our heart, and love our neighbor as ourselves; in both cases we find ἀγαπᾶν; but Pharisees love (ἀγαπάω) the chief seats in Luke xi. 43, while in Matt. xxiii. 6 we find it said of them φιλοῦσι τὴν πρωτοκλισίαν. Men love darkness rather than light (John iii. 19); they love the glory that is of men (John xii. 43); husbands are admonished to love their wives even as Christ also loved the church (Eph. v. 25), and as their own bodies (v. 28); Demas loved this present world (2 Tim. iv. 10; cf. 1 John ii. 15); Balaam loved the hire of wrong-doing (2 Pet. ii. 15). In every case we find ἀγαπάω. Likewise φιλέω covers the whole category of human affections. We have seen that it is used of God's love for the Son, of Christ's love for us, of our love for Christ as the ground of the Father's love for us. It is also used of the disciples' mutual love (Tit. iii. 15), of the world's love of its own (John xv. 19), of the follower's love for father and mother, son and daughter, which is not allowed to exceed their love for their Master (Matt. x. 37), where President Woolsey also acknowledges that φιλεῖν rises to the highest conception of love, and of the liars who love and make a lie (Rev. xxii. 15). Husbands are commanded to ἀγαπᾶν their wives; wives are to be φιλήδονοι (Tit. ii. 4).

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* It is to this article that I am indebted for many of the following statements, but I have verified all before using them.

President Woolsey quotes John xi. 3 as one of the instructive passages to show the distinction between φιλεῖν and ἀγαπᾶν. The sisters of Lazarus send to Jesus saying, "Lord, behold he whom thou lovest (φιλεῖς) is sick," denoting friendship on the part of Jesus for Lazarus, while in verse 5 the evangelist, remarking that Jesus loved Martha and her sister, uses ἠγάπα, not ἐφίλει, as this latter word would be inappropriate when speaking of Jesus's relation to these women. But Lazarus is joined here with his sisters in this remark of the evangelist; and the man whom the sisters knew that Jesus φιλεῖ the evangelist says He ἠγάπα. Underlying this supposedly "delicate" choice (Weiss *in loco*) of ἀγαπᾶν in this connection is the belief asserted by Grimm and others that this verb "is not said, and can not be said, of sexual love." Both Thayer in his dictionary and President Woolsey in the Andover *Review* correct this mistake by references to Plutarch, Lucian, and Judges xvi. 4. They might have gone further and have quoted Gen. xxxiv. 3, Shechem's love for Dinah; Judges xvi. 15, Samson's love for Delilah; 2 Sam. xiii. 1, Amnon's love for Tamar; 1 Kings xi. 2, Solomon's love for strange wives. So far from being a chaster word than φιλέω, ἀγαπάω is the very word used all through the Septuagint, certainly familiar to the author of the Fourth Gospel, for the most sensual passion, the very word which the prophets use for describing the sinful lust, "gross as the heart of the wild ass," with which Israel is going after strange gods (Is. lvii. 8; Jer. ii. 25; Ezek. xvi. 37; while ἀγάπη is used in the LXX. fifteen times of both pure and impure love (cf. 2 Sam. xiii. 15). This also disposes of Zezschwitz's opinion, quoted with evident approval by Thayer, that ἀγάπη "first makes its appearance as a current term in the Song of Solomon—certainly no undesigned evidence respecting the idea which the Alex. translators had of the *love* in this song." It is true that in the New Testament neither ἀγαπάω nor ἀγάπη is used of sexual love; but is not the simple reason for this that the writers had no occasion for this use? It certainly is used so in the Septuagint.

So we conclude that this supposed distinction between these two words is wholly artificial, and has no basis in Biblical usage. Both words are used indiscriminately to cover the whole ground of affection, from the holy love of God for man, through the love of friends for each other, down to sexual love, both pure and impure. In classical Greek, a distinction, no doubt, existed; but long before the Fourth Gospel was written, this distinction had disappeared. Ἀγαπάω had become the, by far, more common term, almost wholly superseding φιλέω, both expressing the same meanings, as they do in modern Greek. So Professor Ballantine quotes Byron singing to the "Maid of Athens," Ζωή μοῦ σὰς ἀγαπῶ (not φιλῶ).

The Greek does not let in "a flood of sunlight" upon this tender dialog between Peter and his Lord. How stilted this beautiful conversation becomes when trying to find in it a delicate play of words, suited to a school of language, is seen in the "Twentieth Century New Testament," where the Master asks Peter: "Are you more devoted to me than the others are?" and the disciple replies, "Yes, Master, you know that I love you." Weizsaecker in his New Testament translates ἀγαπᾶν with *lieb haben,* φιλεῖν with *lieben,* while Luther consistently used the former expression for both words. Both the English and the American Revised Versions tell us in a foot-note that "*Love* in these places represents two different Greek words," certainly the most useless kind of information.

If we only knew that this dialog was carried on in the Greek language, there would be some excuse perhaps for trying to find some subtle reason for the respective choice of the two words by Jesus and Peter. But Aramaic was the common language of Palestine long before Jesus's time. Both Jesus and Peter may have known Greek, the Hellenistic Greek of Galilee and Syria; but it is very improbable that they would have used it in their intercourse one with another.

Even to the learned Saul of Tarsus, the voice from heaven came in the Hebrew, *i.e.*, Aramaic, language. Aramaic was utterly incapable of expressing the subtle distinction insisted upon by commentators. The writer of the Fourth Gospel, therefore, must have studiously invented a distinction which he knew the Lord Himself and Peter never made. The Peshito version has the same word throughout. Mrs. Lewis in her translation of the Syriac Gospels, discovered by herself likewise, makes no distinction. Is it then not the most natural, yes, the only legitimate conclusion that the distinction maintained by so many of our New-Testament scholars is wholly imaginary, and that the plain reader, ignorant of even the elements of Greek, but *en rapport* with the spirit of this holy scene, understands his Lord's question and the penitent disciple's answer more fully and more clearly than the scholars who are insisting upon a "delicate play" of words in this sacred conversation? I would just as lief think of a father's balancing delicately two synonyms as he pours out his whole heart full of tender love in his farewell words to his son, as of Jesus and Peter engaged in a game of logomachy by the shore of the lake "He loved so well."

AT THE RED SEA

By Prof. John E. McFadyen, M.A., Knox College, Toronto, Canada.

Egypt and Babylon, the Exodus and the Exile—these names mean much in the history and religion of Israel; for it was in connection with their sojourn in these lands that the Israelites received their most impressive and memorable experiences of the meaning of redemption. On the pages of the Old Testament such a word as this is anything but a religious abstraction, nor, for the most part, does it describe a merely individual experience; it is filled full of large historical content—a very real deliverance from a very tangible oppression or sorrow. Repeatedly the prophets point their audiences back to the time when the national God had led their fathers "out of the land of Egypt, out of the house of slaves"; and poets sang the grateful wonder that had filled the hearts of those who, in Babylon, had wept when they remembered Zion; back again in their dear Jerusalem, they "were like unto them that dream."

Of these two marvelous deliverances, each of which, in a different way, left so deep a mark upon the religious thought of Israel, it is the former that we here consider. What happened at the Red Sea? Wonderful as was the providence that shaped the national destiny of Israel, it is perhaps hardly too much to say that it was her experience at the Red Sea that started within her the faith in her God as a God of redemption. It is therefore important to ascertain, so far as we can, exactly what took place.

And here we are confronted at once with the difficulty which confronts us in all the Pentateuchal narratives, and from which there is no escape—that the narrative is separated by at least two hundred years from the events which it records (roughly, 1200–1000 B.C.). Of course, with those who maintain the Mosaic authorship of the Pentateuch, this argument can have no weight; but, if anything in the literary criticism of the Old Testament is certain at all, it is that different documents are represented in the Pentateuch, that these documents come from different periods—and one a relatively late period—in the national history, and that none of them can claim to be contemporary with the events described. The story of the crossing of the Red Sea in the fourteenth chapter of Exodus, which we are considering, is of itself, as we shall see, proof enough that it could not have come from a single pen An eye-witness of the scene, who had the genius for description which most of the Old-Testament writers undoubtedly have, could have written a much clearer and more consistent account of the incident than that which we have in this chapter.

But a question of another kind meets us on the threshold. Chapter xv., the splendid "Song of Moses," has also to be considered: what is its value as a witness? Nobody doubts that, as a general rule, poetry precedes prose in the development of national literature, and that, consequently, where an event is recorded in both prose and poetry, the poetical version is likely to be the older. A fine illustration of this is to be found in the story of the death of Sisera, as told in prose in Judges iv., and in the brilliant poem of Judges v.; it is quite certain here that the poetical account is the older and that it must indeed be very old—almost, if not altogether, contemporary.

But can this principle be made to apply to Exodus xiv. and xv.? The case is not so simple as it looks. The poem may indeed be the older; but, on the other hand, there is nothing to prevent it having arisen out of the preceding prose story, composed on it as a basis.

Nothing can settle such a point but an examination of the poem itself; and while it must be admitted that much of the poem, especially the earlier half, is written with great vigor—for example:

Thou did'st blow with Thy wind, the sea covered them:
They sank as lead in the mighty waters—

and much of it has a decided flavor of antiquity; for example:

Jehovah is a man of war;
Jehovah is His name:

on the other hand it is equally clear that the poem, as a whole, can not have come from that far-off Mosaic time. The explicit reference to the inhabitants of Philistia, the chiefs of Edom, the mighty men of Moab, the inhabitants of Canaan, in verses 14, 15, would hardly be natural in a poem composed upon the spot, and rather strongly suggests Israel's later experience of these peoples; but what makes the later date of at least this part of the psalm as good as certain is verse 17:

Thou wilt bring them in and plant them in the mountain of Thine inheritance,
The place, O Jehovah, which Thou hast made for Thee to dwell in.

These verbs (bring, plant) which are graphic in the Hebrew, ought almost certainly to be translated as pasts: Thou *didst* bring . . . and plant. In any case the reference in the first line is to the mountain land of Palestine, and if the verbs be translated in the past, would imply the settlement of Israel in Canaan. The second line may also refer to Palestine; but it seems better to refer it more explicitly to Jerusalem, and to regard it as explained in the following line:

The Sanctuary, O Lord, which Thy hands have established

In that case, the date must be brought still lower down—at the very earliest, to the establishment of Solomon's temple; and then we could not possibly regard the poem as a contemporary witness of the event it celebrates. This distinction could at most be claimed for the earlier verses. When we note, however, that the song of Miriam runs:

Sing ye to Jehovah, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea;

it becomes probable that the original song of Moses, out of which the more elaborate song was created, simply ran:

I will sing unto Jehovah, for He hath triumphed gloriously:
The horse and his rider hath He thrown into the sea.

Any one who thinks that such a song would be too brief, should bear in mind the similar song sung by the Hebrew women after the victory over the Philistines:

Saul hath slain his thousands
And David his ten thousands (1 Sam. viii. 7).

The cases are exactly parallel; in both cases, the songs are sung—probably responsively—to a musical accompaniment. If this argument be correct, all the light that the Song in Exod. xv. throws upon the incident is that, under their national God, the Israelites gained a signal victory over their enemies, who were drowned—horse and rider—in the sea. There may not be much detail about that, but at any rate we have the essential point.

Some of the detail which we miss is supplied in chapter xiv.; but the account is by no means coherent. For example, verse 16 reads: "Lift thou up thy rod, and stretch out thy hand over the sea, and divide it." But, as Professor Bacon asks, "If Moses's rod extended over the sea divides it, what is the use of the strong east wind blowing all night?" for we read in verse 21, "Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided." Again, how are we to conceive the action that took place? According to this last account, the east wind drives the water back, exposing the shoals across which Israel made her escape; but according to verse 29, as "the Israelites walked upon dry land in the midst of the sea, the waters were a wall unto them on their right hand and on their left." This representation is much less natural and more mechanical than the other. Again, it is not clear whether the incident is supposed to have taken place by day or by night: there is considerable obscurity and confusion about verse 20. According to verse 24, with its reference to the "morning-watch," it is implied that the crossing took place at night; on the other hand, according to Joshua xxiv. 7, which no doubt rests on a Pentateuchal narrative, the "darkness" which Jehovah puts between Israel and the Egyptians was sent in answer to Israel's earnest prayer, and the implication is that the time was day; verse 20 is apparently an attempt to combine these two representations. Again—tho this point might be considered to be of less importance—sometimes it is the *hand* of Moses that is stretched out (vv. 21, 26); sometimes it is his rod that is lifted up (v. 16; cf. Isaiah x. 26 b).

It could hardly be seriously maintained that an eye-witness could have written thus: granted the rudiments of literary skill, he must have presented his facts in a clearer and more coherent way. The real solution of the difficulty is to be found in the simple fact that we have here three accounts interwoven. It is only natural that the three great documents that run throughout the Pentateuch—the Jehovist, the Elohist, and the Priestly Document—should all have been keenly interested in this incident, one of the basal facts of Israel's religion; and each tells the story in its own way. The Jehovist is the oldest document: it stands nearest the fact, and it has here, as usually elsewhere, the highest historical value. According to it, an east wind swept the shallow water temporarily aside, thus allowing the Israelites to cross. According to the Elohist, the division of the waters takes place when Moses lifts his rod: in this source, the rod also plays an important part in the story of the plagues. Finally, in the priestly document, which is much the latest of all, the simple and natural account of the Jehovist is heightened to a miracle in which the waters "were a wall to the children of Israel on their right hand and on their left." On the face of it, this last description lacks the historical probability of the older one.

But all three accounts agree in the main point, that Israel was providentially delivered from the Egyptians at the Red Sea. Wellhausen writes as a historian, when he describes the incident thus: "On the shore of the Red Sea the Hebrews were overtaken by Pharaoh's army. A high wind during the night left the shallow sea so low that it became possible to ford it. Moses eagerly accepted the suggestion, and made the venture with success. The Egyptians, rushing after, came up with them on the further shore, and a struggle ensued. But the assailants fought at a disadvantage: the ground being ill suited for their chariots and horsemen, they fell into confusion and attempted a retreat. Meanwhile the wind had changed; the waters returned, and the pursuers were annihilated."

These may be, so to say, the secular facts, but through these the Hebrew historian saw the great religious fact shining; that it was not accident, but God that had sent the wind; that they were redeemed, not by chance, nor even by Providence, but by a Person, a Person with a name—"Jehovah is his name." Kittel is right when he says that the Elohist and the priestly writer represent a later stage of the tradition in which the religious consciousness has kept hold of the essential point, the interposition of Jehovah, but has blurred the historical sense of the details, and of the natural basis of the divine act. But, with the song in chapter xv., there are four witnesses to all that is essential in this ancient act of redemption, just as there are four gospels to witness to our Lord.

The memory of that act was preserved in a vivid tradition which records in unforgettable words, "Israel saw the Egyptians dead upon the seashore."

THE ARGUMENT FOR THE VIRGIN BIRTH

A SUMMARY of the positions maintained in the lectures delivered by Prof. James Orr, D.D., in New York, during April, 1907, formulated by Dr. Orr himself:

1. The only two narratives we have of the birth of Jesus tell us that He was born of a Virgin.

2. The Gospels containing these narratives are genuine documents of the Apostolic Age.

3. The texts of these narratives have come down to us in their integrity.

4. The two narratives of the Virgin Birth are independent.

5. The narratives, nevertheless, are not contradictory, but are complementary, and corroborative of each other.

6. There are strongest reasons for believing that Matthew's narrative comes from the circle of Joseph, and Luke's from the circle of Mary.

7. The Gospel of Mark, which embraces only the public ministry of Jesus, does not contradict the other narratives.

8. The Gospel of John does not contradict the other narratives, but presupposes them.

9. John unquestionably knew the earlier Gospels, and is traditionally identified with opposition to the earliest known impugner of the Virgin Birth—Cerinthus.

10. Paul does not contradict the Virgin Birth. On the contrary, Luke, a chief witness to the Virgin Birth, was the companion of Paul, and Paul's language seems to presuppose some knowledge of the fact.

11. The doctrine of Paul and John—as of the New Testament generally—implies a miracle in the origin of Christ.

12. The Gospels containing the narratives of Christ's birth were, so far as known, received without question by the Church from their first appearance.

13. With the exception of the Ebionites—the narrowest section of the Jewish Christians—and some of the Gnostic sects, the Church from Apostolic times universally accepted the fact of the Virgin Birth. The Nazarenes, or main body of the Jewish Christians, accepted it.

14. The early Church set high value on the Virgin Birth doctrinally as attesting (1) the true humanity of Christ and (2) His superhuman dignity.

15. The prophecy of Is. vii. 14, is rightly applied by Matthew to the Birth of Jesus.

16. Yet, as most critics now admit, this prophecy was applied by no one in those days to the Messiah, and therefore could not have suggested the invention of this story.

17. It is granted by a majority of recent critics, that the myth—as they call it—of the Virgin Birth, could not have originated on Jewish soil.

18. It is as conclusively shown by Harnack and others that it could not have originated on Gentile soil.

19. Pagan myths do not afford any proper analogies to the Virgin Birth of Christ, or doctrine of the Incarnation.

20. The perfect sinlessness of Christ, and the archetypal character of His humanity, imply a miracle in His origin.

21. The doctrine of the Incarnation of the preexistent Son implies a miracle in Christ's origin.

22. The miracle in Christ's origin had of necessity a physical as well as a spiritual side.

23. The Virgin Birth answers historically to the conditions which faith postulates for the origin of Christ.

SERMONIC LITERATURE

SERMONS—ADDRESSES

THE MASTERY OF ENVIRONMENT

By William L. Watkinson, D.D., LL.D., Wesleyan, London, England.

Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.—Luke xvii. 21.

The world outside us is a world not to be denied. It is ever impressing itself upon our senses and imagination. It is altogether different with the world within us—the world of reason, sensibility, will; that is an invisible and silent world. Indeed, it is only recognized by a distinct act of reflection. And so we come to think that if the world outside us is not the only world, it is at least the master world. But our Lord affirms that it is not so—that the sovereign power is interior; the kingdom, the governing faculty, is within. It is a matter of the very first consideration that we should know, in life, whether we are shaped by blind force from without or whether we are determined by a spiritual faculty within.

You have writers to-day who say that man is a mere wave and stray on the ocean of existence. He is tossed about by what they call "cosmical weather." We are the victims of forces that we very imperfectly understand and that we altogether fail to resist. Is that so? Am I carried along by currents that I do not comprehend and that I can not resist? And must this frail canoe to-morrow be toppled over Niagara? Or am I like one of your ocean ships, with a central force that can defy the wind and wave? And I say that this is a matter that we ought to think about, and as early in life as possible: for life is one thing if we are shaped by irresistible forces outside; life is another thing if it is a question of ideals and election and determination. Where is the sovereign faculty? Is it within or is it without?

The fact is, all your science goes on the assumption that man is the master of the situation. What is science? Oh, we say, the interpretation of the world. Exactly! And what do we interpret the world for? Why do we study its laws, its forces, its processes? That we may use the world. We interpret that we may use it. We are not its victim, but its master. If science means anything, it means that. And what does history say on this subject? Savages have no history. They have no freedom. They are indeed carried away by forces that they do not comprehend and that they can not resist. Animals have no history. "When did history begin?" says Quinet. "It begins on the day that man elected his ideal, took his soul in his hand, and sought out a path for himself." And as one of the greatest writers of all times has declared, "The history of civilization is the history of free-will." If you will look at nature, your science assumes your mastership; and if you look at history, you see that genius—mind, will—shapes empires as the potter shapes vessels; and here Jesus Christ says the Kingdom is within you: the master force is sanctified mind. Your life is—so it ought to be—dominated by enthroned will and purpose. The Kingdom of God is within you.

The man who is tempted to rest the blame on his moral absence, on his constitution, is not always clear as to what he means by his constitution, but—there are "physical imperfections," there are "psychic survivals"; and the man in his essentials is right; he elects "the noblest," and he "desires the best," but it is the envelop that is unlucky, and it is always playing him false, and slipping from him in the mire; it is the "inheritance"—that doctrine that is so popular—the doctrine of the inheritance of the shadowy shapes behind us; they are always interfering with us and bringing us into condemnation.

I am not suggesting anything against the doctrine of inheritance. The Christian Church has taught that doctrine for nearly two thousand years substantially; only the theologians used to call it "original sin"; and the rational mind resented that doctrine. Whenever original sin was spoken of, you dropped back and felt that that was one of the equivocal dogmas, but—Mr. Darwin has been and has made you all orthodox, and now we are all of us deeply interested in the doctrine that we have received a bias from our ancestry; there is a bad drop in our blood; there is a morbid fiber in our constitution; there is a flaw in our will; and these shadowy ancestors of ours are perpetually fettering us and diverting us and bringing us into miserable condemnation.

Whenever you think of the doctrine of inheritance, you may be perfectly sure that you are substantially right about that doctrine. Everything depends upon our ancestors; there is no mistake about it. When you get a biography, what is the first chapter? It is generally a chapter that seeks to show that the subject of that biography arose at least out of an aristocratic root. And it is made clear, more or less, that he had a grand ancestry. The biographer knows well enough —he has a deep instinct that unless there is a splendid root there will never be a splendid branch. Water does not rise above its source, and humanity does not, and everything depends on our ancestry. "How far shall we go back?" You go a long way. Whenever you think of your ancestry, always push it far back. William the Conqueror—you can begin there. Push it farther back! "Well," you say, "if we push it farther back, we shall get into very doubtful regions—Darwinian before long!" Do not be afraid. Push it back all the way: "Who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God." There is your ancestry! and I am ashamed of men to-day who are excusing themselves because of the animal ancestry and the survival in them of irrational impulses. The deepest thing in a man is not his grandfather; the deepest thing in a man is not the gorilla; the deepest thing in a man is the image of God.

I ask you not to put your failings upon the accidents of things. Know that the very essence of your personality is rational, is divine, is immortal. Why, even a pagan knew better than a great many people do to-day, for Paul quotes the poet—everywhere "his offspring," and, if his offspring, let us not condone our failings with abuse of our physique, or of our inherited self. Let us go back, and know that the deepest, grandest thing in our nature is reason, spirituality, will, and let us as children of the Kingdom tolerate only what is just and noble and pure.

But if the sovereign faculty is the mind—the will—how is it that so many of us are perpetually failing? It is not the Kingdom of God within; with a good many of us it is anarchy. What did Jesus Christ come for? He came to restore that interior empire, that had lapsed into confusion and anarchy and wretchedness; and I say to you to-day, if you are master of that, nothing in your life that is animal or psychic can be master of your organism. Call in the Master! Let Him put the crown once more on your reason. Let Him put the scepter once more into your will. Let Him turn your opinions into conviction and passion, and I tell you you shall triumph over every weakness of the flesh.

I believe more deeply to-day than ever that the man endowed with grace can triumph over every infirmity, and bias, and lust of our animal self. There is not a bitter man who can not go out sweet. There is not a mean man but who may become magnanimous. There is not a man who has yielded to passion who may not become sober and rational. There is not a man, however subject to the flesh and the world, who may not go out and walk with raiment whiter than any bleaching on earth can make it; and I assure you that in those very moments when you have not been master of yourself, if when you have ever fallen a victim to your impulses and passions and temptations, you seek but the hand of Christ, you shall go forth in this great city, and "the young lion and the dragon and the adder shalt thou trample under foot." The Kingdom of God is within.

Now when some of us were young the environment wasn't discovered. We used to call it circumstance, but enough years of progress are registered in the change of the name. And every schoolboy to-day loves to talk about the environment, and with some of us the environment comes most useful. What splendid people we should be if it were not for that unfriendly environment! It is lovely, is it not, to think about it? How reasonable, how noble, how pure we would be if we had only been lucky enough to drop upon a nice sphere; but it is the environment that plays us false. What does it mean? Would it mean that if there was no drink we would all be sober? and if there was no money there would be no peculation? and if people did not provoke us we should be all sweet-tempered? It is the environment, and we have been unhappy enough to drop upon a miserable surrounding; and some of our writers teach us that when we get a better surrounding in another world we shall all be right; and you can follow Mr. Carlyle for that.

Brethren, do not we grant too much in this perpetual talk of environment? There is a great deal about us that sets environment at a defiance. To look at it physically one would think that we have no option but to succumb to an ugly environment. Is it so, physically? I noticed the other day that in London seven tons of poisonous elements are discharged into the atmosphere every week. Seven tons of poisonous material distributed over the metropolis every week! Why when you come to think about it if we had any sense of scientific propriety we ought all to expire, but we do not. Oh, no! the air is there. The environment no one will deny. But we have some of the finest birds in the world in London, and some one has made a collection of butterflies, every one of them a magnificent creature, caught in the metropolis. In our parks are charming blooms, and something like six or seven millions of people manage to live, some of them to the delicate age of seventy years. I say there is a wonderful force in human nature. There are strange resistances and strange reactions; and despite the seven tons of poison supplied weekly to the air around, we have blooms and birds and bees and butterflies: we triumph over the environment. There is a Kingdom of God or health within us, that resists the tainted breath of the city.

How men resist the environment intellectually! Look to the masters and you will see how little they care about the environment; how little they are in need of it. Look at men like Shakespeare, with little or no education; what did that matter? There was something within him that dispensed with circumstance. He swept into the front rank and remained there, when the marching days were done. Look at a man like Handel, with no general education, scarcely any musical education, stepping out and blowing his golden trumpet, and the world is charmed and will be until the years are ended. Look at a man like Turner, his father a poor barber; the fellow was born in a London slum, never had a day's education in his life; what about that? He walked up between all his canvases covered with prismatic splendor, and if you were in London you would see a crowd about his pictures. They have been there all the time ever since I have known of the place, and if you were to come back in five hundred years you would find a crowd still there. All these with no prestige, no education—and yet these, all without circumstances, carved circumstance and created those splendors that the world will never allow to die. The Kingdom of God set up in a man's brain makes him a wonderful sovereign of his circumstances and can make him a master of his surroundings; and if the Kingdom of God is set up in a man's mind, in conscience, in will, he is indeed master of the position; and he will set environment at defiance and triumph over it mentally; and yet as soon as ever there comes a question of morals you say pathetically that you would be a grand man if you had only better people round about you and more fortunate circumstances, and the rest of it, and you blame your sins upon your environment.

If a man can triumph over circumstances, physically and intellectually, I rejoice to think he can triumph over them gloriously in morals and in things of character and of conduct. Your scientists say that the conditions of things must be right or the thing can not survive; if you have a rose it must have the sun; if you have a willow it must have the water-course; if you have a fern it must have a damp place. You can not change anything unless in a corresponding change of conditions. Now, I dare say that is perfectly right, but I can show you some wonderful variations from that in another sphere. I can show you lovely flowers in cellars, I can show you honeysuckle climbing icicles, I can show you roses in December snows, I can find you a lily in a cesspool, or if you like to drop the imagery I can find you the noblest men and the purest women in conditions that seem utterly to defy the presence of nobleness and purity; you find the most spiritual of men in Babylon; you find men with white souls in Sodom. The grace of my Master can make us to triumph over any environment and to walk in blamelessness and honor. I tell you I have seen with my own eyes a snowdrop thrust itself through three inches of macadam. You need not look at one another; it is a fact. The delicate stem, frail beyond language, thrust itself through three inches of macadam. It did not believe in environment. The power of God was in its root, and it thrust itself through until it saw the blue of the sky and received the kiss of the sun; and I tell you it can be with us in the same fashion. If the power of God in a root can lift a delicate flower into the sun, the power of Christ in a human heart can make us to triumph over the most uncongenial surroundings. We can be believing amid skepticisms, spiritual amid materialisms, pure amid defilements, more than conquerors through Jesus Christ. The great struggle of life is between the interior and the exterior; and the secret of life is that a man every day strengthens his inner self against the outer world; and if you can have a fresh drink every morning from this fountain, if you talk with my Master a few genuine words every day, if you muse of great thoughts and great ideals and great hopes, you shall triumph over every infirmity of the flesh and every temptation of the world.

THE FORCES OF CIVILIZATION *

By Samuel Parkes Cadman, D.D., Congregational, Brooklyn.

For God gave us not a spirit of fearfulness, but of power and love and discipline.—2 Tim. i. 7.

The text is a solemn annunciation of the spiritual forces which sway all civilized conditions. Paul deals with these in an ardent and meditative spirit. And he speaks not only as a high officer of the church, but as a representative man whose acquired beliefs had shed new light upon his former heritage. Therefore the writings of St. Paul stand in sacred literature for that for which the cathedral stands in sacred architecture. They are embracive and inspiring, with far-flung reaches of thought and aspiration—the high Gothic of the later Scriptures, every line of them replete with devoutness and insight, and the whole structure one upraised splendor of vital energy, irradiated with the rich hues of "the many-tinted wisdom of God."

When a Christian statesman pours out in streams of admirable counsel the supplies he had drawn from near and far, the people in general are refreshed. So it is here. These precepts are full of that older world which was the mother of modernity. Fearlessness, discipline, power—a Roman general's appeal to his legions, a Stoic's discourse under the porches, a Hebrew's passionate memories of the magistrates of his lineage, could have embodied with recognition this fruitage of their common experience. And Christianity's sovereign truth is crowned in the exhortation unto charity, the charity which ameliorates and adjusts sterner considerations and which is the perfect bond of a true human union.

But under and over all which this Scripture has to offer is the enveloping influence of the royal faculty of the chosen race, that undisturbed and undisturbable faith in the covenanting Jehovah which is the all-powerful contribution of Hebraism in every subsequent civilization. It does not require any excess in us to portray Abraham leaving Ur of the Chaldees with these words upon his lips. Behind him lay the shining city, a mirror of that age which he then forsook. Before him were the trackless wastes, homeless and sinister. Within him was "the grand instinct," which has since peopled the world with its altars and its temples, its prophecies and its decrees.

Could I sum up in one pregnant phrase the legislative gifts of Moses, and the predictive visions of Isaiah, the text would best serve the purpose.

St. Paul became one of this great fraternity which o'erleaps the bounds of time, the pride of birth, the barriers of creed and blood. Socrates and Marcus Aurelius and Samuel and the apostle were alike incarnations of those spiritual laws and purposes which lie behind all progress. His soul was drawn to their souls as flame is drawn to flame. And we should be compelled to forego ourselves and to be other than we are before we could escape the discipline of God which these elected ones displayed.

St. Paul was not heedless of the alarming admixtures of current life. He saw its fierce activeness, its diseased and morbid elements, its wide reciprocities, its joy and pain. That ironic medley of good and evil which puzzles us was familiar to him. He knew that the religion for which he must later die was despised and rejected of men. He knew that

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* Baccalaureate sermon at Columbia University, June 10, 1906.

Rome's might was dissolving, and that the fall would shatter the social fabric of the world. But while Rome tottered, he remained unshaken, and spoke with the calmness and ease of one whose confident eye might have rested upon a golden age. Why was this? Surely it was not the callousness of the careless one, nor the fanaticism of the obscurantist. None who know him can accuse him of either. It was because he was held in the courage of enlightenment, the courage of training, the courage of powers invisible, and the courage of victorious love for God and men. He was assured that God could not be overthrown by His own order, and because of this, that man would continue to move with larger freedom on the earth. Brutality may rage and cynicism imagine a vain thing, but no catastrophe could halt the surging march toward the appointed goal.

These forces are not of to-day, nor of yesterday, they are forever; their catholic human extent is created by the divine depth of their intent. It was a wider and a grander age upon which men then entered, its perils by no means a negligible quantity, but its capabilities beyond all former expectation; while underneath the pressure of its problems and its pains, there was a spirit of resistance which could make men equal to their tasks and duties. I question if some Christian apologists have always been willing to do justice to the Greco-Roman world. Yet without it we could never have been what we are to-day. The "Orientalism" which flourished in Egypt, Assyria, and Crete bred indifference to liberty and nurtured a blind and tyrannical fatalism. For five hundred years before the text was issued, the scepter of civilization had passed from those earlier nations which seemed to have enjoyed so much and accomplished so little. Upon the northern shore of the Mediterranean, mankind founded another center, a center which became the sanctuary of knowledge, the home of culture, and the fortress of law. What infinite betterment this transfer brought to us all! It is not exaggeration to say that modern life and history can be dated from those initiators of the classical eras upon whose foundations we gladly build.

For do we conceive of God? So did the Greeks; and they embodied their conception in the "Absolute" of Plato and the "First Cause" of Aristotle. These were the high confessions of that nation, and supreme as it became in ethical discussion, even the ethical moment was not the sole factor in human destiny. The journeyings of human life went beyond the pale of creaturely consideration and creaturely control, and that which these polite thinkers knew and named as Fate was a dim foreshadowing of the clearer view of the Apostle. He saw that which the Athenian philosophers felt, that human value and human futurity were within the compass of the being of God. So in one unbroken continuity certain ideals of Grecian religion survived states of elevation and depression, and the language which flourished in this loftier atmosphere became a vehicle of the truth for all civilization. If you seek a practical proof of the value of Grecian ideals, consider their attainments in civic virtue. The uplifting duties and the unselfish aims of true citizenship were by them subtly analyzed, eloquently advocated, and exemplified with a prompt and sane patriotism whose courage, discipline, and power have never been excelled.

The age we serve resembles the ages we have been discussing in some respects, and if we can come to a cosmic consciousness, we shall be enlarged in ourselves and empowered in the benefits we may bestow upon our fellow men. There was another law which St. Paul enunciated with monotonous sublimity, and that, the law of altruistic sacrifice. It was long held in leash by human selfishness and desire, but, unloosed in Christ's supremacies, it has since become the operative force which alone works among conditions of ruin and loss with the patience of hope and the warmth of benevolence.

Comrades, in this common effort, we must never be silent about these principles. They teach us that which we have to learn; how little we are in our own hands, and how much we are in the hands of the Infinite and the Blessed One; how wise are those restraints and limitations which engirdle our province of achievements, and how no gift we have or can acquire is held in freehold, but is ours to be used in larger service than we know; and how the truths we most thoroughly believe can only be made an active reality by personal sacrifice. For sacrificed we must be, and, if willingly, so much the better.

Moreover, this age, like that of St. Paul, is one of restless interrogation. If poise and mastery were ever incumbent upon trained men like yourselves, men to whom civilization, as we know it, has freely given its best, this is the appointed hour. The rapidity of our gain in material wealth and privilege has embarrassed our reflecting nature. Experience has gone beyond the balance of wisdom, and wide as are its circumferences now, to-morrow they will be reduced to the strength of the center. For the kingdom of God is within us, and while our outward apparatus is gigantic, those inward faculties which make man an imperishable soul must be sustained and fed, or our rule will diminish while our curiosity increases.

Seats of learning, such as is this university, churches of all creeds which exalt the spiritual principle, courts of justice, high and low, are only efficient by means of your personal unshrinking resolution to be yourselves the sons of God, without blame, holding forth the torch of truth in the midst of darkness and perversity.

Because we are persuaded of this, let us assume our vocation fearlessly. For God has outlawed the spirit of cowardice, which is the chief enemy of both our faith and our effort. When the text, as translated, speaks of "fear," it does not convey the original meaning of the word St. Paul used here. For fear is a sentiment to which all breasts are liable, and many a brave heart rallies to the call of obligation despite its quakings. But the principle the Apostle would describe is that moral hardihood which crucifies fear in the righteous handling of our life's opportunities. It is here emergent, it brooks no little excuses, it sets aside the maxims of prudence, falsely so-called, it bids you keep tryst with omnipotence.

The traditionalist who mutilates courage and progress by separating faith and knowledge forgets that the worst heresy of which we can be guilty is to be afraid for the truth. The temporal thinker who is captured by the theory of the moment presses upon us certain pet words of his, such as "necessity" and "environment." The pensive doubter can hear nothing in the sounds around him save the low roar of faith's retreating tide down the naked beach to the sighing of the night wind.

These representative types may serve some lesser purposes in the restatement of our social and religious creeds, but their value is derivative and subordinate because it lacks the hold on God and the ages given by unshaken trust in the divine purpose. Beyond them, and far below them in moral stature, are men and women whose undoing is being fixed by greed and covetousness, and vanity and lies. They heap upon the staggering Atlas the burdens of their dishonesty and of their baleful frenzy for gain or adventitious eminence. These children of folly pierce themselves through with many sorrows, and disfigure the fair countenance of our civilization with sullying humors which are palpable to all.

But I shall waste no time in elaborate analysis of the causes which have debilitated the mental and moral tone of present society. We are better employed when we reassert the right to think freely, to act with independence, and to be dissenters from any ruling conventionalities which injure the forces named by the text. For it is more than a current assumption that men must do right tho the heavens fall; the doing of right as we are enabled to know the right is the only law of action which keeps the heavens from falling. Of course we give assent to this, but it is by no means such a commonplace in action as it is in theory. Yet it should be so, since the moralities alone are eternal. Society is undoubtedly dependent upon them, and true expediency is never opposed to them.

But the second word which I have linked with courage is the word which seems to me to stand as its keeper. It is rendered in the Authorized Version of the Scriptures as "a sound mind," and better translated here as "discipline." For next to the mischief inflicted by those who starve their conclusions to death or hold them in reserve for the sake of self-interest is the mischief of ignorance, of the illiterate and the unthinking dispositions. These assume coarse and revolting shapes, and recommend remedies almost worse than the disease. The superstitions of the vulgar and their gross formulas are not so deadly as the soulless cynicism of the wordling or the empty mouthings of the hypocrite, but they have a paralyzing poison of their own.

In an age of breadth—and we are found prating about breadth pretty constantly—there is apt to be a lack of depth; it is better to believe a few things with great tenacity than to maintain an extensive system simply for the sake of repetition or as a badge of accepted respectability. The unflinching self-expression and self-repression which created the potent individualism of the earlier Hebrews and the first Christians and the grim Puritans are not given to flourishing in a favored and luxurious atmosphere. The undisciplined man knows not what he sees, and unwittingly cultivates illusion, failure, and finally chagrin. He expects too much or too little from civilization, and when he is disappointed his criticisms are like himself, without measure and equally without weight. At intervals he cultivates a specious humanism, and then it is hard to restrain him from doing injustice and acting beyond the law, because he is tempted by his pseudo-benevolence. That he may pluck his cluster he will root up the vine, and the lawlessness which self-reverence, self-knowledge, and self-control are set to obviate finds its outlet in reckless speech and reckless conduct. There is no courage shown in marching when we ought to wait, and when waiting is best; and the lurid language which flames in headlines of the press is salient cowardice when the speaker should be silent because silence is best.

In brief, the disciplined man plays no tricks with fundamental righteousness at "the call of the wild," for he realizes that such action cripples society and hurts the general weal. It is worth while to spurn delights and live laborious days in order to make as sure as we can of knowing the ways of truth and its application to our circumstances. And if this method has to bide its time and take its chances, do you seek it for yourself and live with it alone and be careless of all that seems to threaten it.

The greatest word comes last, the word to which St. Paul pays tribute in his Corinthian epistle, where he exalts charity beyond all other gifts and faculties, and makes it the mother of the virtues, the worker of the highest Will, and the supreme evidence of the divine nature in men. If we have known God as the name ineffable, standing for one of whose greatness it seems presumptuous to speak, and in whose presence silence is the truest worship, we have done well. But there is a further step into that knowledge. He who is love hath given us love for ourselves and in this love we are assured that men are the vital products of His affection and the partakers of His nature.

The despotisms which hitherto harassed men are gone forever. For this is the love which is possest of all ethical qualities and is enriched by all social service. "If love," said Thackeray, "lives through all life and survives through all sorrow, and remains stedfast to us through all changes, and in all darkness of spirit burns brightly, and, if we die, deplores us forever, and exists with the very last gasp and throb of the faithful bosom, whence it passes with the pure soul beyond death," surely the force that interlocks all covenants and antedates and sustains all life and fosters all hope in sorrow, surely that force, that passion, that sublime source of our highest good shall be immortal. If we love still those whom we lose, how can we ever lose those whom we love? For twenty centuries the constraint of this affection has been active and blest. God's beauty, love, justice, and truth have shone through Jesus upon society at large.

Thus love shines on our path, not because it will, but because it is luminous, and in these latter days we are thinking differently about God and man, and the new thought is inculcating the new helpfulness, the care for others, the aid of the weak, the restoration of the fallen, the redemption of the criminal. The old savageries die hard, the hells we imagine and the hells we make, and which punish for punishment's sake, these linger and wait. But society has gone beyond the primitive half-emancipated man who sought to cure by terror and by the infliction of pain, and in sympathy and sacrifice will give the better self a chance, will stand in with the weakest struggler as a brother and not an outcast.

So I complete my task, a task which is indeed a privilege and a responsibility. For I have greatly desired to say some word here given me from that Holy Father above, so that on this, your day of crisis and decision and outlook, you may have reason for gratitude toward Him and strength and resolve to serve Him.

None shall persuade me that I have held too high a standard before you, or that the hopes of your professors and, better still, the ambitions of your dearest ones, outdistance your resolves and your capacities. I am sanguine, and so are they, that love will yet obtain its own and enthrone you on the seats of the brave and the just. Be less careful for what awaits you than for what you become in yourself, and see in virtue's deathlessness the prophecy of your own immortality.

We do not so much covet those quiet Isles of the Blest, where rest is the occupation, but we are keen for the strife for the right which makes any rewards a mere camping by the wayside until the fight is won and our nature is complete in the perfection of courage, of discipline, of power, and of love.

MAN'S GLORY AND CROWN

By the Rev. Magee Pratt, Congregational, Le Raysville, Pennsylvania.

Oh, worship the Lord in the beauty of holiness.—Psalm xcvi. 9.

It is a glorious thing to be a man, for only a man can know those moments of spiritual uplifting when love and gratitude, adoration and desire, blot out the memories of sin and weakness, and exalt the whole nature with a sense of divine mercy and nearness. Because we are human we have seasons of depression, hours when the littleness of our short lives weighs us down, when death startles us out of our serenity; when we are altogether weak and despondent; but we are less than human, we have fallen short of our proper powers, if those dark seasons of mortal weariness are not more than forgotten in the flash-lights of divine revelation that shine upon us from above, in the depths of our earthly night.

For this is the mission of worship. Not only for the grateful soul to exalt its God, but so that in the act of praise, in the hour of worship, God can exalt the soul, show the dim eyes of men the magnificence of His grace. Penitently we all confess that our vision and our thought are mostly filled with meaner things, with diligent desire for valueless possessions, with the lights of perverted lust for the glamour of worldly gain.

It would be a wretched fact for us all were there no other occupation for the great powers God has given us, if earth had no outlook upon heaven. But, thank God, it is possible for us at all times to discover a secluded silence and a quiet hour, and, forgetting all besides, fix our eyes and thought upon the majesty of God.

It is not for nothing that these buildings where we meet together are called "houses of worship." They are structures built for devout men and women to study the mysteries of the hidden skies. They have an atmosphere peculiar to themselves; generated by the heart contact of the two or three that gather together to worship God, they are spiritual observatories with an outlook upon glory opened by God's coming. The testimony of all ages proves that a spiritual superiority glorifies the sanctuary of the elect. Forms, rituals, preachers are nothing; the divine law and presence are all in all. In these houses of worship sins are forgiven, new life baptizes the hopeless, helpless soul. God touches once more the forms of the cold and dead, and at once they are quickened with the power of an endless life. No other place can be like the place where men meet to worship God.

Not to every one who enters the hallowed doors is the vision given. The face of God is only seen when our eyes are open. Coldness, carelessness, criticism, absentmindedness, anger, will hide His glory. God only comes to us when our hearts are ready. Longing and prayer, gratitude and praise, these lift our eyes above the careless crowd to a plane where we can see the Christ.

In God's great world there are multitudes of lives, differing in size and form, in strength and beauty, but most of all in value. We are more than foolish, we are worse than blind, if we do not read the Creator's meaning when He placed us in this world of infinite variety. Some poor mean things live always away from the light of day, some others grovel on the earth, some are winged with loveliness and pass the shining hours among the flowers, some are winged with strength and soar amid the azure of the sky. But all of them are bound by chains of law to the world's limitations. They can not worship the Lord with a conscious soul.

But creation would be a failure, a blot upon the work of God, if the ladder of life that rests upon the earth did not lose itself in its topmost rounds in the heavens above. What would be the purpose of it all? Why can we see into the infinite heights if we may not climb? why should we look into the heavens if we may never explore their infinite domain? I am sure that we may. Study the structure of your own souls; then by your aspiration and your worship you will discover that man is the crown of creation, the spiritual link that joins the lower to the higher life, the noblest type of all created things, because in man God's work is finished. And when this earth on which we live shall have vanished into nothingness, those for whose sake it was made will be living in the eternal habitations.

If the careless people that are about us everywhere could grasp this one fact in the fulness of its meaning there would be no empty seats in the house of God: that it is only by worship man obtains an eternal divorce from the lower ranges of life; without worship he is only a highly organized brute, a groveling animal tearing his birthright to pieces in the madness of his neglect. I take the facts of life I know, the testimony of sense, and of revelation. God regards the man who will not worship, as only a fit companion for the lost spirits that have renounced allegiance to His will; his fate worse than that of the beasts that perish. This earth life for all of us is only the parting of the ways—eternal progress one way, eternal loss the other—life or death; and the quality of our worship proves the nature of our choice; the light of heaven or the glare of hell shines on our faces as we go; we can not make mistake. God will not let us make mistake. His revelations in all the bibles He has written, all experience, and all sober conviction prove that men are daily fitting themselves for hell or heaven.

The worship of the Lord is an act of purqose and of service. God demands the open, intelligent, consistent homage that is the chief testimony man can give of his personal sincerity and God's superior claim. The worship of God covers every act of devotion a man is able to make. We are controlled by law, the ideas that claim the largest share of our thoughts govern the whole life at last. The man who is instant in season and out of season to worship God becomes God-filled. God owns his service with the sanction of His spirit; the one who is careless about the obligations of worship is surely losing God and will also surely lose his own soul at last. Law is such an absolute inevitable thing that often it frightens the whole soul. We play with it, we try to cheat ourselves that it does not touch us, we can do as we like, live our own way, neglect the worship of God, and it is but a light matter after all. And all the while His law is binding its chains about us till we find at last that doing as we like has made us the prisoners of God, condemned to die. That man that was in hell "lifted up his eyes"; if he had lifted them up when on earth he would have seen the law of God written all over the firmament of life, and in worship and service learned the better way.

If your church is a poor place, your preacher a sad blunderer at his trade, all the more need for every worshiper to be diligent, supplementing the inadequacies of the preacher by larger personal devotion. It is not eloquence that makes worship, it is an atmosphere, a state of soul. If our social life is worldly, sordid, the people round us forgetting God and His righteousness, then is our duty clear. We have found the very best place for worship. Amid the ugliness of sin we are to illuminate the beauty of holiness.

This beauty of holiness in which we worship God is not found in harmony of color, nor symmetry of outward form; not in embroidery of altar-cloth nor fragrance of incense. Men poor, old, ignorant, ragged have displayed its sweetness and enjoyed its power. It is willingness and delight of heart, the gathering of the soul's best power about the house of worship, the visible center of God's presence on earth. It is the concentration of all the resources of soul and body in the worship of God. If we neglect this duty we make a blot upon our holiness. Really there is no holiness left us when we grow careless of God's claim. For holiness in the heart of it is wholeness, completeness. It is full consecration in God's service. Put anything at any time above that worship, and the beauty of holiness is gone.

The visible sign of this loss of beauty is seen when we begin to make excuses for our neglect. God "knoweth our frame," and will pity and forgive when our effort falls short of our aim, when we fail in skill or lack in energy to finish the task we honestly try to do. Yet I know no word of God that bids me hope for His forgiveness if I neglect the task He sets me and waste the precious hours of life's working-day. We do not know enough of the pathways in the spiritual world to choose a way for ourselves. We have too little knowledge of that world to define its laws and catalog its duties. There is no need for man to paint a map of the provinces of God. He has given us the description of the way. Listen to His words: "Give unto the Lord the glory due unto His name: bring an offering and come into His courts. Oh, worship the Lord in the beauty of holiness. Fear the Lord, all the earth."

HOW TO HAVE FAITH IN GOD

By the Rev. Frederick F. Shannon, Methodist Episcopal, Brooklyn, N. Y

When the Master told Peter and the other disciples to have faith in God, He did not impose an impossible task, but rather unveiled to the soul its highest and most satisfying privilege. Let us take four central doctrines of God's Word and see if we can not easily know the people who believe them.

First, take the doctrine of God's fatherhood. It is one of the tragedies of theology that this great doctrine has forged its way to the front only within the last century. Yet it is older than all the centuries, lying back of all forces and all created beings. Never was it proclaimed with such majesty, tenderness, and depth as in that first Christian century. This is the music that floods Christ's teaching with unearthly melody—the fatherhood of God. Standing in the early dawn of that first Easter morning, Mary's tears ripple into smiles as He says, "I ascend unto my Father and your Father, and my God and your God."

"My Father and your Father"—who is the man most truly believing in God's fatherhood? He is invariably the man who carries a child's heart, the man whose life is yielded up in obedience to God. I heard a quaint philosopher talk this summer. She doesn't know much about phonetic spelling, or any other sort. The setting of her life has made her live close to nature's heart. Her home is a cabin in the virgin forest, miles removed from a public highway. For years she has been a servant in my father's family, and one morning last July she became so ill that it fell to my lot to take her back to her little home in a buggy.

It was inspiring to hear her talk. Her speech was as artless as the music of the birds, and as clear as the brook that crossed the road. I discovered that she knew many things which have been concealed from the wise and prudent. For example, she was talking about the divine goodness, the dependence of our frail lives, the forgiveness of sins, when she pointed up at the deep blue of the morning sky and said, "I tell you that behind that blue is a heart of love, honey."

At the end of the journey she said, "I know God will reward you for this kindness." Reward me? Of course He rewarded me, and every inch of the way. Is there any finer reward than to meet a soul that lives in God as trustingly as your child lives in your home? Aunt Mary does not know anything about synthetic philosophy. She has never heard of it in this world, and she will not have any use for it in the other. But she does know much of that higher philosophy which enfolds souls and the universe as with a garment—the fatherhood of God. She would no more think of attempting to prove that God is a father than you would think of trying to analyze the color of your mother's eye.

Or, if you please, take the doctrine of human brotherhood. Who is the man who believes in human brotherhood? Is he not the man who is acting a brother's part in this fierce battle of life? Come with me to Africa, from whose awful blackness martyr souls have gone up into God's eternal light, and I will show you a black boy who believes in brotherhood. He is fourteen years old, and a pupil in one of the mission schools. His income is $1.08 a year, but when the missionary collection was taken he subscribed seventy-five cents. Think of it! Here is one of the princeliest givers on earth. Earning nine cents a month, his missionary offering is equal to more than eight months' labor. This boy is allowed so much money for clothes, but in order that his subscription might speedily reach the missionary treasury, he requested the superintendent to deduct the amount from his clothes money. Is he not a worthy spiritual child of David Livingstone? And does he not believe in human brotherhood? The people who really believe in brotherhood are the people who are acting like brothers.

Or, here is this other great doctrine—the doctrine of the atonement. It is one of those majestic streams having its source in Eden's heart, coloring the page of priest and king and psalmist and prophet, until it bursts into crimson glory in evangelistic gospel and apostolic epistle: "He died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again." Who believes in this doctrine of atonement so passionately that it has become the master force shaping his life and destiny? Is it not the man who carries his cross in the spirit of Calvary?

If I were asked to point out the most stedfast believer in justice on the earth to-day, I think I would instantly point to Alfred Dreyfus. That man, who for the past dozen years has been hounded by dogs unleashed from the kennels of hell, that is the man who must believe that God's throne is founded upon justice. What finer spectacle was ever witnessed than this of the French nation bowing down at last at the feet of an innocent man, trying to atone for the infamous wrongs which have been heaped upon him? It seems to me that Alfred Dreyfus must believe in the atonement of Calvary, because for a dozen years he has carried his cross of injustice in the spirit of Calvary.

Or, here is a fourth great doctrine—the doctrine of heaven. Who is the man that believes it to-day, and draws out of invisible realms comfort and solace and strength for to-day's trials? Above all others, it is the man of holy life. Looking through eyes of holiness, he sees not only heaven, but that God who makes heaven: "Blessed are the pure in heart: for they shall see God."

Coming through one of the bridge tunnels in Prospect Park this morning I met a father wheeling his little child. The child was shouting at the top of its voice, waking the echo in the tunnel. Suppose I had said to the child: "Little one, what do you know about the science of echoes? The scientist explains the echo by speaking of longitudinal vibrations, of sound striking an opposite surface and being thrown back upon the ears of the listener according to the laws of reflection. Can you tell me anything about the laws governing an echo, little child?" The child can not grasp the law of the echo, but it has what is much better than the law—it has the echo itself. So it is with the doctrine of heaven. No man ever fully understands the glory of that city until he gets there. He can not clearly grasp the laws by which it is builded, but he can do this much: On the way he can enjoy the companionship of that God who makes heaven here and heaven yonder.

Would you have faith in God? Carry the heart of an obedient child. Would you have faith in human brotherhood? Act the part of a brother. Would you believe in the atonement? Carry your life cross in the spirit of Calvary. Would you know more about heaven, and heaven's God? Live a holy life in Jesus Christ. "We approach the stars with a telescope," says Emerson, "while purity of heart is the glass by which we see God."

THE HEROIC TEMPER

BY THE REV. THOMAS STEPHENS, B.A., CONGREGATIONAL, WELLINGBOROUGH, ENGLAND.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the spirit.—2 Cor. v. 5.

I. IN the words "the selfsame thing" is focused the glory of the whole passage from the seventh verse of the fourth chapter to the tenth of the fifth chapter. Together the verses portray the matchless heroism of the tone and temper of Paul's great soul.

As the Apostle surveys the perilous circumstance in which he is placed it occurs to him to remark that his body was but an earthenware vessel, frail, and liable any moment to be destroyed in the confusion of the world and the storm of persecution. In this frail body he was "troubled on every side," at every point difficulties prest upon him. He was often "perplexed," and at a loss to know which way to turn, pursued, molested, harassed, even "persecuted" ever and anon, smitten down, thrown to the ground by hostile hands. These are some of the countless perils and dangers of his life of service for God.

How did he bear up under these great trials? Was his body but a frail earthenware vessel? Then Paul could see even in that very frailty a part of the deliberate purpose of God; "in order that the excess of the power may be God's," and not his. God knows the strength of the peril and the weakness of the vessel, and does not let the vessel face the storm in its own strength, or want of strength, but, by a miracle of love, preserves it. Tho hard prest on every side, yet he is never so straitened that he does not feel himself enfolded in the large love of God. Embarrassed, without resources in himself, yet he never despairs, for he could never consider himself destitute, having God within reach. Pursued he often was, but never left behind altogether at the mercy of the pursuer, never abandoned, never deserted. Smitten down even, and thrown to the ground; but, as he lay prostrate, he knew that Infinite love was pledged to see that he should not perish or be lost, ruined, and destroyed. "To sum it up," says Paul triumphantly, "these marks of perpetual trials, misfortunes, and hardships attended with peril and death, so evident in my poor body, are but a protracted form of the glorious dying of Jesus. It is my great honor to have a small share even in his dying—for I daily die like him."

This, then, was Paul's attitude of mind toward the deep mysteries of suffering and death, and who will not say it was a heroic attitude? There he stood, believing, expectant, resolved, at times possibly sighing, yet oftener singing in his heart, groaning it may be occasionally, yet exultant and confident. And no higher or nobler form of heroism is attainable.

The noblest heroes are found among the silent host, which, without sound of trumpet or tread of foot, is advancing bravely and without a murmur to the gates of death. We must look into the quiet walks of life if we would find heroes. The grandest heroic deeds are those which are performed within four walls and in domestic privacy. That moral heroism is often greatest of which the world sees least, and which is exercised in the humblest spheres, and in circles the most unnoticed. We are apt to forget that the heroism honored of God, and the gratitude of mankind, achieves its marvels in the shades of life, remote from the babble of the crowds. In our modern life, crowded with so many engagements, there is such a thing as fireside heroism—the daily endurance of trial, and the exercise of self-denial. The man who maintains his integrity amid temptations, and bravely and hopefully struggles against adversities, upborne by an unyielding faith in God—that man is a hero.

II. But how can any one rise to such a height? We have the answer in the text: it is wholly the result of a divine process: "He that hath wrought us for the selfsame thing is God." This is the great process of grace, or redemption taking effect in the heart. It is no mere process of natural evolution; not the natural development of the human being. We are fashioned, or rendered fit for real Christian heroism, by the working of God's grace. The rough iron ore, when taken out of the earth, is hardly distinguishable from the common mold, but it is "wrought" into burning heat in the furnace, smelted, poured out in a glowing stream, broken, beaten with hammers, cast into the fires again and again, until it is so purified and hardened that instruments of shining steel can be made of it.

Infinitely more marvelous is the work of grace on human character! The Apostle summons the Ephesians to the struggle in earnest and noble words: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For ye wrestle, not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand." Having "wrought" out all this (for the same word is used here as Paul has in our text), to stand. There is the field of battle, there are the enemies, there is the armor and there is the victory.

III. The assurance of it all: "Who also hath given unto us the earnest of the spirit." It is not only in promise for the future, but for the present experience. This word "earnest" in the text means that the Spirit is given as a pledge that the final victory will be ours. The Christian life must be the successful life, for the spirit is in it as God's pledge that it will end well here, and begin well in the heavenly land. When the storms are over and the changes of life are past, and we take possession of the inheritance, and wear our titles before the universe, we shall no no longer need the sealing of the spirit. But in the mean time we need it here as the earnest and pledge of what is awaiting us.

How grieved must the Holy Spirit be when we choose the illusive gratifications of evil doing and evil speaking rather than those solid contentments afforded by His mystic witness! The witness of the Spirit is no unmeaning satisfaction we may be content to forego without suffering spiritual loss in ourselves. We can not share Christ's life in any perfect sense of the term without it.

CHRISTIAN LOVE

By the Rev. L. W. Rose, Protestant Episcopal, Laurel, Mississippi.

But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another. —1 Thess. iv. 9.

Paul is writing a letter to some church people in the city of Thessalonica. In his letter to these Thessalonians there was one great, fundamental, vital theme upon which he says that he does not need to lay any special stress. That theme was brotherly love, concerning which they were proficients, experts, shining lights among the people of their day and time. Concerning love of the brethren, they had no need that any one should write unto them, for they had been taught of God and had learned their lesson well.

The Christian religion lays supreme stress upon love—love to God and man. Other things may be optional; these are obligatory: "Thou shalt love the Lord thy God with all thy heart. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." The fatherhood of God and the brotherhood of man comprehend all that is really worth while.

"Love is our highest word and the synonym of God." Love is the essence of His being. His nature, His name is love. Each and all of the divine attributes, as we call them, may be summed up in the one simple but most profound proposition, "God is love." As all of the colors of the spectrum are comprehended in our idea of light, so each and all of the divine attributes may be considered as comprehended in our idea of God as love. God's immutability, God's omniscience, God's omnipresence, God's justice, are only so many modes in which He manifests His love. God is love, the thunders roar it; God is love, the lightnings flash it; God is love, the winds whisper it; God is love, the birds sing it; God is love, the flowers breathe it forth in their fragrance. Heaven and earth, sea and sky are full not only of the majesty of His glory, but of the infinitude of His love.

Now if all this be true; if God is love and if we are His children, and, as such, "partakers of the divine nature," it stands to reason that we will be characterized by the spirit of love. "Beloved, let us love one another, for love is of God." Such is the message which we have had from the beginning. It is the whole program of Christianity.

When the great Teacher made His advent into this world He went about doing good, and preaching the glad tidings, with no provision for the transmission of His messages which were to renovate and redeem the world. He spake the words of life eternal. His supreme concern was about one thing and about one thing only. "By this shall all men know that ye are my disciples, if ye have love one to another" (John xiii. 35).

Men have been learning the lesson very slowly indeed. Nobody who thinks at all pretends to believe for a moment that society to-day, even in so-called Christian countries, is organized on Christian principles. In practical, every-day life it is apt to be, "Each for himself and God for us all," or, to put it still more tersely, "The devil take the hindmost." Where is the law of love of commerce? Where is the law of love in the gigantic monopolies that run rough-shod over all competition? Where is the law of love in political partizanship, full, as it is, of calumny, slander, and falsehood? Where is the law of love in the stolid selfishness which marks so many of us in regard to all the sorrows, remediable and yet unremedied, that lie at our very doors? Where is the law of love in warfare and its glorification? Where is the law of love even in the church?

"The holy church throughout all the world" is broken up to-day into little squares like a checker-board, with high walls between them, and mainly about questions of ritual and organization, which, however important they may be or may seem to be, are as the small dust of the balance as compared with the great fundamentals of "the faith which was once for all delivered unto the saints."

We sometimes wonder why the Church of God does not prosper more than it does. We wonder why tens of thousands of men who repudiate the claims of the church are most earnest advocates of Masonry, Pythianism, Odd-Fellowship, and other fraternal organizations. There is hardly a big city in this country which does not have as many fraternal lodges as churches. Is there not a cause? Men are seeking brotherhood, and if they fail to find it where of all places it ought to be, they will look for it elsewhere. Hence the tremendous growth of fraternal organizations.

However imperfectly they may realize it and however blindly they may seek after it, fraternity will be sought after, "come whence it may; cost what it will." The unhappy divisions among people who profess and call themselves Christians are responsible for most of the skepticism and infidelity that prevail. It is not religion, but the lack of it, that makes men unbelievers. We may not undervalue creeds and forms and sacraments, but, after all, love is the soul of all creeds, love is the heart of all forms, love is the life of all sacraments. Nations and armies have their flags, their banners, their ensigns, and their standards; families have their heraldry, with coats-of-arms, escutcheons, bearings, quarters, emblazonry, and what not. Brotherhoods have their signs, symbols, emblems, devices, and mottoes. But the banner of the holy catholic Church, which is the blessed company of all faithful people, "is love." "By this," said the great Teacher, not by the mode of your baptism, not by the forms of your worship, not by the distinctive peculiarities of your church government, not by your theological preferences (important as these may all be in their way and place), but "by this shall all men know that ye are my disciples, if ye have love one to another."

Ministry of Reconciliation *

By Charles F. Aked, D.D., Baptist, New York.

And gave unto us the ministry of reconciliation.—2 Cor. v. 18.

I conceive that the ministry of reconciliation must embrace the reconciliation of Christians with one another. The Savior's prayer stands, "That they all may be one"; but it stands as a mockery. That prayer does not demand for its fulfilment uniformity of worship, identity of creed, nor a single organization. But it does demand one spirit, and that the spirit of brotherhood. The prayer will not be realized until we are one in faith, tho not in doctrine; one in hope, tho not in method of working; and always and everywhere one in love of God and man. What are the possibilities in this country of approximation toward the Savior's ideal I have yet to learn. This I know: that while religions are many, religion is one. I can not join a narrow church. I belong to the church of all good men and good women everywhere. It is now as wide as all human life and deep as all human need.

This ministry demands the reconciliation of the old truths with the new knowledge. The hope of saving religion in our century turns upon the ability and willingness of the church—in the first place of the pulpit, and in the second of the pew—to restate its dogmas, recast its formularies, and reissue its message to the world in harmony with the progressive revelation in history and in science which God has given and which He still gives, and in agreemennt with the ever-active operations of the Holy Spirit. We have to adopt and make our own the methods and assured results of reverent Biblical scholarship. We shall have our reward. We shall be sure that the Bible messages are inspired, not because our fathers have told us so, but because they inspire us, because they find us, find us in the deepest depths of our being, and reveal Christ to men.

Herein, too, is the right attitude of Christianity to science. It is not one of tolerance, still less of fear. It is one of sympathy, gratitude, and hope. Every kingdom that science has made or is making its own, Christianity claims for Him who is Lord of all. Let astronomer or chemist or biologist open world on world to our gaze, I have no fear for the gospel of Calvary and of the resurrection morning. I will set no bounds to the limits of man's knowledge. I do not know to what man may attain. Neither will I seek to circumscribe the legitimate sphere of his inquiry. I refuse to draw a ring-fence round certain aspects of man's life, and declare them sacrosanct, saying to the philosopher, "Hitherto shalt thou come, and no farther." Let him push his investigations beyond, far beyond, the farthest outposts of all that we can conceive to-day, and probe into the soul of man—when he can find it. The conviction of my life is that the higher our knowledge mounts the deeper will be our faith in God.

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* Abstract from Dr. Aked's opening sermon in New York as pastor of the Fifth Avenue Baptist Church.

The whole round of life must be reconciled with God. In the helpful ministry of loving deeds, which outlive all the forms and dresses of human thought, as the everlasting hills outlive the mists of the morning, the Christian Church incarnates the spirit of her risen Lord. It has become so clear that not the dullest can miss it, that the church which has nothing to say to social problems has in our day no claim to existence. Soon, if it be not laughed off the face of the earth, it will remain only as the house founded on the sand, the refuge of the idler, the self-seeker, and the coward, but a refuge which will fail them when the storms that are gathering break upon it. "Religion is not a thing of the stars, but of the streets." The gospel for the day is a gospel of social service; the gospel of the Golden Rule and the Sermon on the Mount; the Gospel of Him who was rich and for our sake became poor; the Gospel whose supreme expression is Calvary and the Cross.

SERMONETTES FOR CHILDREN

The Message of the Flowers

By the Rev. D. Davies Moore, M.A.,
Freemantle, West Australia.

So I went into the field of Ardath, and sat among the flowers; . . . and the silver eyes of the field did open before me, and therein I saw signs and wonders.—Esdras.

At this season there are two things kindred: the sky bespangled with star-blossoms, and the face of the earth emblazoned with flower-stars. The stars seem to look down upon us with unsleeping sentinel eyes. The flowers by the margin of Euphrates appeared to Esdras as silver eyes watching sympathetically his melancholy mood and breathing forth a strengthening message.

Esdras says that he also saw in the silver-eyed flowers of Ardath "wonders."

I. The wonder of color. Who can explain that? They tell us that colors have no reality. Color is structure. It may be true. If so, the wonder is intensified. Certainly color is identified with beauty. How beautiful are the flowers of the field in their various colors! How beautiful are the saints of God! They are beautiful and bright, for they are of the structure of Jesus. "In Him" we are ever more and more like Him. The color of the structure of the beauty of holiness is the loveliness with which Jesus adorns His people.

II. The wonder of fragrance. Who can explain it? They say it has no reality. It is the result of the impingement against the olfactory nerve of infinitely fine particles of matter, which in themselves have no such property as odor. If so, then the wonder of it is greatly intensified. At all events, the thing we call fragrance is one of the most real blessings of our life. How if everything smelled just the same? What a charm the world would lose! The fragrance of nature is to us a love token from our Father God. How great must be His regard who has made our dwelling-place so very fair and fragrant!

III. The wonder of influence. The flowers by a certain mystic influence soothe Esdras's weary eye and brain. How do they do it? We know not, only that in some way they are a word of God to us. God's thought is in the flowers. This little blossom is able in some manner to drive away the sadness of a lone invalid; that one is able to speak soothing messages to a despairing mind.

If God uses His flowers of the field thus, much more can He use us. So let God's thought be in us and in a much greater degree our influence for blessing shall be as the flowers of the field of Ardath.

The more a man loves God, the more spiritually directed his eyes and heart, and the nobler his mind, the more joy he is able to take from nature, from music, from art.

Hear Tennyson talk to the flowers:

"Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all in my hand;
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

Children as Arrows

By James M. Farrar, D.D., Reformed,
Brooklyn, New York.

Arrows in the hand of the mighty man.—Ps. cxxvii. 4.

If you children were sent with a Bible to a tribe of Indians, which part of the book would you first read to them? There are fifty arrows spoken of in the Bible, and some of the arrow-stories are beautiful. One of the Hebrew words, translated "arrow," means "son of the bow." Another means "flashing and rushing." The Indians would be interested in a book telling them so much about arrows. If they knew that you children were arrows—"sons of the bow," "flashing and rushing"—they would find you as interesting as your book.

The Bible says that children are arrows in the hand of a mighty man. It also says that the man is happy who has his quiver full of these arrows. Tell your fathers that they ought to be as happy as Indians and that you are their arrows. If your fathers doubt this, show them your tongues. The Bible says, "The tongue is an arrow shot out."

William Tell sent an arrow through an apple on his boy's head. I wish we knew the story of the arrow that the boy shot back at his father. Every time a boy or girl asks a question that boy or girl shoots an arrow.

A little girl had been rummaging in her mother's trunk. There she found a church letter which her mother had neglected to present to the church which she was attending. The little explorer rushed to her mother, shouting: "Oh, mamma, I've found your religion in your old trunk!" This arrow found its mark—the mother's heart.

Here is a story of a good shot made by a boy: His father was a good man, upright in business, and in his heart a believer in the religion of Christ. But he was very busy, and when Sunday would come he would always be very tired. He had become interested, too, in his paper, so he gradually stopt going to church. His wife went regularly, and sometimes took the children. One morning, just after his wife had gone, he was comfortably seated, reading the financial page, when he heard his boys talking in the next room.

"When you grow up will you go to church as mother does, or will you stay at home like father?" he heard Willie, his son of eight, inquire.

"I won't do either," replied his other son, Freddie, ten years old. "When I'm a man I'll have a team of horses and on Sundays I'll drive them up and down the boulevard and enjoy myself."

Then the father's newspaper lost its interest. There came to his mind a picture of a future in which his boys associated with loose men and lived godless lives, while he in his old age looked on the results of his early self-indulgence helplessly.

The arrows hit their mark—the father's heart.

Probably your fathers and mothers do not appreciate the full value of their arrows. When daughter meddled in the old trunk she was called "Meddlesome Mattie." The son, for his questions, was called an "Interrogation Box." They may not know that you are not to be kept in cold storage, later to be thawed out into men and women, but that you are arrows with a flash and rush, real live "sons of the bow."

The Honoring of Parents

By the Rev. Charles B. Dalton, B.D., Methodist Episcopal, El Paso, Texas.

Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.—Exod. xx. 12.

Whatever question there may be as to the application of the fourth commandment under the Christian dispensation, there can be no question about the eternal validity of this commandment. Tho one is our Father, even God, we have also fathers after the flesh and we ought to give them reverence.

Through them God gave us our lives. Moreover, we should never forget that we owe to them that tender care so essential to our infant days. Nor does their solicitude for us end with infancy. All through childhood and youth they have been sacrificing for us. They have denied themselves pleasures that our pleasures might be enhanced. Often parents have put up with the poorest that their children might have the best. For us they have unremittingly toiled. Our laughter has been their highest joy. And in our sickness they have nursed us as only parents can. They have never stinted us of love, and no sacrifice was ever too great if only it ministered to our needs or our happiness. Surely we owe them in return the highest honor we can give.

I. Children should honor their parents with obedience. But, happily under the ordinary normal conditions of home, the duty of obedience is doubly clear: we owe it to them both because they are our parents and because they are worthy of it.

This demand for obedience is not an arbitrary one. It is for the sake of the children themselves. The wise restraints their parents throw about them are necessary to the best development of their character. Without these they would be in grave danger of falling into many foolish and even hurtful practises. Without discipline they can not be saved from the evils of unbridled appetites and passions.

On the part of wise parents, the desire to command their children naturally and properly relaxes as they grow up. Commands give place to counsel. In this what a wise provision God has made! For not only in the years of dawning manhood or womanhood do children profit by the wise counsels of parents, but also along the slippery paths of youth. Happy the children who always find a wise and sympathetic response to all the varied needs of their expanding lives! Thrice happy the parents whose children approach them freely and eagerly for counsel and receive it with becoming respect and profit!

II. Children should honor their parents with their love. Every consideration of gratitude, of privilege, and of duty enforces this demand. Love should begin early and never die. Children are never too old to love their parents. And it may be questioned whether the best children are ever able fully to reciprocate the affection that has been lavished upon them. Children never learn how wondrously they have been loved until they become parents themselves. This love should be practical. If we really love our parents, we will not be content always to receive from them and give nothing in return; we will seek to lighten their burdens. The daughter who truly loves her mother will not play the lady, thrumming upon the piano, or lazily absorbed in the latest novel, while her mother slaves in the kitchen. Nor will the true son act the gentleman while his father wears himself out in toil to furnish the funds which he, unworthy son, squanders in riotous living. Love will delight to serve! And the burdens of the home will be mutual burdens borne by the combined strength of the entire household.

III. Children should honor their parents by the lives they live. The child may be kind and reverential, and in many ways may honor his parents, but if he makes himself vile, he dishonors them. This is the sin that is written down to the everlasting shame of the sons of Eli. It may not be possible for us to be known as great, but we may be good. We may make our lives as sweet and beautiful as an evening psalm, and nothing can reflect more honor upon our parents. "A wise son maketh a glad father, but a foolish son is a heaviness to his mother."

IV. Let us note the promise attached: "That thy days may be long upon the land which the Lord, thy God, giveth thee." This is in the order of nature. For the qualities that are conducive to long life are fostered by the spirit which honors father and mother. No doubt the primary reference, as is common with the Hebrews, is national rather than individual. The way for God's people to hold the land which he had given to them is to maintain the right filial spirit. "If parental authority," says Dr. Dale, "came to be generally disregarded, the whole structure of society would be dissolved. The discharge of filial duty was the condition of the permanence of national existence." These wise words express a truth just as applicable to our own nation as to the Hebrew. But this national reference does not change the individualistic application of this promise. Experience justifies St. Paul in seeing in this a promise to each son and daughter. "Apart from any 'special providence,'" to quote again from Dr. Dale, "reverence in childhood for the authority of parents is usually followed by a virtuous manhood, and a virtuous manhood is likely to be followed by an honorable old age. Disregard of parental advice, and disobedience to parental authority commonly lead to a life of vice, misery, and shame, and to a premature grave."

We should hasten to honor our parents while we may. Soon death may remove them from us. Be sure any failure to do them honor will then come back to cut us to the quick.

Some of you may be far from the old home. You have gone out to make your way in the great world. You think of father and mother and the old home more than you have ever told. Why not tell them? In your love you carry an alabaster box of very precious ointment. Break it on their dear old heads while they live!

Building a Temple

By the Rev. James H. Taylor, Southern Presbyterian, Anchorage, Ky.

For the temple of God is holy, which temple ye are.—1 Cor. iii. 17.

The world has had many very beautiful and splendid temples. Some of them are standing to-day, while many others have either fallen or have been destroyed. Almost every age and time and people have had their temples, which were the places of worship and were the triumph of their workmanship; temples to the heathen gods and temples to the true God, upon which a vast amount of labor and wealth were expended.

Each of us is building a temple. Some have a longer time in which to build than others, according as the years of our lives may be, a temple, which should be the dwelling-place of God. Each one himself is the temple which he is building, "for the temple of God is holy, which temple you are"; the place where God should reside, "for know ye not that ye are the temple of God, and that the spirit of God dwelleth in you"; a living temple, in which the Spirit lives, and makes alive, which temple you are. As you build your temple, using the time which has been given to you, you should build as the Scriptures tell you.

I. The foundation. This is a very important part in the building. Upon it rests the success or the failure of the entire structure. It must be strong and firm and good. In appearance somewhat like to the building that shall rest upon it, and of equal strength in every part; something that shall be undisturbed by the rain or the sun, the heat or the cold, or, above all, by the weight of the whole structure whose towering height it helps to keep high in the sky and whose beautiful columns it holds up to view to all who wonder at it. While many times the foundation may be hidden from view, it does its whole duty none the less nobly because its presence is not seen. There are two classes of foundations—those that are above the ground and seen, those that are below the ground and not seen. But while for these temples there are these different foundations, for your temple which you are building there is only one foundation, "for other foundation can no man lay than is laid." It is already laid for you to build upon, it is a rock foundation that can not be moved and that can hold the humblest building or the noblest temple, which temple you may be. This foundation which is Christ, is the kind of foundation upon which your temple should be built. Build your character upon a rock. Rear the temple of the Holy Ghost upon Christ Jesus, and be like him who built his home upon the rock. Some rocks go to pieces under the influence of the heat and cold, and many pieces flake off. But this, "our rock," on which we build is forever firm, a tried stone. There is no danger of the structure sinking. The building can not break the foundation, nor throw it out of plumb, nor disturb the level. It is a precious corner-stone. The corner-stone is placed where it can be seen and read, that any traveler passing by may be able to learn something of the building. Put Christ, then, in a prominent place in your life and character as you are building them, your temple, and let every one who passes by on the journey through life see on the corner-stone of your temple these words: "Jesus Christ, the chief corner-stone."

II. The building. What is to be placed upon the foundation is always of the utmost importance. For with such a foundation as has been described, nothing ought to be built upon it that would not do honor to the foundation. Paul tells us of the different kinds of structures that might be put upon this foundation. Some are valuable, others are worthless, "gold, silver, precious stones, wood, hay, stubble" (1 Cor. iii. 12). In building, the material must be taken into account, must be selected. If selfishness and sin are parts of the building, you are using only stubble. So many buildings are made to appear what they are not. Iron and tin are prest into form to imitate stone and painted to represent brick. If your temple is to be made of stubble or wood or hay, upon that foundation, so "tried, and precious, and sure," it will never appear as gold or silver, but as it really is, only stubble. The way in which the temple is to be built should not in the slightest be neglected. The foundation is so true that the building should accord with it as much as is possible. It should therefore be "fitly framed." In building the temple of Solomon, every part was made to join so completely that the sound of hammer was not heard. To be fitly framed, then, the parts must be of similar kind. Unlike parts will not unite, and unlike material will only mar the structure. In your temple, let every part be made to unite with other parts, so that they may be fitly joined together. In joining they must be level and true. Gradual must be the process of the building.

III. Ornaments and furniture. In the temple of Solomon there was beautiful furniture. It was all in keeping with the magnificence of the building, and was therefore very elaborate. The interior decorations, a part of the furniture of the temple, were wonderful in their elaborate carving and coverings of gold. The many kinds of ornaments and utensils for the temple service were to be of the best. Lavers, shovels, and basins, candlesticks, lamps, and tongs, were of wonderful workmanship. In your temple which you are building you must have ornaments and furniture, things to decorate and things for service, which can also be beautiful. In many of the heathen temples, statues were placed representing different graces and virtues. They had statues to represent beauty, love, music, poetry, art, and many other graces and attainments. Your temple should not be an empty one, but be furnished and adorned. Within the temple of the Holy Ghost which temple ye are, place some of these Christian graces: 1. Faith. What a noble statue or useful furnishing that Christian grace or quality will make! Faith is often represented as a cross. If the cross shall adorn your temple, let faith, which goes with it, also adorn and beautify it. 2. Hope. This is often represented by an anchor, as faith is represented by a cross. The anchor promises safety to the mariner only when it catches some firm place as a rock. So let your life be adorned with hope, "as an anchor of the soul both sure and stedfast." 3. Charity. "The greatest of these." Like the other two, it has its representation, but its representation is something living, a heart. This makes the temple a living temple, for it contains a living heart, and the spirit of God dwelleth in you. Charity in the thirteenth chapter of 1 Corinthians means love. This is the ornament which truly adorns, the furnishing which makes true service possible.

There are many other graces and virtues and Christian principles, with which you might adorn and make useful your temple, but whatever others may be added, remember to leave some niche in your temple where you may place these. Do not leave out one of them, without which no temple can be beautiful, for as long as "faith, hope, and charity" abide, "the greatest of these is charity." Have the "greatest of these" to beautify your life and make it useful to the service of the Master, remembering always that "the temple of God is holy, which temple ye are."

Four Anchors

By the Rev. George R. Brauer, Presbyterian, Setauket, New York.

Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.—Acts xxvii. 29.

[A fifty-pound anchor with letter F for Faith; a twenty-five-pound anchor with letter C for church-membership; another twenty-five-pound anchor with letter T for Temperance; a thirty- or forty-pound anchor with letter P for Patience.]

The Apostle Paul was sailing to Rome. A great storm arose and drove the ship upon the rocks. The four anchors they cast out were the means of saving the lives of the passengers.

An anchor is a necessary and important part of the ship's equipment.

Valuable ships of the navy sometimes carry as many as eight anchors. If they lose one they can depend on the other anchors to hold the ship.

Your life is like an important and valuable ship. It has to make a long and perilous voyage on the sea of life.

In your youthful years you are getting ready for the voyage. You are rigging up the ship.

It is important to carry anchors to hold you to safe moorings, to prevent you from drifting and grounding on the muddy flats of sinful living, to keep you from falling upon the rocks of passion, and wickedness ruining and wrecking your life.

There are four anchors every one can profitably carry:

I. The anchor of faith in God and His Son Jesus Christ.

Two boys find the door of a neighbor's house unfastened. The family is away. They go in. They look about. They see some things they would like to have. One of them suggests that they take some of the things, as no one will see them. The other boy says: "No, we will not take any of these things; I believe God sees us, and I believe it is wrong to steal."

Faith in the unseen God and in His commandment kept that boy from becoming a thief.

Faith holds us true, keeps us right, and prevents us from falling.

This is a good, solid anchor. And if you are going to carry only one anchor I would advise you to get this one.

II. The anchor of church-membership. It is not as large as the anchor of faith. But it is an anchor, and a strong one.

Across the way is a public school. It stands for education. Those who desire to be educated become pupils.

Opposite the school is the public library. It stands for enlightenment. Those who wish to be enlightened become its patrons.

This building is the Christian Church. It stands for Christ, the Christian life, everything true and good. Those who desire to be truly good and Christ-like become church members.

When you tie a boat to an anchor you believe that it is perfectly safe. It can not get away, it will not drift upon the mud or on the rocks, it will not ram into other boats; it will float as it should in the channel. You know exactly where your boat is, and where you can find it whenever you want it. The Christian church is the float of the anchor of faith. There is less drifting, less grounding in impurity and sin when we are settled as members of Christ's church. Having such an anchor has helped and held many an unstable man and woman.

Boats can lose their anchors. They sometimes slip their anchors. You may know of people who once had the anchors of faith and church-membership. They do not carry them now. They have lost them. And you have observed how they are now drifting with the sinful world. And they have no such stability, and strength as they once had when they had these anchors. It is very hard for them to make their way on the troubled and stormy sea of life without these anchors.

III. The anchor of temperance. One of the greatest evils in our land is intemperance: the habit of drinking beer, wine, and whisky. Remember an anchor is a device to hold the ship, to save the ship. And so is temperance. I have known people who had the anchors of faith and church-membership. They got in the habit of drinking, and their drinking was ruining them spiritually and physically. Those two anchors were not enough for them. Now, if they had only had the anchor of temperance they could have thrown it out when it was a question of drinking, getting into the habit, and being harmed by drink, and that small anchor would have saved them.

IV. The anchor of patience. Most boys and girls when they want anything, want it right away. If they can't have it at once they fret, and scold, and cry, and go about kicking the ground and chairs. They act like a little unanchored boat among other boats. It rams into them and into the dock. It does itself damage and damages other boats. Much of the peevishness, fretting, scolding, discontent, annoying of parents, not to speak of harming themselves, could be prevented if our boys and girls had this anchor of patience.

We all need it in order to be contented with our lot, quiet and calm when we can't have what we want, and when others do not treat us as we think they should. The hardest fight any one of you has is the fight you have with yourself; the fight to keep your temper, to subdue your passions, to be unselfish, kind, and charitable. If you lack this anchor you can not be very patient and persistent in anything.

"Where is the boy I asked to wait a few minutes," inquired the man who employs the help for one of the large stores in New York City. "He went out as soon as you left him, saying that he could not wait," said one of the clerks. "Why," said the man, "I told him I thought we had a place for him, and I would go and see. He has missed it this time." The rest of that day this same boy went from one place to another seeking for something to do, and was no better off at the end of the day. Now, if he had only had the anchor of patience he could have spared himself a lot of trouble.

Here are four anchors. All important, all useful. Take your choice. Some of them are a little better and more serviceable than others. Take them all if you can. And when the storm breaks on you, and you begin to grate upon the rocks you will have them to throw out and be saved.

OUTLINES

The Apostles' Creed: The Faith of Life

By the Rev. James Silvester, M.A., Clacton, England.

1. The Author of Life—the Almighty Father: "I believe in God the Father Almighty."

2. The Restorer of Life—God manifest in the Flesh: "And in Jesus Christ His only Son our Lord," etc.

3. The Purchase of Life—the Atonement of Christ: "Crucified, dead, and buried."

4. The Pledge of Life—the Resurrection of Christ: "The third day rose again."

5. The Pattern of Life—the Ascension of Christ: "Ascended into heaven."

6. The Power of Life—the Intercession of Christ: "He sitteth at the right hand of God."

7. The Issue of Life—the Judgment of Christ: "He shall come to judge the quick and the dead."

8. The Giver of Life—the Spirit of Christ: "I believe in the Holy Ghost."

9. The home of Life—the Church of Christ: "The Holy Catholic Church."

10. The Communion of Life—Fellowship in Christ: "The Communion of Saints."

11. The Condition of Life—Forgiveness in Christ: "The Forgiveness of sins."

12. The Consummation of Life—Imortality in Christ· "The resurrection of the body and life everlasting."

Religious Depression

He himself went a day's journey into the wilderness and came and sat down under a juniper tree and he requested for himself that he might die.—1 Kings xix. 4.

Here is Elijah, a religious man in great depression of spirit.

I. Religious depression often follows religious excitement. Elijah had just passed through the excitement of his contests with the priests of Baal. 1. It was a natural, physical reaction—so measurably excusable. 2. It was a needed discipline.

II. Religious depression caused the sense of loneliness.

III. Religious depression gave rise to mistaken views of life. 1. Elijah thought his life-work had failed. 2. He thought no true worshipers of Jehovah were left alive.

IV. Religious depression removed by right means. 1. By a storm of nature affecting nerves and blood. 2. By reminders of more work to be done. 3. By new companions. Elisha was waiting for Elijah. 4. By recalling the encouraging facts, *e.g.*, there were 7,000 men who had not bowed to Baal.

Life Songs

Thou art unto them as a very lovely song.—Ezek. xxxiii. 32.

Ezekiel was only a song that apparently went in at one ear and out at the other.

But our lives sing, whether men hear or forbear.

I. Our life song determines our standing—the world judges us by it; not by creed, profession, or other circumstances.

II. Our life song is the only valuable evidence we can give of our faith.

III. We must make it sweet and strong. Not 1. A minor-key complaint. 2. A ragtime refrain of frivolity. 3. A harsh note of hate, irritation, rudeness.

IV. We can learn the best song. 1. Refusing to sing another's song,—by individual practise. 2. By chorus practise with singing saints. 3. By getting the right keynote—the love and sacrifice song of Jesus. So shall we fit ourselves for the alleluia chorus of the universe—the song of Moses and the Lamb.

W. C. S.

The Savor of Life

Ye are the salt of the earth.—Matt. v. 13.

Christ's words are addrest to His followers. Note the historical sweep of Christianity bearing its salt to all nations—the blessings of Christian civilization. There is need of this salt to preserve us from present-day corruption.

I. The salt of truth. World wants men who know the value of even a little truth.

II. The salt of character. Character tells, in unconscious as well as conscious service, in the home, in the world.

III. The salt of optimism. Decision, trust, confidence. Hamlet failed because he lacked this. Paul possest it.

IV. The salt of the gospel. In answer to all the world's needs, religion is the perfect salt that keeps human life from decay.

The sad alternative: "If the salt have lost its savor." Go forth bearing salt. Cleanse and save humanity by the salt you bear.

J. W. D.

FOR BACCALAUREATE SERMONS

God's Glory the End of Our Activity

Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. x. 31.

In the multitude and complexity of human activity—eating, drinking, playing, working, struggling—nature compels all to have a chief aim to which all conform. Most men have self in view in their life's aim—"a good time," money, honor. "The chief end of man is to glorify God and enjoy him forever." This is the thought of our text when Paul says: "Whatsoverer ye do, do all to the glory of God."

I. Reasons for it: 1. It is right and just, a "reasonable service" to our Maker. 2. It is consistent with a full and active life in the world. This does not exclude subordinate ends. 3. It involves a perfect ideal of life; recognizes highest spiritual realities. An enlarged viewpoint enjoins the "simple life." 4. This was God's purpose in our creation. It is the very reason for our existence.

II. Results of it: 1. In recognizing Christ, it redeems us from a vain life; from the world's impurity; from the power of sin. 2. It makes us do our best. We are "laborers together with God"—the perfect Workman. 3. It lifts us above criticism; brings peace, boundless freedom, and joy. 4. It gives dignity to our living; lifts us from the commonplace and monotonous by making all things great. 5. It prepares us for full enjoyment of God's presence, and gives us blest assurance, in foretaste, of the pleasures that await us. J. W. D.

The Education of a Man for His Place in the Plan of God

And Moses fled and dwelt in the land of Midian; and he sat down by a well.—Exod. ii. 15.

Moses lived one hundred and twenty years divided into three parts. Two-thirds of his life was spent getting ready for the other third.

I. The first was the period in the palace. This was his academy. Here he learned books, affairs of law and government, statecraft and diplomacy, the mysteries of Egypt's religion. This life was broken up by the mistake of slaying an Egyptian for wronging one of his people.

III. The second period was the desert. This was his university. 1. Here he learned himself. 2. He learned God. 3. He discovers God's plan for him and his course of duty.

His course shows: 1. The importance of making a choice. He refused to be called the son of Pharaoh's daughter, but chose "reproach" above Egypt's treasures. 2. The value of patience. After his mistake he waited long in the desert for his time to come. 3. The power of faith. He endured as seeing Him who is invisible.

Dr. D. J. Burrell.

Mountain-top Ideals for the Plains of Every-day

See . . . that thou make all things according to the pattern that was showed thee in the mount.—Hebrews viii. 5 (A. R.).

After geography first portrays a mountain for the pupil, there is a desire to enjoy Moses' experience. The youthful mind, longing for the extended horizon of the heights, little realizes that already he is beginning to ascend them.

I. Mountain-top views mark stages in human progress: In religion, and in every sphere of thought, the spiritual precedes the natural.

II. But seers of visions must not continue always in the ideal sphere. Down on the plain of practical life is the scene of realization. Peter, on the Mount of Transfiguration, was impractical, but, when led to the plain was a power for good. Visionary students must descend to practical plain.

III. Not perfect realization at first. "Only begin to read" said Hawthorne's Kenyon as he pointed from the Apennine tower to the picturesque Italian landscape. Joshua Reynolds' rule of success was "Make each successive painting the best."

IV. At last divine favor and presence. "Glory" pervaded the scene of realization.

> "Lift the stone and thou shalt find me,
> Cleave the wood and I am there."

C. R. S.

Man the Apostle of God

Then came a man, sent from God, whose name was John.—John i. 6.

John Baptist was an apostle of God, of Jesus, and of humanity.

I. How did he reach his assurance of God? Through the realization of God's righteousness.

II. How did he come to believe that God sent him? Through the conviction that the realized righteousness of God is the supreme interest of man, and that the true vocation of a righteous man is to guide other men to this righteous God.

III. What did his apostleship mean? That God as righteousness can be revealed only through a righteous personality. Nature may display the wisdom and power of God, but God's moral nature can be revealed only through moral beings.

From George A. Gordon's "Through Man to God."

Sovereignties of Life

The trees of the field went forth to anoint a king over them, and they said, . . . Reign thou over us.—Judges ix. 8.

I. The inevitableness of kingships among men. We are formed to rule or be ruled; to pose as monarch or subject. This appears everywhere in animal, vegetable, social, political, intellectual worlds.

II. The qualities which characterize good and bad sovereignties. The vine stands for inspiration—"cheers the heart of God and man." The fig and olive pose as emblems of "light and sweetness," as well as providence and peace.

It were unreasonable to expect all virtues in one personality. The characteristics of the inferior sovereignties are hinted at, too. There are bramble kingships (margin gives "thistle" as an alternative). Observe the preposterous assumption of the bramble, "Come put your trust in my shadow!"

Also, note the intolerance to nobler forms from the cedars. Always for leveling down. Demos always hates Pericles.

III. The choice of sovereignty is variously made. To the credit of the trees they first appealed to the monarchs of the field. It was only in default they repaired to bramble or thistle. Happily the children of wisdom take the same course. They bow to the truly great, yield only to influences refined and elevating, give no fealty which involves disloyalty to God and His Christ. Others make straight for the bramble. Some sovereignties confer the patent of nobility on those who have won distinction, but worldlings crave no nobility on account of merit. Their magnetic center resembles the upas-tree with its noxious blight. There is a unique sovereignty to whom all might bow and derive dignity therefrom—even "the King of Men." He will not dwarf the manhood, nor dethrone the reason, nor usurp the place of conscience, but will foster and unfold all the best qualities of mind and heart. W. J. A.

The Making of Character

Quit you like men, be strong.—1 Cor. xvi. 13.

Paul here urges the Corinthians to be manly men; and to be such we must be ever building the temple which the world can not see.

I. What is character? 1. Primarily, the scratch or stamp or sign by which an engraver marks his work. 2. Applied to a person, it means individuality, personality, or what a man really is. Noah, David, and Elijah; Judas, Peter, and Paul; Nero, Cromwell, and Napoleon; Washington, Stephens, and Grant—each man is a character who marks, impresses his individuality or personality on those about him.

II. What are the foundation principles of character? 1. Purity. Only the pure in heart can see God. Stained fingers leave marked spots. Thus character stained and marred, will stain and mar all it touches. 2. Truth. We have but scorn for men who profess truth and in their secret life reveal falsehood, deception, and insincerity. 3. Stedfastness. 4. Responsibility. Such as David felt before Saul, Paul before the Jews, Livingstone before Africa, and Paton before the natives of New Hebrides.

III. The effects of a noble character. 1. It is example. We read good men's lives as we read good books—for what they reveal to us, and teach us, for the inspiration they give us. 2. It is capital. "A good name is rather to be chosen than great riches."

The molding of character is a great work for each individual, and for the world at large. F. I. S.

OUTLINES FOR CHILDREN'S SUNDAY

Making Way for the Children

There is a lad here.—John vi. 9.

Andrew's specialty—leading people to Christ—was not confined to adults like Peter or the Greeks. Aside from these he opened the way for this "lad" to come; suggesting a commendable faculty for all disciples to cultivate—"making way for the children."

I. Discovering them not only by discerning their presence, but also by observing their resources. The possibilities of child-life must not be obscured by such remarks as "What are these among so many?"

II. Clearing away the obstacles: 1. By example. Recall the Master's "wo" to the misleader of the little ones. 2. By encouraging them. Samuel's "little coat" was an encouragement toward religious service. 3. Instructing them. Mother Eunice and grandmother Lois still have a duty to perform.

III. Personal leadership. The child-life can not be unfolded without the "personal touch." C. R. S.

Objectionable Features of Child-Life

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.—1 Cor. xiii. 11.

If, on the one hand, there are elements in child-character to be coveted, as suggested by our Lord, it is evident that to outgrow other features as soon as convenient is natural and desirable.

I. The range of a child's life is, as a rule, painfully small. The pronouns, I, mine, and me span the entire area.

II. The all-knowingness of a child, notwithstanding inevitable limitations, is provokingly infallible.

III. Alertness to pleasure and deadness to duty.

IV. The companionships of a child are generally a revelation. One sign of manhood is the recasting of our friendships.

V. Lack of concentration. A sight, a sound, an odor, is sufficient to break the purpose and sap resolution.

VI. The lack of reverent gratitude. Parents, teachers, public servants, all have testimony to this.

VII. The evanescent character of a child's enthusiasms. How easily quenched! How quickly intimidated and exploded!

VIII. Lack of the sense of proportion, resulting in the tendency to dispute about trifles, to the neglect of weightier matters.

IX. Inadequate conceptions of religion.

Rags

Jer. xxxviii. 12, 13; xxxix. 15–18.

The story is of Jeremiah in his dungeon. His rescue was assisted by means of rags.

I. There are many ways of doing a kindness. Some do it roughly, grudgingly, etc.

II. This black man chose the best way. What a gentleman he was, tho black!

III. A kind deed always brings a reward. God sent a special message and deliverance.

IV. The secret of Ebed's gentleness was that he loved and trusted God.

When you do a little kindness
  Do it in the nicest way,
Let your action be improved on
  By some little word you say.
Kind deeds often prove more helpful
  Than a rich man's money-bags;
Lend a hand wherever needful
  And remember Ebed's "rags."

J. M. P.

Joseph's Two Coats

Gen. xxxvii. 1–11; xli. 38–44.

I. The coat of many colors. 1. It made him conceited. 2. It made his brothers hate him. 3. It brought him into danger. 4. It brought a sad story of grief to his father.

II. His coat of character. 1. It made him see visions of God. 2. It made him obedient to his father. 3. It made him patient under trial. 4 It made him brave in temptation. 5. It made him ruler in Egypt. 6. It made him hopeful and fearless in death.

We can each have a coat of character of the same sort as Joseph had. J. M. P.

ILLUSTRATIONS

Graduation.—One view of commencement may be found in the following verses from an unidentified source:

The graduates are going forth—
God bless them every one!
To run this hard and stubborn world
Just as it should be run;
But much I fear they'll find that facts
Don't always track with dreams;
And running this old world is not
As easy as it seems.

The graduate is prone to think
His wisdom is complete.
He's but to ask—the world will lay
Its trophies at his feet.
But schooldays done and work begun,
He learns to his regret
The college of experience
He has not mastered yet.

The world has garlands and applause
At graduating time;
But may forget him the next day,
When he attempts to climb.
Life is a battle where each one
Must seek and hold his own.
He who would rise above the clouds
Must scale the heights alone.

This is the rule of life to-day,
As it has ever been:
The world bestows its smile on those
Who have the strength to win.
Beneath all outward semblances
It looks for merit true.
It little cares how much you know,
But asks, what can you do?

Nature's Voices.—If we keep the child's heart of simplicity, Nature should speak to us also somewhat as in these verses by Genevieve Hale Whitlock:

What doth the brook say,
Winding the wood?
Dear little child, be good,
Be good.

What doth the sun say,
Shining all the day?
Dear little child,
Forget not to pray.

What saith the robin,
With his little red breast?
Dear little child, in
God is our rest.

What from his haunt,
Saith the sad bobolink?
Dear little child,
Think, alway, think.

City Children.—The children of the tenements are apostrophized by Charles Hanson Towne in these suggestive verses.

Pale flowers are you that scarce have known the sun!
Your little faces like sad blossoms seem
Shut in some room, there helplessly to dream
Of distant glens wherethrough glad rivers run,
And winds at evening whisper. Daylight done,
You miss the tranquil moon's unfettered beam,
The wide, unsheltered earth, the starlight gleam,
All the old beauty meant for every one.

The clamor of the city streets you hear,
Not the rich silence of the April glade;
The sun-swept spaces which the good God made
You do not know; white mornings keen and clear
Are not your portion through the golden year,
O little flowers that blossom but to fade!

Saving the Children.—Fifty thousand babies die every summer in New York City because of lack of proper food and attention, it is said. Fifty thousand dogs live and flourish all the year round because their owners are able to give them proper food and attention, for it costs more to secure board for a dog in New York than it does for a child, strange as this may seem. For $2.66 a week one can have "the happiness that comes from the touch of baby fingers." Either of two societies will receive babies for this sum, while a concern near Bellevue Hospital will not take a dog for less than $3.00 a week.

"How much better is a man than a sheep?" is a query not less applicable to-day than in St. Paul's time. Let not Nathan Strauss, with his pasteurized milk, be alone in this good work. Where are others willing to make a fad of caring for sick babies? "Inasmuch as ye have done it to one of the least of these, ye have done it unto me."—*G. D.*

The Forerunner.—There is a reminder of John Baptist in this seasonable sentiment on May:

The voice of one who goes before, to make
The paths of June more beautiful, is thine,
Sweet May!

Guarding the Young.—"The Last Supper," by Leonardo da Vinci, has had a most tragic history. For a long time covered with water, it emerged at last without even a friendly hand to cleanse the mud from its face. Next, the prior had a door cut through it to the convent kitchen. During Napoleon's campaign in northern Italy this hall was used as a stable for the horses, and later on as a storehouse for hay. Now, when the great picture is a moldering ruin, the greatest care is taken of it.

How true to life is the history of this great work of art! Our homes and streets are filled with children fresh from the hands of the Creator, with His beauty still upon them; but we pass them thoughtlessly by, leaving them to the mercy of a thousand destroyers. At last, when neglect and vice have all but effaced the image of the Creator, and the whole is a sad and awful ruin, we make frantic efforts to save the pitiful fragments. The work of rescue is noble and needful, but how much more so are care and protection!—*E. R. P.*

A Little Child Shall Lead Them.—A miser in New England called upon a tenant in the attic of one of his houses for the monthly rent. The woman gave the man a chair which was near a cradle in which a baby lay. The woman went into another room to get the rent money. Suddenly the little one in the cradle put out its hand and fondled the hand of the old miser. It looked up in the old man's face with a smile that only children can give. The touch of the little hand was a suggestion of heaven to this man who had never before felt the touch of a baby's hand. Its smile was a glimpse of heaven. He went out of that dingy room a changed man. The money that he had miserly hoarded for many years he began to use for the good of the needy and the suffering. His heart was open to humanity.

A few months ago the man died, when it was found he had died poor because of his charities from the time that his hand touched that of the little child in the cradle. Truly, "A little child shall lead them."—*J. H. K.*

Answering God.—The following story, told in *The Quiver*, illustrates the truth that Jesus still calls little children and sets them in our midst to lead us:

"A great storm was raging. Overhead, lightning flashed in the somber sky. Round the everlasting hills encircling us reverberated the thunder. It was a beautiful but awe-inspiring scene. In the midst of the storm a little girl asked: "What is the thunder, mammy?' 'I think it is God's voice,' was the answer. A terrific clap followed, and the child was seen to bow her head. I called her to my side. 'Why do you bow your head when the thunder comes?' I asked in my elderly, blind ignorance. 'I'm answering God,' was the reply, given with a crimson flush, flooding from brow to chin. 'And what do you say, darling?' 'I say what Samuel said,' the child replied: 'Speak, Lord, for thy servant heareth.'"—*R. E. H.*

Regulation of the Heart.—A story is told of a man who came to a watchmaker with the two hands of a clock, saying, "I want you to fix these hands. They haven't kept time for the last six months."

"Where is the clock?" asked the watchmaker.

"Why, I left it at home," was the answer.

"But I must have the clock," insisted the watchmaker.

"Why, I tell you, there is nothing the matter with the clock except the hands," replied the man, who had never learned that the way the hands of a clock go depends entirely upon the works inside.

There are many people in the world who are just as foolish as that man, who thought that all that was necessary to fix the clock was to do something to the hands. Our actions are just like the hands of a clock, for they show just what kind of a heart we have. If our hearts are right, then our actions will be good, but if our actions are bad, then it is a sure sign that our hearts are wrong. The heart is like the mainspring of a clock. Everything depends upon the mainspring of a clock. So all our life depends upon our heart. The most important thing in this world is to have our heart right.—*H. N. S.*

Suffering Transformed.—How earthly loss may prove to be heavenly gain is suggested by the painter's art in the vestry of St. Lawrence Jewry, London. A picture over the fireplace, which is said to have survived the Great Fire, represents the legendary death of the patron saint of the church by roasting on a gridiron. The painted ceiling represents the saint's ascent to heaven escorted by angels, some of whom hold over him a martyr's crown, while others bear aloft the gridiron now transformed into a harp of glory.—*H. T. W.*

Failure.—In the following verse Mr. Edmund Vance Cook points out the road to our greatest successes may often be through our failures:

What is failure? It's only a spur
  To a man who receives it right,
And makes the spirit within him stir
  To go in once more and fight.
If you never have failed it's an even guess
You never have won a high success.

—*H. L. H.*

Achievement.—President Pritchett calls attention in a lecture to his students to the fact that in mechanics the formula for momentum is this: the sum of the mass of the body and its velocity. The power of a man in the life about him and in the work in which he is engaged is equal to the bulk and correctness of his thoughts plus his moral purpose.—*C. M. G.*

Authority of the Bible.—A gentleman on a Nantucket steamer the other day said to another, "I think our personal experiences are a better guide for us than the Bible. Suppose I buy one of the Nantucket Guide-books that that boy is selling, I have to go there and see the place to be sure they are correct. And if I find my experience does not agree with the book, I accept my own experience."

"Yes," replied the other, "but you can not compare the Bible with such a guide-book. You should compare it with a work on astronomy. The Nantucket guide-book is such that you can verify it all yourself, or even write such a book yourself. But the work on astronomy you can neither prove to a great extent nor duplicate. There are men who know that subject better than you do or ever will. They write the book. You believe it. So there are men who have been specially fitted by God to write the message of life, and mark out the way. It is done better than you or I can do it, or ever will."—*C. M. G.*

Cooperating with God.—Nansen's "Farthest North" contains the author's plan for reaching the pole. Others had pushed and struggled against the mighty ice current, and of course they had all signally failed. But Nansen built a powerful ship and sailing into the current deliberately moored the boat between two ice-floes and then let her drift. And this was the advantage—he had all the forces of nature helping him along instead of tugging at him and holding him back.

So the man who will not accept power from God for strong and true living is trying to battle against frightful odds. But he who receives the offered power has placed himself in the swing and push of the divine purposes and the mighty current will help him to his desired goal.—*T. H. H.*

Useless Effort.—There is a Norwegian who not long ago finished a task to which he gave four years of his life. He determined that he would write as many words on a postal card as it could possibly hold. Without either spectacles or magnifying-glass and with common pens he at first wrote one thousand words. Then by interlining he increased the number to three thousand and then to six thousand. At the end of the third year by writing smaller he succeeded in getting twenty thousand words on the card. Then he resolved to do something more wonderful than that even. Having read a novel, he counted the words and found that there were forty-six thousand. And by working tirelessly for three months he managed to put them all on a post card. It was well done, but was it worth doing at all?—*T. H. H.*

Gipsy Smith's Epigrams.

You don't feed your soul with a dictionary; you feed your soul with the presence of a risen Christ.

If you want to get big fish you must launch out into deep water. The big fish only live in deep water.

What is the use of religious profession if Jesus is out of it?

I wonder if Jesus Christ came to some of our churches where they are looking for a pastor, if He would be invited to fill the vacant pulpit.

God can open the blind eye or unstop the deaf ear, or paint a lily bell, or form a dewdrop, or create the trill of the bird song, or open the gates of the morning without a creak of their hinges, or set an atom swinging in the sunshine, with all its rhythm and poetry, as much as is in the movement of a constellation; but He can save no man against his will.

St. Paul's Cathedral is nothing but a glorified quarry if Christ be out of it, and my old gipsy tent is a cathedral when Christ is in it. Christ makes the temple.

Your soul is not a trinket that you can buy for five cents and replace when you have lost it.

Wherever Jesus comes somebody knows and wants to be where He is, for the great throbbing, weary, weeping, sad, broken heart of the world needs Jesus.

Sin builds your hospitals, and sin builds the cities of the dead; sin is the undertaker at every funeral, sin is the spade that digs every grave, and if sin could climb the steps of gold and get through the gates of life and take up its abode on God's fair fields of light they would have to build a graveyard in glory.

We will have to fight the devil with the cradle and get ten minutes ahead of him by bringing the children to Jesus in their early days.

Some of us have been trying to feed our souls with pettyism, confectionery, posies, poetry, pretty little things, pink pills for pale people.

There is no such thing as changing the eternal laws of saving grace.

You may have the streets of gold and the walls of jasper, but that would not be heaven for me if I hadn't Christ and those I loved.

You have not a thought for Jesus. You have room for a dog and you will nurse that, but you have no room for Jesus.

Death-Bed Religion.—I was preaching in London some time ago, and received a telegram as I went into the pulpit from my dear old aunt at Cambridge, saying: "Come as soon as you can. Your aunt is dying." Only an old gipsy woman, but she was my auntie, and when I longed for my mother and wanted her, when I was a little boy, she mothered and comforted me. She lived in her gipsy tent, years and years, a beautiful Christian life. And now she was dying. I took the first train, and when I reached the old tent and asked her if I should get on my knees and ask God to bless her, she said, "No, my dear, you get down on your knees and thank Him because He has blessed me." That is the way to die. I asked her, "Is Jesus as precious now in death as we say He is when we are well and strong?" She said, "You can tell anybody that a poor old gipsy woman when dying said, 'He is a rock in a weary land.'"

GIPSY SMITH

THEMES AND TEXTS

By the Rev. Charles A. McAlpine, Rochester, New York.

A Layman's Theology. "I am the way and the truth and the life."—John xiv. 6.

The Soul's Mirror. "But we all with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image."—2 Cor. iii. 18.

Bargains: Good and Bad. "And he gave them their request. But sent leanness into their soul."—Ps. cvi. 15. "Ho, every one that thirsteth come ye to the waters, and he that hath no money; etc."—Is. lv. 1-3.

Looking for Jesus in the Wrong Place. "And they sought for him among their kinsfolk and acquaintance."—Luke ii. 44. "Behold thy father and I sought thee sorrowing."—Luke ii. 48.

The Christian's Credentials. "As the Father hath sent me, even so send I you."—John xx. 21.

A Picture of God. "He that hath seen me hath seen the Father."—John xiv. 9.

A Picture of Man. "And God created man in his own image."—Gen. i. 27.

Missing the Mark. "For all have sinned and fall short of the glory of God."—Rom. iii. 23.

Spiritual Phagocytes. "That ye may be able to stand against the wiles of the devil."—Eph. iv. 11.

The Glorifying Life. "Whether, therefore, ye eat or drink or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

Manifest Destiny. "That he might go to his own place."—Acts i. 25.

When Silence is Sin. "Then said they one to another: We do not well; this day is a day of good tidings and we hold our peace."—2 Kings vii. 9.

The Price of a Life. "Esau, who for one mess of meat sold his own birthright."—Heb. xii. 16.

Sunrise in the Soul. "Whereas I was blind, now I see."—John ix. 25.

A Declaration of Independence. "I can do all things in him that strengtheneth me."—Phil. iv. 13.

Pennyless Philanthropists. "Silver and gold have I none; but what I have, that give I thee."—Acts iii. 6.

The Helplessness of God. "For I can not do anything till thou be come thither."—Gen. xix. 22.

The Isolation of a Soul. "Behold the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me."—John xvi. 31.

Advertising a Religion. "And they said, John indeed did us sign; but all things whatsoever John spake of this man were true. And many believed in him there."—John x. 41–42.

Investing a Life. "Lord, thou deliveredst unto me five talents; lo, I have gained other five talents."—Matt. xxv. 20.

Formers and Reformers. "Suffer the little children to come unto me."—Mark x. 14. "Him that cometh to me I will in no wise cast out."—John vi. 37.

The Divine Equation. "For me to live is Christ."—Phil. i. 21.

A False Balance. "A false balance is an abomination to Jehovah."—Prov. xi. 1. "These ought ye to have done, and not to leave the other undone."—Luke xi. 42.

Omnipotence Limited. "And he did not many mighty works there because of their unbelief."—Matt. xiii. 58.

Love's Delay. "Now Jesus loved Martha, and her sister and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was."—John xi. 5, 6.

CHURCH TECHNIC

THE TREATMENT OF CHURCH EXTERIORS*

By J. S. Pray, Boston, Massachusetts.

To design a monumental church edifice, an architect, as a matter of course, and one of recognized ability and taste, is employed. But when it comes to the grounds, either this same architect, who has not the special training to fit him for the special work, or, far worse, an ordinary gardener, is enough. But we have now reached in this country that point in the evolution of our church homes when more careful attention to the setting of the building, its convenient approaches, and the beautification of such grounds as it may haply possess, is in order—is fitting, if not imperative. It is coming to be no longer sufficient that the building should be beautiful and satisfying after one has entered its portals; the importance of its outward appearance before the world is to be considered.

In the treatment of church exteriors there are certain most important general principles which should always be borne in mind, and, as far as possible, applied.

The first problem in any typical case, and one in which the landscape architect has the keenest interest, is that of determining the precise location which, all things considered, the building may best occupy within the limits of the lot. The building being fittingly designed for its purposes and its situation, and being most conveniently and effectively placed with reference to the highway or highways, and at the most agreeable elevation above the ground surface, the treatment of a church exterior in any ordinary case may be said to have a threefold aim; namely, 1. To make the edifice itself appear to the very best advantage; 2. To render the available area of remaining land, so far as may be, practically useful; 3. To give the utmost possible beauty to the grounds themselves. The first of these aims should always be the controlling one, and neither the second nor the third should ordinarily be allowed to interfere with its most perfect accomplishment. I conceive that the two most worthy motives for expending large sums in building churches have always been: 1. The wish to express, in a beautiful, monumental, costly structure, the reverence that its builders have shared for their God; 2. The desire to attract and invite their brethren to share the comfort of His worship. In all this the grounds are essentially concerned along with the building, and the most worth-while use, then, of the grounds will always be, first of all, to afford the most effective setting possible to the building itself.

A church properly dominates its surroundings, so far at least as these owe their existence to man's agency. The architect, in this respect, is properly freer than in designing almost any other building. The lines of permanent highways, however, and probable directions of most usual approach, are as important limitations upon the placing of the building as are the size and shape of the lot itself. And this is true not only in the matter of obtaining most convenient access, but also in the equally important matter of securing the utmost impressiveness or attractiveness of the building to those approaching; while all of these considerations, the size and shape of the lot, its convenient access and its effective approach, influence both the distance back from the highway at which it shall be placed, and the orientation of the building.

The unrestful appearance of many church exteriors is attributable in their setting to some one or more of the following three frequent causes: 1. Undue proximity to the highway; 2. Facing in an unreasonable or an inappropriate direction, being neither properly squared with the highway nor distinctly at an angle with it; 3. The unpleasant relation in elevation of the top of the foundation to the surface of the ground; that is, the first floor, through its corresponding external indications, may be too high or too low, and this unpleasantness is apt to be emphasized by the disagreeableness of the front steps, or the junction of the vertical walls of the building with the relatively horizontal surface of the ground is an ugly one through its baldness, and the sharp contrast along an aggressive line between the perfectly formal and the more or less natural. One thing, the building, rests on top of another thing, the ground, whereas, by judicious planting, the two may frequently be so blended into one whole that the eye passes pleasantly across the line of transition.

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*From the proceedings of the third convention of the Religious Education Association.

We all know how attractive the ordinary wooden meeting-house is as seen from a considerable distance, dominating a little hamlet which nestles amid the hills. I am sure you will all agree with me that, at least as thus seen, it is most agreeable when painted white, with green blinds. As seen near at hand, it can never suggest anything but the sterner faith of our sturdy forefathers, whether Pilgrim, Puritan, Quaker, or what not, and any attempt to soften its severity by painting with color or much planting, even if the plants be chosen with restraint, is pretty apt merely to weaken its old expression without accomplishing a new one. The result is hodgepodge. Far better is it, as always where we can, to follow Pope's advice and "seek the genius of the place in all." In this case, then, it will be most effective so to select and dispose any planting we may use as rather to enforce the old solemnity of the building, its dignity, which is often very considerable, aiming more to awaken respect, or it may be reverence, than to attract through lighter quality.

It would be hard to find a building more formal in its lines than the meeting-house we are considering, or any which more thoroughly dominates its surroundings. We recognize its spirit to be at once rigid and devotional, conventional but aspiring, a spirit which it expresses in every line of its not too attractive countenance. Fitness, harmony, demand thus at once and incontestably a formal handling of the immediate surroundings of such an edifice. Were the building of stone, it is true, judicious informal shrubbery-planting about its base might enhance the formal beauty of the building. Since it is of wood, this is not true, yet something of the actual forbidding quality of barrenness which many now feel, and justly, in many examples of the type, may in some cases be somewhat relieved by the temperate use of some good vine or vines of attractive foliage and flower—evergreen if preferred—the choice to depend on locality and other conditions of the particular case.

Instead of vines grown on trellises, a formal clipt hedge of privet, of arbor-vitæ, or of the fragrant box, around the base of the building and several feet out from it, will in some cases look well. Openings can be kept clipt opposite any basement windows.

Besides this planting close to the building, there is, in such grounds as we are considering, small need for planting, for, in general, well-kept turf, where the ground is not occupied by necessary areas of gravel road or path, will be much more effective than any other form of vegetation. But it is always desirable that the boundaries of the lot be clearly marked, and, whether or not there be a wall or fence, the planting of the boundary may add to its effectiveness. This planting, in the case of the grounds of the typical meeting-house, may often best be a formal clipt hedge in keeping with the rigid lines of the building; its formality will tend to increase the unity of the place. If the grounds, however, are of some extent, so that the boundaries do not count much in direct relation to the lines of the building, an informal border shrubbery will not be out of keeping, and will be far more interesting in itself, through its greater variety in outline, color, and texture. The use of trees in such grounds depends so upon the size and form of the area available that no general prescription can safely be made. In general, it is better to err on the side of omission than overcrowding, for in the latter case the strong, simple effect of the type is lost. On the contrary, where the grounds are large enough to permit, formal rows of trees along the boundaries, and even leading up to the main entrance, are sometimes exceedingly effective.

Where there is room, what could be more interesting or instructive to children of the Sunday-school than actually to grow some of the plants of which they read in the Scriptures, or which have, through the ages, been elements of the landscape in Palestine? Surely, this would be good use of ground, and a space sufficient could very often be set apart for this use, without injuring the harmony of the whole. Happily, a large number of the plants native to the Holy Land grow here, or have close relatives here, as, for instance, the box, the irises, leeks, beans, coriander, thistles, wheat, melons, mandrakes, balsams, wormwood and mustard, besides a good share of our common trees which could be grown until they became too large. Many other plants illustrative of the Scriptures will suggest themselves the minute thought be given to the matter. Many city children never see a flower. How like heaven would the church garden literally appear, full of strange blossoms!

PREACHERS EXCHANGING VIEWS

The Archbishop of Canterbury's Reply

Editor of The Homiletic Review:

In the April "Homiletic Review," p. 275, you quote under "Sayings and Doings" from a speech of Mr. Birrell, what you call a "Parthian shot" at the Archbishop of Canterbury.

The Archbishop has replied with a calm letter, that absolutely parries the Parthian shot, and with so full and fair a statement of facts as to leave the arrow pointless, if it does not even pierce the original shooter!

In common fairness to the Archbishop may I ask you to print—or at least to summarize—the reply he made, and of which I enclose a copy?

H. Brooke,
Vicar of St. Margaret's.
Brighton.

The following is the gist of the Archbishop's reply:

"Lambeth Palace, S.E., February 20,1907.

"My dear Birrell—In *The Times* of yesterday I read a speech of yours which, if it be correctly reported, contains and elaborates one of the gravest indictments which could be brought against a body of public men in a Christian country. England is well accustomed to read, and adequately to appraise, the facile and wholesale denunciations of bishops, which are characteristic features of a certain kind of irresponsible oratory. It is a different thing altogether when a cabinet minister of the first rank, not in the heat of debate, but in a deliberate speech, formulates against those who, as you truly say, ought to make it their endeavor to represent some of the Christian ideals of a Christian nation, the grave charge that in their public action they have systematically and continuously disregarded the better aspirations, convictions, and feelings of the people at large.

"But I am closely concerned with the responsible action or inaction of the bishops of to-day. When a statesman whose work has required from him a special familiarity with contemporary facts, tells the world that in what he calls the cause of humanity the bishops have usually kept silence in Parliament, I feel the charge to be one which I personally regard as of the utmost possible gravity This, however, is no personal matter. I sit in the House of Lords in a public capacity, and on reading your words I asked myself what correspondence they have with my recollection of the work which we have there tried to do? Will you pardon the appearance of egotism if, taking myself as a specimen, I mention some of the subjects with which one bishop out of many has endeavored, however inadequately, to deal by voice and vote?"

The Archbishop then names the Infant Life-Protection Act, the Workman's Compensation Bill (1896–7); The Prisons Act (1898); the Prevention of Corruptions Bill (1899, 1905–6); the bills for compelling provisions of seats for shop assistants, for promoting the earlier closing of shops (1900–1); for the furtherance of temperance reform (1901); in favor of a term limit to the compensation clause (1904); to regulate hours of closing of public houses (1905); and about a dozen more in which he took active part, and some of which he introduced. He concludes:

"My sole wish is to show that the bishops have not, as a matter of fact, kept silence in the way your speech seems to suggest. I have perforce referred to my personal action because I can speak of it with fullest knowledge. The fact of my residing in or near London, and of my occupying latterly a central position, has led to my being often the spokesman of my brother bishops. But my experience is merely a specimen of the experience of many, and in almost all the matters to which I have alluded the bishops have acted throughout in fullest concord with one another."

The Teaching of Joseph's Story

Editor of The Homiletic Review:

In the April number of the Homiletic Review Professor McFadyen, of Knox College, Toronto, gives a very attractive article on Joseph. The professor does not tell us, however, whether the story of Joseph is actual history or simply a tale intended to teach that God is in all our ways. He has not exprest himself on that point, but in overlooking the historical value of the story of Joseph, he misses an all-important lesson that God chose the Hebrew to teach all nations—that Abraham, and Jonah, and Daniel, and the three Hebrew Children taught—a lesson much needed by the King of Egypt and his people, viz.: That the God of Israel is the only living and true God.

Besides, he fails to find the miraculous "in the ordinary sense of the term," in this narrative. Surely he will admit that Joseph's interpretation of Pharaoh's dream was miraculous foresight—"in the ordinary sense of that term." It undoubtedly shows a knowledge of future events that Joseph could not arrive at without divine help.

The value of this story is greatly enhanced when we are persuaded that here is history—a record of actual facts, upon which further corroborative light has recently been thrown. In this same number of the HOMILETIC REVIEW, on page 275, appears the following: "Brugsch Bey, the eminent Egyptologist and explorer, has discovered a monumental inscription recording how for seven years consecutively the Nile failed to rise, a continuous famine being the result. Moreover, this record is dated 1700 years before the beginning of the Christian era, so that the period exactly coincides . . . with the seven lean years in the time of Joseph." W. H. GEDDES.

AILSA CRAIG, ONT.

The Good Side of College Life

Editor of THE HOMILETIC REVIEW:

The daily press is eager to catch up any possible scandal or sensation concerning student life in any educational institution, particularly if it be a State institution. Let a student get drunk or otherwise disgrace himself and his school and the shameful thing is heralded over the State. On the other hand, let one hundred splendid young men make clear decision for the Christian life and all it implies, and the fact is scarcely thought of enough interest or importance to be chronicled in the obscurest news item, much less "featured" in bold headlines. As a result of careful preparation on the part of the Students' Young Men's Christian Association of Iowa State College at Ames, and the cooperation of the faculty, a three days' meeting conducted by Fred. B. Smith, International secretary, resulted in over one hundred young men, many of them leading college men, taking a clear and positive stand for Christ and Christian life. Past experience at the College has shown that nearly all young men who start in the Christian life in this way stand firm. Many afterward enter distinctively Christian work. At present two of last year's class are doing very efficient work in a comparatively new field—county young men's Christian associations, and one in founding a Christian association in Manila, P. I., having recently raised on the ground over $43,000 for this purpose. Many hundreds more who enter the various industrial fields do so as Christian men and women, with high ideals and clear and strong convictions as to life's religious obligations.

A. B. STORMS,
President of Iowa State College.

AMES, IOWA.

Pastors as Confidants

Editor of THE HOMILETIC REVIEW:

Perhaps some of your many readers could throw some light on a question that asserts itself from time to time. In some churches, and certainly in most communities, there are cases of men who are constitutionally weak morally, and because they are so, go off on periodic dissipations. With as much regularity as the seasons certain propensities manifest themselves in one shape or another. They know their weakness better than you can tell it to them, and to moralize and conclude by saying that they are on the road to hell, is like telling a man who is half-way across the Atlantic that he is on the road to Europe.

It would be interesting to know from those who have had experience with such cases whether those men do not really crave a confidant or a confessor, just as the wayward son craves the open heart of his father, and whether he finds in the minister this confidant or confessor or is he repelled by the unsympathetic attitude of the one to whom he should look? Is there a place here for a Protestant confessional?

Yours truly,
"SEVENTY TIMES SEVEN."

A Correction

IN Dr. W. B. Jenning's sermon "If We Were In Control," in our April issue, is quoted a quatrain from Le Gallienne's translation of the Rubaiyat which was mangled cruelly. The verse should read as follows:

"If I were God, and this poor world were mine,
Oh, thou should'st see on what a fair design
I would rebuild it like a dream for thee—
Nor should'st thou ever blush to call it thine."

EDITORS.

RECENT BOOKS

THE NEW THEOLOGY. By R. J. Campbell, M.A. Cloth, 12mo, 258 pp. The Macmillan Company. Price, $1.50 net.

This book is not one to convince us that a new prophet, or even a new scribe has arisen to whom we shall look for a restatement of our theology. However soon or powerfully the system of faith which Mr. Campbell is groping after may be established, it will not owe its progress very much to such a book. If such a treatise could be mentioned in the same sentence with the work in theology of George A. Gordon or Prof. John Oman, it would at once suggest the contrast between the products of a master and the vagrant efforts of a novice. The wholly charitable way to treat such a book is to accept the author's explanation that it represents his own personal views and nothing more. This, however, would leave us still to acknowledge that many of the haphazard strokes that Mr. Campbell executes, synchronize and harmonize with positions and arguments that many men of much greater ability and balance are trying to develop and establish. Whatever opinions about Mr. Campbell's methods may have prevailed before, this book will go far to confirm for the majority of its readers Dr. Robertson Nicoll's estimate of the man and his work. It bears, however, the mark of entire sincerity, and evinces the courage of a man who is thoroughly convinced of his own positions.

Mr. Campbell announces monism as his fundamental philosophy, but he gives no sign that he has understood that philosophy. He gives many signs that he has not. The very first difficulty of the intelligent monist he has not perceived, namely, that the unity of the universe is only a proposition without content, and that every attempt to develop it has to proceed on a dualistic principle and use dualistic terms. Mr. Campbell and the Christian Scientists seem to be the only persons in sight who think they can develop monism logically to practical conclusions. While he is keen enough to see that an identification of God and man eliminates human responsibility, he has been able to fall back on Mr. Mallock, in that writer's absurd attempt to satisfy us with a necessary belief in our freedom, after the rational basis has been abandoned. Mr. Campbell is sure (he is sure of nearly everything) that no one can rationally establish a real freedom of will; and he proposes that identity of our consciousness with the consciousness of God is quite compatible with the possession of personal, individual consciousness. This sort of riddle is a mere trifle to him, and all the other great questions are as easily disposed of.

The problem of pain, for example, "is not so large as it looks." The astounding mathematics of pain proposed is this: "We only suffer individually and, *therefore*, all the pain of the world is comprized within the experience of the being who suffers most." We must not add up nor multiply the pains of multitudes to get an equation. And this is gravely proposed without a hint that our identity with the All (whatever that may mean) necessitates the entire sum of distributed pain to represent the pain of the All.

Sin is the act or process of living for self instead of for "the whole"; nevertheless, by a necessity of the universe and its ordering, sin, in the last result, is a quest, a "blundering quest," for life. The Fall is not a real separation from God, but a temporary loss of our knowledge that we are one with God.

The clearest and most rational chapter in this book is that upon the person of Jesus. Its clarity proceeds from the well-stated distinction between Deity and divinity. By means of it Mr. Campbell is able to defend himself successfully from the charge that he is a Unitarian—but is just as equally absolved from the claim that he is a Trinitarian. He has merely abolished the distinction. There is a universal consciousness, whose self-existence and autonomy neither we nor Jesus shares, but the nature of this is divine, and this nature Jesus and we both share in degrees. This is clear enough, as we have said, but impossible for a consistent monist. Mr. Campbell begins his theology by identifying our consciousness with that of God; he now tells us that God, or the universal consciousness, is autonomous and self-existent, and that we and Jesus, in this particular, are not in it. There is, however, an "eternal Christ" somehow ideally shadowed forth to men in the life of Jesus—but also exprest in the same way, to a lesser degree in all of us. This eternal Christ is in turn the universal consciousness, *i.e.*, God, manifesting His human side; He is the humanity of God.

Atonement is the sacrifice of the individual to the whole; to the end that he may rise to a realization of his unity with the whole, that is with God. Jesus who did this most completely gave us therefore the highest instance and the best type of atonement. But all self-sacrifice in love is measurably an atonement, and atonement is to be completed only by the universal suffering that brings universal realization of oneness with God.

The chapters on the "Authority of Scripture," "Salvation, Judgment, and The Life to Come," and "The Church and the Kingdom of God," are cast along the lines of this philosophy.

The style of this book betrays the impatience of a man who has been attacked, and who thinks he has been misunderstood. All this indicates how narrow his outlook has been, and that he does not know that every atom of this ground and every view he sets forth have been traversed and controverted by scores of the ablest minds of the ages; and that, if there is anything that men of philosophical minds have understood, it is the nature, limits, and difficulties of this transcendental monism. In the hands of a master like Spinoza or Berkley it has sometimes assumed a coherent form, and it is always logically unanswerable—but the practical answer has usually been sufficient. We do not abide in a philosophy that we construct; we must at last construct our real philosophy and our real theology from the facts by which we have to abide.

THE DEVELOPMENT OF RELIGION IN JAPAN. By George William Knox. Crown octavo, 215 pp. G. P Putnam's Sons. Price, $1.50 net.

Among the manifold advantages of the comparative study of religions is that of apprehending and appreciating more fully one's own faith. Dr. Knox, long an active missionary in Japan, and by natural gifts and long training unusually well equipped for the study of religions, here sets forth the primitive beliefs and rites as well as the perfected systems of the Islanders. The Japanese, who were first of all an Aryan-speaking, light-skinned race, akin to the Indo-Germanic nations, were blended later with Malay and Tatar stock. Their religions may be classified as insular, Aryan, and Mongol. Shinto (literally theology) gave the Japanese a national tradition and consciousness, but as a religion, strictly so-called, is merely rudimentary. Such as it is, its history upsets most of what Herbert Spencer has written concerning Japanese religious origins. Nor did Shinto arise or get developed according to what are usually called the theories of evolution, that is, by "resident forces." Buddhism, an Aryan religion, "the worship of the Absolute," furnished the sanctions of a hereafter, and Confucianism, which is the inheritance and consciousness of the Chinese race, gave to the Japanese their polity and ethics. When organized as a philosophical system, with a theory of the universe, it made the creed of the average gentleman in all Eastern Asia. Dr. Knox, with masterly insight, scholarly analysis, and all the resources of a first-class mind, enriching his theme with manifold illustrations, has made a book calculated to help us appreciate a nation, now between "the Orient" and "the Occident," whose Providential mission seems to be to make these terms wax old and vanish away.

THE PROBLEM OF FAITH AND FREEDOM IN THE LAST TWO CENTURIES. By John Oman, M.A., B.D., D.Phil. Cloth, 8vo, 443 pp. A. C. Armstrong & Son.

This volume comprizes the Kerr lectures for 1906, at the Glasgow College of the United Free Church of Scotland. Professor Oman's brilliant style and comprehensive theological knowledge are brought to a task that is in itself quite original and perpetually fascinating. It is to present the problem of how faith and freedom are both to be absolute, yet how they are to be at one; and to indicate this synthesis by a process of tracing the historical movements in the thinking of the eighteenth and nineteenth centuries through which have been explicated the faith of the church and the efforts toward religious freedom, in their mutual reactions and interactions. For this purpose seven great and decisive movements are set forth and interpreted: Jesuitism and Pascal's "Pensées"; English Deism and Butler's "Analogy"; Rationalism and Kant's "Religion within the limits of reason alone"; Romanticism and Schleiermacher's "Speeches on Religion"; The Revolution and Newman's "Apologia"; the theory of development and Baur's "First Three Centuries"; the theology of experience and Ritschl's "Justification and Reconciliation." The happy analytic gift of the author seems never to be at fault in striking the weak place and in discerning the strength and value of each of these great movements. The contribution they each have made to freedom and to faith; the defects that have operated to leave them insufficient to complete the solution of the problem, are developed with such cogency and clearness as wins the reader quite irresistibly to the critic's position. Aside from the views presented of the development of freedom and faith, the treatment in fact amounts to a comprehensive and lucid survey of religious thinking in the two centuries under consideration. Students in theology who desire to understand the great movements and great masters of this period, will find Dr. Oman's book adequate to that purpose. It is a book to buy and keep on the desk.

THE RELIGIOUS CONCEPTION OF THE WORLD. By Arthur Kenyon Rogers. Cloth, 12mo, 284 pp. The Macmillan Company. Price, $1.50 net.

This book has an engaging title. It attacks with courage and candor a very high theme; and the discussion is managed with ability. Yet it may prove disappointing to some readers because of its difficulty; for the way by which Professor Rogers would lead them is arduous enough to require a trained mind and some constancy of application. His philosophy is essentially that of the plain man who applies common sense to the problems of experience, proceeding upon the hypothesis that this is a reasonable world in which we are able roughly to estimate values, and, dimly at least, to discern end or purpose. Every man who recognizes life's spiritual concerns is so far forth religious. He will instinctively, and therefore reasonably, ask for a doctrine of the world that shall give an adequate basis for these values; and "the only really fatal attack upon religion (thus conceived) would be the proof that it serves no genuine human interest" (p. 85). As the author elaborates his particular presentment of this doctrine, there is reason to doubt whether he will hold the unquestioning assent of his readers. He is a frank, tho not a dogmatic dualist, and dualism is rather at a discount to-day. God is absolute—but absolute only in a sense, "since in point of existence He is less than the whole" (p. 166). Man is determined; that is, he has no absolute free-will—but still responsibility remains to him and he has enough moral freedom for self-expression (p. 204). On the other hand, the popular tendency toward fatalism is a shadow of man's immaturity. "The root of the Greek emphasis on fate lies not so much in any profundity of insight as in that same temper which makes, for example, the typical Greek hero so childish at times." Personality is fundamental in the scheme of Professor Rogers, and so far his book is sound and stimulating. "Reality is the whole system of selves" (p. 258). Evil is necessarily incident to the undeveloped stage of our natures, and to their full development immortality is as necessary a condition.

OUTLINES OF BIBLICAL HISTORY AND LITERATURE. By Frank Knight Sanders and Henry Thatcher Fowler. Cloth, 12mo, 233 pp. Charles Scribner's Sons. Price, $1.25 net.

The arrangement and thoroughness with which this book has been compiled is to be commended. There is no class of students, in the university or in the Sunday-school, or of those seeking a liberal Biblical culture, but will find this a very serviceable volume. The person or agency who can direct or help to direct our Sunday-school teachers away from some of the scrappy literature called "helps" now in use to books of this order, will be performing a distinct service to the cause of religious education.

INDEX TO VOL. LIII

JANUARY TO JUNE, 1907

[Ed. = Editorial Comment, Ill. = Illustration, O. = Outline, P. M. S. = Prayer-Meeting Service, Ser. = Sermon]

INDEX OF SUBJECTS

PAGE

Abraham, The First of the Pilgrim Fathers (O.) 230
After-meeting Method. By the Rev. George S. Mott Doremus 359
Aked, Charles F. Sketch and Appreciation. By our London Correspondent 349
Amusements, The Question of (O.) 231
Anchors, Four (Ser.). By the Rev. George R. Brauer 467
Antisaloon Decision, A Remarkable (Ed.) 326
Apostles' Creed, The; The Faith and Life (O.). By the Rev. James Silvester, M.A. 469
Ascension Blessings, The (O.). Preascension Preparation (C.). The Ascended yet Ever-Present Savior (O.) 390
Ascension-Day Outlines. By the Rev. C. A. Terhune, 390; An Echo of (O.) 391
Astrology among the Babylonians and Israelites. By Prof. Ed. König, Ph.D., D.D. 407
At the Door (Ser.). By the Rev. Lucien Clark 384

Baccalaureate Sermon: The Forces of Civilization. By Samuel Parkes Cadman, D.D. 452
Bethlehem, Unwelcomed at (P. M. S.) 42
Book Reviews 81, 162, 241, 322, 401, 481
Books and Reading (O.) 152
Bruton Church, The First Protestant Church in America. By Francis W. Halsey 328
Bryce, James (Ed.) 167
Building a Temple (Ser.). By the Rev. James H. Taylor 466

Calvin (Ed.) 404
Campbell, The Rev. R. J.'s, Neo-Evangelicalism. Our London Correspondent 32
Campbell, R. J.'s, Theology (Ed.) 403
Catechism, Sir Oliver Lodge's (Ed.) 83
Centurion, The. He Loveth Our Nation. By Goshn el Howie 53
Character, The Making of (O.) 471
Child-life, Objectionable Features of (O.) 472
Children, Living for the (Ed.) 406
Children, Making Way for the (O.) 472
Children's Sunday, Outlines for 471
Children's Sunday, The Story of. By Charles H. Leonard, D.D 433
Children's Sermon. The Fluttering Bird. By Frank T. Bayley, D.D. 387
Children, The Ministry of, Accepted (O.) 233
China, Progress in (Ed.) 3
Christ All in All 327
Christ Crucified, Preaching. By the Rev. H. N. Bullard, Ph.D. 271
Christ, Knowledge of (Ser.). By Prebendary H. W. Webb-Peploe 380
Christ, Living in. By the Rev. C. W. Andrews, B.D. 386
Christ, Riches and Poverty of (O.) 312
Christ, The Ascended (O.) 390
Christ, The Mind of (Ser.). By the Rev. G. A. Johnston Ross, M.A. 59
Christian Barbarism (Ed.) 163
Christian Science (Ed.) 248
Christian Science, Can It be Tested? 79
Church Exteriors, The Treatment of. By J. S. Pray 477
Church Interiors, The Treatment of. By Ralph Adams Cram 396
Church, The, as a Spiritual House (O.) 311
Church, The First Protestant, in America. By Francis W. Halsey 328
Church Wall, The. By C. Q. Murphy 318
City, The Call of the (O.) 151
Civic Meeting, The (P. M. S.) 362
Civic Religion (Ser.). By Washington Gladden, D.D. 55
Civilization, The Forces of (Ser.). By Samuel Parkes Cadman, D.D 452
Clifford, Dr. John, as a Preacher. By the Rev. William Durban 426
Clinique, A Spiritual (O.). By A. T. Pierson, D.D. 71
Clippings, An Inexpensive File for. By the Rev. L. A. Gould 434

PAGE

Coleridge, Samuel Taylor, and the Rejuvenescence of Theology. By Samuel McComb, D.D. 419
College Life, The Good Side of 480
Communion Outlines. By Franklin Noble, D.D. 313
Communism, The, of the First Christian Society. By Prof. Ismar J. Peritz, Ph.D. 288
Concrete, The, and the Ideal. By the Rev. C. A. S. Dwight 199
Conference Meeting, The (P.M.S.) 438
Confession, Effect of, upon Faith (Ser.). By Teunis S. Hamlin, D.D. 374
Consecration Prayer-meeting, The (P. M. S.) 439
Control, If We Were in (Ser.). By W. Beatty Jennings, D.D. 303
Controversy, The Amenities of (Ed.) 323
Cooperation, The Principle of, at Work. By Prof. Robert Scott 213
Corey Marriage, The (Ed.) 406
Cottage-Meeting, The (P. M. S.) 362
Crapsey, Dr.'s, Case (Ed.) 4
Creation Stories, Are There Two? By Prof. John E. McFadyen, M.A. 48
A Criticism and Reply 259
Crosses, The Three (O.) 232
Crucifixion, the World's Greatest Tragedy (O.) 232

Dead, The Faithful (O.); Who Die in the Lord (O.) 389
Depression, Religious (O.) 469
Dowie (Ed.) 248

Easter, Suggestions for. By the Rev. Alexander Terhune; The Easter Promise (O.); The Easter Prognosis (O.), 233; The After-Easter Life (O.), 312; The Easter Journey (O.) 313
Education, The, of a Man for His Place in the Plan of God (O.) 470
Egypt, Driven into (P. M. S.) 42
Environment, The Mastery of (Ser.). By William L. Watkinson, D.D., LL.D. 449
Europe, Religious Outlook in. London Correspondent 101, 195, 267, 345, 424
Evangelism, The, of Christ (O.), 151; Modern. By the Rev. E. N. Hardy, 276; Methods of (Ed.), 325; Summer 358
Evangelistic Campaigns. By the Rev. John L. Brandt, LL.D. 435
Exercise: Its Use and Abuse. By Luther H. Gulick, M.D 428
Ezekiel's Message to the Individual. By Prof. W. H. Bennett, D.D., Litt.D. 50

Faith, Great (O.) 72
Faith in God, How to Have (Ser.). By the Rev. Frederick F. Shannon 458
Faith, We Walk by (O.) 230
Famines, The Foreign (Ed.) 327
Farming, Better-class (O.) 388
Flood Stories, Are There Two? By Prof. John E. McFadyen 128
Flowers, The Message of the (Ser.). By the Rev. D. Davies Moore, M.A. 463
Fluency, The Dangers of (Ed.) 405
Flux, The, of Life (Ser.). By Pres. W. H. P. Faunce D.D. 138
France, The Gallican Recrudescence (Ed.) 6
French Liberals' Christianity (Ed.) 166

Genesis XIV., New Light on, from the Cuneiform Inscriptions. By A. H. Sayce, D.D., LL.D. 91
German Theology (Ed.) 247
"Gipsy" Smith, An Inside Estimate of. By William Dunning 351
Gladstone as an Ecclesiastical Statesman. By Charles F. Aked, D.D. 24
God's Glory the End of Our Activity (O.) 470
God's Man (Ser.). By the Rev. Rodney Smith 306
Gospel, A Conviction Concerning (O.) 73
Grateful Remembrance (Ser.). By the Rev. Percy Trafford Olten 144
Greatness, True (Ser.). By James Demarest, D.D. 67

PAGE

Hague Conference, Christ's Method and the. By Lyman Abbott, D.D., LL.D. 301
Heating, The, of Churches. By J. Cleveland Cady, LL.D. 238
Heresy, How to Deal with. By Paul Moore Strayer, D.D. 14
Home Training (Ed.) 166
Homiletic Review. An Acknowledgment and a Suggestion (Ed.) 3
Homiletic Use of the Word, The Preacher's. By the late Rev. Samuel L. Hamilton. 29
Hotel-Flat-Apartment-House Problem, The. By the Rev. J. Lewis Clark 357

Idealism, Homiletic 272
Immortality, The Pre-Christian Hebrew Idea of. By Henry Preserved Smith, D.D., 184; Is the Belief in, Dying out? By William North Rice, D.D.; Prof. James H. Hyslop, Ph.D.; Edward J. Hamilton, D.D.; Samuel McComb, D.D.; J. H. Garrison, D. D.; Reuen Thomas, D.D., 189; Deathless Man (O.), 233; The Philosophy of the Future Life. By the Rev. Arthur Metcalf 254
Infant Mortality in London (Ed.) 86
Institutional Church, The. A Discussion. By Josiah Strong, D.D.; M. A. Matthews, D.D.; G. R. Robbins, D.D.; the Rev. E. J. Helms; J. L. Parks, D.D.; H. H. Kelsey, D.D.; Warren G. Partridge, D.D. 114
Instruction, Material of. By Prof. George E. Dawson, Ph.D 282
Investment, A Hidden but Safe (O.) 231
Irenicon, An (Ed.) 5
Italy, Religious Conditions in. By the Rev. William Durban 331

Jacob, The Original Conception of the Character of. By Prof. John E. McFadyen 209
Jamestown Exposition, Militarism at the (Ed.) 83
Jehovah Reigns—A Hymn. By the Rev. James Silvester and C. Crozat Converse, LL.D. 360
Jesus, Misunderstood at Home (P. M. S.), 43; Rejected at Nazareth (P. M. S.), 44; Abandoned in Galilee (P. M. S.); Insulted in Samaria (P. M. S.), 121; Persecuted in Judea (P. M. S.), 122; Agonized in the Garden (P. M. S.), 123; The Greatest of Table-Talkers. By Bishop E. R. Hendrix, D.D., LL.D., 130; Forsaken in Jerusalem (P.M.S.); Tried before the Sanhedrin (P. M. S.), 205; Arraigned in the Pretorium (P. M. S.); Crucified on Calvary (P. M. S.), 206; He Preached Jesus (O.) 312
John's First Epistle, Analysis of. By the Rev. James Silvester 213
Jonah's Sea Trip, Lessons from (O.) 310
Joseph, Miracle in the Story of. By Prof. John E. McFadyen, Ph.D. 290
Joseph's Two Coats (O.) 472

Kingdom, The (Ser.). By W. V. Tudor, D.D. 299
Kongo Crime, The. (Ed.) 3

Law, The, Set to Music (Ser.). By Prof. Hugh Black, M.A. 141
L. E. A. F., The. By Bishop John H. Vincent, D.D., LL.D. 38
Lent—Songs of the Night. A Lenten Meditation (Ser.). By the Rev. Claude R. Shaver, 229; Suggestions for 232
Life, The Savor of (O.) 469
Life's Reserve Fund (O.) 153
Light, The, of God's Word (Ser.). By Henry Anstadt, D D. 377
Lincoln. By the Rev. W. C. Stiles, 87; and Patriotism 150
Lodge, Sir Oliver's, Catechism (Ed.) 83
Logos, The Dispensation of the. By D. C. Hughes, D.D. 132
Love, Christian (Ser.). By the Rev. L. W. Rose 461
Lovest Thou Me? By George E. Albrecht, D.D. 443
Love, The Greatest of Graces (O.) 311
Lynchings, Facts as to. By the Rev. W. D. P. Bliss 273

Man's Glory and Crown (Ser.). By the Rev. Magee Pratt 456
Man the Apostle of God (O.) 471
Mantle, The, of Jesus (O.) 391
Materialism, The New (Ed.) 85
Memorial Day (Ed.), 327; Address: The History of Liberty (Ser.). By Newell Dwight Hillis, D.D., 371; Flowers for (O.) 389

PAGE

Memorial Outlines 389
Minister, The, and His Books (Ed.) 7
Ministers in a Fraternity. The L. E. A. F. By Bishop John H. Vincent, D.D., LL.D. 38
Ministers, Pensions for—A Neglected Philanthropy (Ed.) 244
Ministry, The, and Self-Sacrifice. By William Adams Brown, D.D. 173
Ministry of Reconciliation (Ser.). By Charles F. Aked, D.D 462
Ministry, Recruits for the (Ed.) 405
Missions, Conquest in (Ed.) 246
Missionary Service (P. M. S.) 439
Monism, The Logos Doctrine in Relation to. By D. C. Hughes, D.D. 211
Moses: Faith's Disposal of a Mummy and a Baby. By the Rev. C. M. Jones, 52; What Did (he) Do? By Prof. J.E. McFadyen, M.A. 368
Mountain-top Ideals for the Plains of Every-day (O.) 470

Nature and Human Nature. By Prof. John Wright Buckham, D.D 415
Negro Question, The. By the Rev. W. D. P. Bliss 112
New Theology, The (Ed.) 164
New Year. The Open Door (O.); The Art of Numbering Our Days (O.); A New Chance for the New Year (O.), 72; Life's Story Book (O.) 73

Old-Testament Study, The Established Results of. By Prof. Andrew C. Zenos, D.D. 17
Open-door Church, Our. By M. A. Matthews, D.D. 78
Orr, Professor's, Lectures (Ed.) 327

Palm Sunday and Easter, Suggestions for. By the Rev. Alexander Terhune. The Journey Triumphant (O.); The Imperial March of the Son of God (O.); Significance of the Triumphal Procession (O.), 233; Jerusalem Taken by Surprize (Ser.). By Thomas Kelly, D.D., LL.D. 214
Parables, The Dinner. By Bishop E. R. Hendrix, D.D., LL.D. 365
Parents, The Honoring of (Ser.). By the Rev. Charles B. Dalton, B.D. 464
Pastor, The, as a Teacher. By P. S. Moxom, D.D. 440
Pastor, The, and His Training. By Prof. J. Richard Street, Ph.D. 124
Peace Movement, The. By Benjamin F. Trueblood, LL.D. 249
Peace Program, A (Ed.) 243
Pentecost, Outlines for. By the Rev. C. A. Terhune, 390; The Day of (O.) 391
Prayer. By Prof. Robert Scott 54
Prayer Habit, Encouragement for the (O.) 232
Prayer-meeting, The. By John Balcom Shaw, D.D. 42, 121, 205, 279, 361, 438
Prayer Meeting, "Wills" and "Will-nots" for the. By Wayland Hoyt, D.D., LL.D., 37; Reasons for Attending the. By the Rev. E. H. Gerhart, 204; Men at the Mid-week Meeting. By the Rev. F. A. Clarke, 278; The Congregational (P. M. S.); The Revival (P. M. S.), 279; The Mission (P. M. S.); The Special (P. M. S.), 280; The Riverside (P. M. S.), 281; The Last (P. M. S.) 439
Preacher, The, and the Copy Editor (Ed.) 324
Preachers Exchanging Views. . 79, 160, 239, 319, 398, 479
Preaching, The Trend of Modern. By James B. Clayton, D.D. 346
Preaching The Creature with a Thousand Eyes. By the Rev. U. G. Foote 108
Preaching Hints. By Phillip W. Crannell, D.D. 110
Priest, The Future of the. By the Rev. Francis W. Wheeler 270
Prison Meeting, The (P. M. S.) 361
"Prize." A Ladder with Five Rings (O.) 388
Promise, The, of the Father (O.) 391
Psalms, Studies in. By the Rev. J. Dinnen Gilmore 54, 213, 292
Psychical Research, The Influence of, on Religious Belief. By Sir Oliver Lodge 8
Psychology, Modern, Reenforcement of the Pulpit from. III. Workers together with God. By Edwin Diller Starbuck, Ph.D. 179
Pulpit Service, Reality of. By A. S. Hoyt, D.D. 106
Pulpit, What the Pew Needs from the. By Caleb T. Winchester, L.H.D. 88, 168
Pulpit, The, Is It Cowardly? (Ed.) 165

PAGE
Questions, Searching, of Christ (O.) 232

Rags (O.).. 472
Recollection, A (O.) 389
Red Sea, At the. By Prof. J. E. McFadyen, M.A. 445
Responsibility, Personal (Ed.) 326
Responsive Reading, A.................... 430
Resurrection, The, of Christ (Ser.). By Morgan Dix, D.D. 217
Revival, An Ethical (Ed.) 84
Rest Prescription, A Unique (O.) 312
Rest, Spiritual (Ser.). By the Rev. John A. Simpson 385
Reverence as a Conserving Force (Ser.). By the Rt. Rev. Cosmo Gordon Lang 293
Ruskin the Preacher. By the Rev. E. H. Eppens 95
Rut-ualism (Ser.). By the Rev. John Lyall.... 226

"Salome" (Ed.). 167
Sayings and Doings 34, 111, 200, 275, 356, 432
Science, Modern, Clergymen and. By Prof. L. T. Townsend, D.D., S.T.D. 21
Science on the Heights (Ser.). By W. H. Wynn, D.D. 225
Scriptures, The Sacred (Ser.). By Cardinal James Gibbons 308
Seashore Meeting, The (P. M. S.) 361
Self, The Departure from (Ser.). By the Rev. F. H. Larkin 66
Sepulchre of Christ. The Vacant Place (O.) 233
Sermon Topics for 1907, Suggested. By the Rev. William J. Lockhart................ 77
Sermonic Samples........................ 430
Sermons or Men (Ed.)..................... 7
Seventy Times Seven, The (Ser.). By William R. Huntington, D.D.................... 135
Silence, The Confession of (Ser.). By James Moffatt, D.D. 145
Signs of the Times (Ed.) 164
Sin, A, Unthought of (Ser.). By Charles Elbert Hamilton, D.D., 147; The Deceitfulness of (Ser.). By G. Campbell Morgan, D.D., 221; Confession of (O.) 232
Smith, "Gipsy," An Inside Estimate of. By William Dunning 351
Sociology, Motives and Methods in. By Prof. Rudolph M. Binder, Ph.D., 35; II. The Task, 113; III. The Physical Life, 274; IV. The Economic Motive, 352; V. The Ethnological Motive.................... 431
Socialism, State, An Australian Experiment in. By the Rev. D. Davies Moore, 36; A Controversy on 353
Songs, Life (O.)............................. 469
Soul in Earnest, A (O.) 388
Sovereignties of Life (O.)................... 471
Speaker, The Matchless (O.) 310
Success, Nothing Succeeds Like. By W. C. Martin 33
Sunday, How to Spend (O.) 152
Sunday-school Problems Confronting Pastors. By R. M. Hodge, D.D., 45; For a More Effective. S. E. Gill, 158; Classes, Organized. By Prof. R. M. Hodge, D.D., 207; A Successful, that Meets in the Morning. By the Rev. J. V. Osterhout............. 363
Synagog, New York's Free (Ed.)............. 326

Teacher, The, in Action. By J. M. Greenwood 208
Temptation of Jesus in the Wilderness (P. M. S.) 44
Temper, The Heroic (Ser.). By the Rev. Thomas Stephens, B.A 459
Theaters—"Salome" (Ed.).................. 167
Theology, Current Tendencies in. By James H. Snowdon, D.D......................... 411
Theology, Modern Schools of (Ed.)........... 324
Theology, Present-day. By Prof. James Orr, D.D.; H. C. Sheldon, D.D.; R. V. Foster, D.D., LL.D.; J. B. Remensnyder, D.D., LL.D., 259; Prof. Willis J. Beecher, D.D.; Prof. W. F. Adeney, D.D.; R. H. McKim, D.D., LL.D.; Pres. E. Y. Mullins, D.D., LL.D.; Prof. W. N. Clarke, D.D......... 337
Therapeutic Suggestion (Ed.) 245
Tolstoy, Leo, On the Church (Ed.)........... 87
Topics, Living, for Ministers.................. 161
Touch, A Divine (O.)......................... 388
Treasurers, Church, Should They be Bonded? By Madison C. Peters, D.D. 120

Unity Among Christians—"The World do Move" (Ed.)......................... 248
Upper-room Meeting, The (P. M. S.).......... 43

Vacation, The Minister's (Ed.)............... 404
Virgin Birth, The Argument for the........... 448
Visions (Ser.). By Myron W. Haynes, D.D..... 295

Waiting (O.) 310
Washington, The Permanence of, 149; Farewell Address, Extract from, 150; Thoughts of His Birthday (O.); Message of, To the Twentieth Century (O.) 153
Watson, John, D.D. ("Ian Maclaren"). By the Rev. William Durban, 197; Death of (Ed.) 406
Woman, The Coming......................... 36
Women, The Minister and. By the Rev. Jacob Bostedo 201

Yale, A Young, in China (Ed.)................ 246
Zamzummims (Ser.). By the R. H. Conwell, D.D. 62

INDEX OF AUTHORS

PAGE
Abbott, Lyman, D.D., LL.D., Christ's Method and The Hague Conference................ 301
Adeney, Prof. Walter F., D.D., Present-day Theology 339
Aked, Charles F., D.D., Gladstone as an Ecclesiastical Statesman, 24: Ministry of Reconciliation (Ser.) 462
Albrecht, George E., D.D., Lovest Thou Me? ..443
Andrews, the Rev. W. C., B.D., Living in Christ (Ser.) 386
Anstadt, Henry, D.D., The Light of God's Word (Ser.) 377

Bayley, Frank T., D.D., The Fluttering Bird (Ser.) 387
Beecher, Prof. Willis J., D.D., Present-day Theology 337
Bennett, Prof. W. H., D.D., Litt.D., Ezekiel's Message to the Individual.............. 50
Binder, Prof. Rudolph M., Ph.D., Motives and Methods in Sociology. I., 35; II. The Task, 113; III. The Physical Life, 274; IV. The Economic Motive, 352; V. The Ethnological Motive...................... 431
Black, Prof. Hugh, M.A., The Law Set to Music (Ser.) 141
Bliss, the Rev. W. D. P., The Negro Question, 112; The Facts as to Lynching........... 273
Bostedo, Jacob, D.D., The Minister and Women. 201
Brandt, The Rev. John L., LL.D., Evangelistic Campaigns................................ 435
Brauer, the Rev. George R., Four Anchors (Ser.), 467
Brown, William Adams, D.D., The Ministry and Self-sacrifice 173
Buckham, Prof. John Wright, D.D., Nature and Human Nature.......................... 415
Bullard, the Rev. H. N., Ph.D., Preaching Christ Crucified......................... 271

Cadman, Samuel Parkes, D.D., The Forces of Civilization (Ser.).................... 452
Cady, J. Cleveland, LL.D., The Heating of Churches 238
Clark, the Rev. J. Lewis, The Hotel-Flat-Apartment-House Problem.................. 357
Clark, the Rev. Lucien, At the Door (Ser.)....... 384
Clark, the Rev. W. Thoburn, Fragrant Deeds—Prize Illustration........................ 234
Clark, the Rev. F. A., Men at the Midweek Meeting 278
Clarke, Prof. William Newton, D.D., Present-day Theology......................... 343
Clayton, James B., D.D., The Trend of Modern Preaching 346
Converse, C. Crozat, LL.D., Jehovah Reigns—A Hymn............................... 360
Conwell, Russell H., D.D., Zamzummims (Ser.). 62
Cram, Ralph Adams, The Treatment of Church Interiors 396
Crannell, P. W., D.D., Preaching Hints 110

Dalton, the Rev. Charles B., B.D., The Honoring of Parents (Ser.) 464

PAGE
Dawson, Prof. George E., Material of Instruction 282
Demarest, James, D.D., True Greatness (Ser.) 67
Dix, Morgan, D.D., The Resurrection of Christ (Ser.) 217
Doremus, the Rev. George S. Mott, A Quiet Method 359
Dunning, William, An Inside Estimate of "Gipsy" Smith 351
Durban, the Rev. William, John Watson, D.D. ("Ian Maclaren"), 197; Religious Conditions in Italy, 331; The Nestor of British Nonconformity 426
Dwight, the Rev. C. A. S., The Concrete and the Ideal 199

Eppens, the Rev. Edward H., Ruskin the Preacher 95

Faunce, President W. H. P., D.D., The Flux of Life (Ser.) 138
Foote, the Rev. U. G., The Creature with a Thousand Eyes 108
Foster, R. V., D.D., LL.D., Present-day Theology 263

Garrison, J. H., D.D., Is the Belief in Immortality Dying Out? 193
Gerhart, the Rev. E. H., Reasons for Attending the Prayer-Meeting 204
Gibbons, Cardinal James, The Sacred Scriptures (Ser.) 308
Gill, Samuel E., For a More Effective Sunday-school 158
Gilmore, the Rev. J. Dinnen, Studies in the Psalms 54, 213, 292
Gladden, Washington, D.D., Civic Religion (Ser.) 55
Gould, the Rev. Louis Agassiz, An Inexpensive File for Clippings 434
Greenwood, James M., The Teacher in Action 208
Gray, the Rev. John A., The Great Harmonist—Prize Illustration 234
Gulick, Luther H., M.D., Exercise: Its Use and Abuse 428

Halsey, Francis W., The First Protestant Church in America 328
Hamilton, Charles Elbert, D.D., A Sin Unthought of (Ser.) 147
Hamilton, the Late Rev. Samuel L., The Preacher's Homiletic Use of the Word 29
Hamilton, Edward J., D.D., Is the Belief in Immortality Dying Out? 191
Hamlin, Teunis, D.D., Effect of Confession upon Faith (Ser.) 374
Hardy, the Rev. E. N., Modern Evangelism 276
Haynes, Myron W., D.D., Visions (Ser.) 295
Helms, the Rev. E. J., The Institutional Church 117
Hendrix, Bishop E. R., D.D., LL.D., Jesus the Greatest of Table-talkers, 130; The Dinner Parables 365
Hillis, Newell Dwight, D.D., The History of Liberty—A Memorial-day Address 371
Hodge, Richard Morse, D.D., Sunday-school Problems Confronting Pastors, 45; Organized Sunday-school Classes 207
Howie, Goshn el, He Loveth Our Nation 593
Hoyt, Prof. Arthur S., D.D., Reality of Pulpit Service 106
Hoyt, Wayland, D.D., LL.D., "Wills" and "Will-nots" for the Prayer-meeting 37
Hughes, D. C., D.D., The Dispensation of the Logos, 132; The Logos Doctrine in Relation to Monism 211
Huntington, William R., D.D., The Seventy Times Seven (Ser.) 135
Hyslop, Prof. James H., Ph.D., Is the Belief in Immortality Dying Out? 190

Jennings, W. Beatty, D.D., If We were in Control (Ser.) 303
Jones, the Rev. Charles Melancthon, Faith's Disposal of a Mummy and a Baby 52

Kelly, Thomas, D.D., LL.D., Jerusalem Taken by Surprize (Ser.) 214
Kelsey, H. H., D.D., The Institutional Church 119
König, Prof. Ed., Ph.D., D.D., Astrology among the Babylonians and Israelites 407

Lang, the Rt. Rev. C. G., Reverence as a Conserving Force (Ser.) 293
Larkin, the Rev. F. H., The Departure from Self (Ser.) 66

PAGE
Leonard, Charles H., D.D., The Story of Children's Sunday 433
Lockhart, the Rev. William J., Suggested Sermon Topics for 1907 77
Lodge, Sir Oliver, The Influence of Psychical Research on Religious Belief 8
Lyall, the Rev. John, Rut-ualism (Ser.) 226

Martin, the Rev. W. C., Nothing Succeeds like Success 33
Matthews, M. A., D.D., Our Open-door Church, 78; The Institutional Church 115
McComb, Samuel, D.D., Is the Belief in Immortality Dying Out? 192; Samuel Taylor Coleridge and the Rejuvenescence of Theology 419
McFadyen, Prof. John E., M.A., Are there Two Creation Stories? 48; Are there Two Flood Stories? 128; The Original Conception of the Character of Jacob, 209; Miracle in the Story of Joseph, 290; What Did Moses Do? 368; At the Red Sea 445
McKim, Randolph H., D.D., LL.D., Present-day Theology 340
Metcalf, the Rev. Arthur, The Philosophy of the Future Life 254
Moffatt, James, D.D., The Confession of Silence (Ser.) 145
Moore, the Rev. D. Davies, M.A., An Australian Experiment in State Socialism, 36; The Message of the Flowers (Ser.) 463
Morgan, G. Campbell, D.D., The Deceitfulness of Sin (Ser.) 122
Moxom, Philip S., D.D., The Pastor as a Teacher 440
Mullins, Pres. E. Y., D.D., LL.D., Present-day Theology 343
Murphy, C. Q., The Church Wall 318

Noble, Franklin, D.D., Three Communion Outlines 313

Olten, the Rev. Percy Trafford, Grateful Remembrance (Ser.) 144
Orr, Prof. James, D.D., Present-day Theology 259
Osterhout, the Rev. J. V., A Successful Sunday-school that Meets in the Morning 363

Parks, J. L., D.D., The Institutional Church 118
Partridge, Warren G., D.D., The Institutional Church 119
Peritz, Prof. Ismar J., Ph.D., The Communism of the First Christian Society 288
Peters, Madison C., D.D., Should Church Treasurers Be Bonded? 120
Pierson, A. T., D.D., A Spiritual Clinique (O.) 71
Pratt, the Rev. Magee, Man's Glory and Crown (Ser.) 456
Pray, J. S., The Treatment of Church Exteriors 477

Remensnyder, J. B., D.D., LL.D., Present-day Theology 265
Rice, William North, D.D., Is the Belief in Immortality Dying Out? 189
Robbins, G. R., D.D., The Institutional Church 116
Rose, the Rev. L. W., Christian Love (Ser.) 461
Ross, the Rev. G. A. Johnston, M.A., The Mind of Christ (Ser.) 59

Sayce, Prof. A. H., D.D., LL.D., New Light on Genesis XIV. from the Cuneiform Inscriptions 91
Scott, Prof. Robert, Prayer, 54; The Principle of Cooperation at Work 213
Shannon, the Rev. Frederick F., How to Have Faith in God (Ser.) 458
Shaver, the Rev. Claude R., Songs of the Night—A Lenten Meditation (Ser.) 229
Sheldon, Henry C., D.D., Present-day Theology 261
Silvester, the Rev. James, Analysis of John's First Epistle, 213; Jehovah Reigns—A Hymn, 360; The Apostles' Creed (O.) 469
Simpson, the Rev. John A., Spiritual Rest (Ser.) 385
Smith, Henry Preserved, D.D., The Pre-Christian Hebrew Idea of Immortality 184
Smith, the Rev. Rodney (" Gipsy "), God's Man (Ser.), 306; Illustrations from 395
Snowdon, James H., D.D., Current Tendencies in Theology 411
Starbuck, Edwin Diller, Ph.D., Workers together with God 179
Stephens, the Rev. Thomas, B.A., The Heroic Temper (Ser.) 459
Stiles, the Rev. W. C., Lincoln 87

PAGE
Strayer, Paul Moore, D.D., How to Deal with Heresy ... 14
Street, Prof. J. Richard, Ph.D., The Pastor and His Training ... 124
Strong, Josiah, D.D., The Institutional Church ... 114

Taylor, the Rev. James H., Building a Temple (Ser.) ... 466
Terhune, the Rev. C. Alex., Suggestions for Palm Sunday and Easter, 233; Hints for Ascension Day and Pentecost ... 390
Thomas, Reuen, D.D., Is the Belief in Immortality Dying Out? ... 194
Townsend, Prof. L. T., D.D., S.T.D., Clergymen and Modern Science ... 21
Trueblood, Benjamin F., LL.D., The Peace Movement ... 249

PAGE
Tudor, W. V., D.D., The Kingdom (Ser.) ... 299

Vincent, Bishop John H., D.D., LL.D., The L. E. A. F. ... 38

Watkinson, William L., D.D., LL.D., The Mastery of Environment (Ser.) ... 449
Webb-Peploe, Prebendary H. W., Knowledge of Christ (Ser.) ... 380
Wheeler, the Rev. Francis W., The Future of the Priest ... 270
Winchester, Caleb T., L.H.D., What the Pew Needs from the Pulpit ... 88, 168
Wynn, W. H., D.D., Science on the Heights (Ser.) ... 225

Zenos, Prof. Andrew C., D.D., The Established Results of Old-Testament Study ... 71

INDEX OF ILLUSTRATIONS

PAGE
Abundance, God's ... 156
Achievement ... 475
Adversity ... 236
Almost ... 154
Answering God ... 474
Assimilation ... 156
Atmosphere, Spiritual ... 235

Bible, Authority of the ... 475
Boundaries ... 314

Child, A, Shall Lead Them 474
Children, City, Saving the ... 473
Christ, Losing; The Latent ... 395
Conscience ... 316, 393
Consistency ... 314
Courage, Exemplary ... 315
Courage through Confidence ... 155
Courtesy ... 236

Dead, Our Deathless ... 392
Deeds, Fragrant ... 234
Devil, The ... 395
Discipline ... 313
Displacement ... 235

Easter Season, The Poems for 234
Experience ... 236

Failure ... 475
Faith ... 314
Fidelity ... 393
Folly ... 393
Forerunner, The ... 473

PAGE
God, Seeing ... 156
Grace and Guilt ... 74
Graduation ... 473
Gratitude ... 395
Greed, The Nemesis of ... 317
Guilt, Grace and ... 74

Harmonist, The Great ... 234
Harvest, The ... 395
Heart Cleansing ... 155
Heart, Regulation of the ... 474
Heaven, The, Within ... 155

Influence ... 75
Impressions ... 74
Interpretation ... 315

Judgments, Variable ... 75

Leader, Our Unseen ... 394
Life ... 156
Life in Death ... 394
Lincoln's Religion ... 154
Longfellow ... 392

Machinery and Power ... 154
Memorial Day ... 392
Motive, The Question of ... 315

Nature's Cheer ... 392
Nature's Voices ... 473
New Year ... 74

Opportunities, Unappreciated 316
Opportunity, Fleeting ... 315
Opposition, Living Down ... 237

PAGE
Optimism ... 75

Persistence ... 76

Reformer, The ... 314
Religion, Death-bed ... 476
Religion, Thoroughbred ... 395
Responsibility, Shirking ... 236
Responsiveness ... 394
Restraint ... 76
Results ... 154

Self-abnegation ... 317
Self-forgetfulness ... 74
Service, The Sacrifice of ... 236
Side-issues, Selfish ... 316
Sin, The Tendency of ... 76
Soul-food ... 315
Soul, Wings of the ... 394
Soul-winning ... 395
Strength, Federated ... 235
Suffering Transformed ... 474
Surrender ... 315

Temptation ... 316
Testimony ... 76
Thoroughness ... 392
Transcendence ... 393
Vindication ... 75

Warnings, Unheeded ... 75
Washington's Coat of Arms ... 154
Wealth: Suffocating the Soul 76
Worry-cure, The ... 235

Young, Guarding the ... 474

INDEX OF TEXTS

PAGE
Genesis i: 27 ... 476
v: 24 ... 396
ix: 13 ... 317
xv: 15 ... 396
xviii: 32 ... 77
xix: 22 ... 476
xxiii: 2 ... 396
xxv: 8 ... 396
xxviii: 22 ... 77
xxxvii: 9 ... 77
xxxvii: 1 11 ... 476
xli: 38–44 ... 472
Exodus i: 8 ... 138
ii: 15 ... 470
iv: 27 ... 237
ix: 27 ... 232
x: 13 ... 237
xiv: 19 ... 157
xvi: 22 ... 77
xix: 9 ... 157
xx: 5 ... 71
xx: 12 ... 464
xxii: 30 ... 77
xxxiii: 15 ... 157
Leviticus xxv: 22 ... 77
Numbers i: 49, 53 ... 317
xxii: 34 ... 232
xxxii: 23 ... 71
xxxv: 11 ... 77
Deuteronomy ii: 20 ... 62
xv: 1–18 ... 77

PAGE
Joshua vi: 3 ... 77
vii: 20 ... 232
x: 17 ... 77
Judges iv: 13 ... 77
ix: 8 ... 471
xviii: 2 ... 77
1 Samuel viii: 5 ... 303
xii: 23 ... 147
xv: 24 ... 232
xvi: 19 ... 151
xvii: 12 ... 77
1 Kings xviii: 31 ... 77
xviii: 36–46 ... 71
xix: 4 ... 469
2 Kings vii: 9 ... 476
xiii: 14 ... 77
2 Chronicles vi: 18-27 ... 279
Ezra i: 1 ... 237
Nehemiah iv: 7–12 ... 362
viii: 10 ... 237
Esther iv: 2 ... 237
Job i, ii ... 71
vii: 20 ... 232
xxi: 15 ... 71
xxxv: 10 ... 229
Psalms ii: 8 ... 157
iv: 4 ... 313
xxiii: 6 ... 157
xxvii: 14 ... 310
xxxiii: 2 ... 77
xlii: 1–5 ... 388

PAGE
Psalms xlii: 5 ... 237
xlviii: 2 ... 237
li: 2 ... 71
lv: 10 ... 237
xc: 9 ... 73
xc: 12 ... 72
xcvi: 9 ... 456
xcvi: 10 ... 360
ciii: 2 ... 144
cvi: 15 ... 476
cxi: 10 ... 293
cxvi: 7 ... 157
cxvi: 12 ... 389
cxvi: 15, 16 ... 157
cxix: 54 ... 141
cxix: 105 ... 377
cxxvii: 2 ... 317
cxxvii: 4 ... 463
cxxxix: 17, 18 ... 237
Proverbs v: 22 ... 71
vi: 16–19; ix: 1 ... 77
xi: 1 ... 476
xxii: 4 ... 77
Ecclesiastes ii: 17–24 ... 71
xi: 2 ... 77
xi: 9 ... 231
xii: 2 ... 152
Isaiah xvi: 3 ... 157
xxxii: 2 ... 157
l: 10, 11 ... 71
lii: 7 ... 157

5,839

PAGE
Isaiah liv: 13 317
lv: 1–3 476
lx: 5; lxv: 24 157
Jeremiah iv: 3 388
vi: 16 317
ix: 2; xv: 9 157
xxii: 16; xxxi: 2 237
xxxi: 29; xxxi: 30 71
xxxviii: 12, 13 472
xxxix: 15–18 472
l: 5 157
Lamentations iii: 26 157
Ezekiel iii: 12, 22 157
xviii: 2; xviii: 4 71
xxxiii: 32 469
xxxvi: 26, 31 157
xlvii: 1 237
Daniel iii: 16–18; iii: 25 77
x: 12 317
xii: 13 396
Hosea vi: 3 317
xiii: 3 396
Joel ii: 25 71
iii: 21 157
Amos v: 20 157
Jonah i: 3 310
iv: 11 157
Micah ii: 10 396
Habakkuk ii: 20 145
Zephaniah i: 7 317
ii: 11 237
Zechariah i: 5 396
iv: 1 317
viii: 18–23 280
Malachi iii: 16–18 438
Matthew ii: 2 237
ii: 13–18 42
iii: 16, 17; iv: 1 157
iv: 1-11 .... 44, 77
iv: 5, 6 157
iv: 23 151
v: 3 237
v: 13 469
v: 17 157
v: 29, 30 71
v: 41 77
vi: 10 299
vi: 22 157
vi: 23 237
vi: 33 .... 77, 317
viii: 27 157
xi: 28 385
xi: 29 312
xii: 15 237
xiii: 44 .... 157, 231
xiii: 58 476
xiv: 20 77
xv: 28 72
xvi: 24–27; xviii: 1–20 71
xviii: 11–31 206
xviii: 35 135
xx: 12 77
xxi: 9 233
xxi: 10 214
xxi: 16 233
xxi: 21 317
xxiii: 19 313
xxv: 1 77
xxv: 4 153
xxv: 20 476
xxvi: 36–46 123
xxvi: 42 317
xxvi: 57–68 205
xxvi: 72 380
xxvii: 4 232
xxvii: 46 77
xxviii: 20 390
Mark i: 45 237
ii: 3 77
ii: 27 .... 77, 152
iv: 38 157
v: 6, 7 237
v: 18, 19 157
ix: 2 237
ix: 7 317
xi: 10 233
xi: 15 77
xiv: 50 205

PAGE
Mark xiv: 56 317
xiv: 71, 72 77
xv: 21-39 206
xvi: 1 157
xvi: 6 233
Luke ii: 1-7 42
ii: 44; ii: 48 476
ii: 46, 49 77
ii: 48–51 43
iv: 16–30 44
v: 5 71
v: 24–32 71
v: 34 237
vi: 13 77
vii 1–10 213
vii: 2 53
vii: 15 157
ix: 20 374
ix: 23 313
ix: 51–56 121
ix: 52 157
xi: 42 476
xiv: 31 312
xv: 4–9 77
xv: 17 66
xv: 18 232
xvii: 21 449
xvii: 71 77
xviii: 1 232
xix: 13 157
xix: 18 77
xix: 42 157
xxii: 24–27 67
xxii: 54–62 205
xxiii: 33 .... 77, 232
xxiii: 33–49 206
xxiii: 39–43 232
xxiv: 15 313
xxiv: 34 233
xxiv: 49 391
xxiv: 50 390
John i: 5 157
i: 6 471
i: 35, 36 311
i: 41; ii: 2 237
iii: 36 233
v: 7 237
v; 14 72
vi: 9 472
vi: 37 476
vi: 60–71 121
vii: 1–10 43
vii: 46 310
viii: 12 71
viii: 52–58 122
ix: 25: x: 41, 42; xi: 5, 6 476
xi: 26; xii: 12, 13 233
xiii: 34 77
xiv: 1–27 71
xiv: 2, 8 237
xiv: 6; xiv: 9 476
xvi: 31 476
xix: 1–16 206
xix: 11 237
xix: 25 317
xx: 19–23 438
xx: 21 476
xxi: 15–17 443
Acts i: 8 391
i: 9 390
i: 11 391
i: 12–14 279
i: 25 476
i: 26 77
ii: 1 391
ii: 1–4 279
ii: 41 77
iii: 6 476
viii: 35 312
xii: 5–12 280
xiii: 1–5 439
xvi: 9; xvi: 13 157
xvi: 11–15 281
xvi: 25–34; xx: 17–38 . 361
xxvi: 19 295
xxvii: 29 467
Romans i: 16 73
ii: 16 77
iii: 23 476

PAGE
Romans v: 12 .... 71, 396
vii: 4 157
vii: 7–25 71
xii: 1 157
xii: 4 77
xii: 18 237
xiv: 8 396
xv: 13 157
1 Corinthians ii: 16 59
iii: 11–15; iii: 17; v: 5 466
x: 31 71
x: 31 .... 470, 476
xi: 26 313
xi: 31 71
xiii: 11 472
xiii: 13 311
xiv: 26 77
xvi: 13 471
2 Corinthians i: 5, 7 71
iii: 18 476
v: 4 396
v: 17 226
v: 20 306
v: 5 459
v: 18 462
vii: 1 71
vii: 2 317
vii: 10, 11 71
viii: 9 312
xii: 1–10 71
Galatians ii: 2 157
ii: 20 386
Ephesians ii: 20 311
iv: 11 476
iv: 30; v: 18 71
v: 29 157
Philippians i: 21 .... 396, 476
i: 23 396
iii: 13, 14 388
iv: 13 476
Colossians i: 24 71
ii: 14 157
1 Thessalonians iv: 9 461
1 Timothy i: 20 237
2 Timothy i: 7 452
i: 10 217
iv: 6-8 396
Philemon 15, 16 257
Hebrews ii: 14 396
iii: 13 221
iv: 9; vi: 18, 19 396
vii: 26 237
viii: 5 470
ix: 28 77
x: 24 390
xi: 4 237
xi: 8 230
xi: 13 389
xi: 27 153
xii: 1–13; xii: 5–13. 71
xii: 16 476
xiii: 22 317
James i: 5–8 71
i: 10 396
ii: 12 237
iv: 2, 3 71
iv: 14 396
v: 13–18 .... 71, 362
1 Peter i: 24, 25 396
iii: 20 77
2 Peter i: 15 389
i: 19 317
iii: 18 380
1 John ii: 9 71
Jude 20, 21 71
Revelation i: 17 388
ii: 19 384
ii: 45 77
iii: 8 72
vi: 12–17 439
ix: 13, 14 77
xiv: 6 317
xiv: 13 389
xx: 5; x: 14 77
xxi: 2 317
xxi: 5 226
xxii: 1, 2 317
xxii: 2 77

252 5,839
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